AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ... CERTAINTY

yaqeen international

A NON-SECTARIAN ENGLISH-ARA
JOURNAL PRESENTING ISLAM IN
PRISTINE PURITY AS TAUGHT BY
QUR-AAN AND SUNNAH

FOUNDED IN 1952
BY Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*
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MUHARRAM-UL-HARAAM [illegible] A.H.
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The Sacred verses of Holy Qur-aan and the Traditions of the Prophet (Sallallahu 'alaihi wa sallam) have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝

In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying): Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised" (Al-Quraan 41:30).

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves.

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH;
2) Freedom from fear and grief, in this world as well as in the next world,
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous.
4) It should be borne in mind that Allah never breaks His promise.

Dear Esteemed Readers,

Assalamu Alaikum wa Rahmatullahi wa barakatuhu,

We appreciate your interest in our Fortnightly Journal Yaqeen International. This is a non-sectarian Journal presenting Islam in its pristine purity – publishing English and Arabic articles based on the Quraan and the Sunnah since 1952. Besides, it contains English Translation of Quraan Majeed with its Arabic Text and Transliteration.

We have also been able to complete the commentary on the last Para 30 whose Soo-rahs are commonly recited in the daily prayers. We have also published commentaries on some other important Soo-rahs of the Quraan Majeed to enable our esteemed readers to understand the meaning of the Divine Revelation.

We are sending you Yaqeen International in which you have shown your interest. We shall feel highly obliged to you, if you help the Organisation by remitting its annual subscription, if not already paid. On account of substantial increase in the cost of printing, paper and postage, etc. we are finding it difficult to meet the expenses. You may have realized that to honour and maintain the sanctity of the subject projected in the Journal, we have never resorted to advertisements ever since the inception of the Journal in 1952.

We hope, you will extend your helping hand and send donations / subscriptions by Bank Draft / Pay Order in the name of Yaqeen International, drawn on any Bank in Karachi preferably Habib Bank Ltd., Preedy Street Branch, Karachi.

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

PRAISE BE TO ALLAH

OUR REFLECTIONS ON 47TH ANNIVERSARY OF YAQEEN INTERNATIONAL

With this issue, Yaqeen International completes its fortyseventh year of uninterrupted publication. We offer our humble thanks to Almighty Allah who enabled us for the service in the cause of Islam, presenting it generation after generation in its pristine purity in the light of Quraan and Sunnah.

May Almighty Allah in His bounty and grace, accept this humble effort of ours in His way and crown our endeavour with His Pleasure. May He, out of His Mercy, grant us fealty to continue this task which we have taken upon ourselves, with ever growing zeal and devotion. **Aameen!**

We have mentioned quite often that it was founded by Maulana Tufail Ahmad Fareedi Farooqui *(Rahmat-ullah 'alaih)*, a renowned scholar and religious divine whose life was a beautiful and unique example of piety, scholarship and grace. It has also been repeatedly mentioned that the journal was prompted inter alia by the Quraanic exhortations

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

"(O followers of Islam!) You are the best people ever raised for mankind. You enjoin right conduct and forbid what is wrong and believe in Allah." (3:110)

How far we have been successful in our enterprise and venture, it is left to our readers to judge and decide. But we can safely say that during the foregoing year the Yaqeen International had to its credit a number of writings. Our primary concern is to propagate the teachings of the Quraan and Sunnah. The Holy Quraan contains truth of assured certainty and the Sunnah presents its elaboration and practical application of infallible order.

On this occasion of 47th anniversary of Yaqeen International, it seems appropriate to make a brief survey of affairs in Pakistan as well of the Muslim ummah. It cannot be over-emphasized that Pakistan was prompted by the desire of Muslims of South Asia to free from non-Islamic influence and to organise their lives according to their faith and culture.

Education based on Quraan & Sunnah :

Admittedly Pakistan has framed a constitution which provides Quraan and Sunnah as the supreme law. But Islamic constitution is not enough to bring about the revolution required to Islamise the life and society. It calls for

our all out efforts the chief being in the realm of education

"Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, the rational self, feelings and bodily senses. Education should therefore cater for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.

In order to achieve the ultimate aims and objectives of education, knowledge be classified into the following two categories:

a) Given 'perennial knowledge' based on the Divine revelation presented in the Quraan and Sunnah and all that can be derived from them with emphasis on the Arabic Language as the key to the understanding of both.

b) 'Acquired knowledge' including social, natural and applied science susceptible to quantitative growth and multiplication, limited variations and cross-cultural borrowings as long as consistency with the Shari'ah as the source of values is maintained.

There must be a core knowledge drawn from both with major emphasis on the first, specially on the Shari'ah, which must be made obligatory to all Muslims at all levels of the educational system from the highest to the lowest, graduated to conform to the standards of each level This, along with the compulsory teaching of Arabic, should form the major section of the core curriculum These two alone can sustain Islamic civilisation and preserve the identity of the Muslims "

So far as environmental pollution is concerned efforts are made, both at national and international level to combat it But the attach little hope for its success as these are not based on the identification of its root cause Only Islam can come to our full rescue We have firm belief that the root-cause of environmental pollution is the material outlook of life. We are oblivion of the purpose for which human beings have been created With the result we have given over to materialism and consumism which has brought human life to the brink of complete annihilation. The Quraan has referred to it in the following verse

أَلْهَاكُمُ التَّكَاثُرُ ۝ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝

"The greed of excelling in worldly goods kept you diverted (from the right path) Until you visited the graves." (102 1-2)

In another verse Holy Quraan says

اِعْلَمُوٓا أَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّزِينَةٌ وَّتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا

"Know you that the worldly life is but a sport and a diversion, and a show and boasting among yourselves and an act of mutliplying riches and children It is like the rain the vegetation of which pleases the farmers then it flourishes, then you see it turn yellow (and) thereafter it becomes straw. " (57.20)

If we have to maintain the balance and proportion required for the survival of the globe and human civilization we will have to adopt the way of life ordained by Allah According to the Quraan, Earth and Heaven have been subjugated to man only to enable him to live, but the purpose of life is nothing save worship of Allah. Islam has allowed the utilization of material objects but with much care and scruples It never allows ruthless exploitation of natural resources without caring for its consequences.

The Way of Life :

The way of life ordained by Almighty Allah not only ensure a luxurious life in the Hereafter but it provides a happy life in this world too As the following verse says :

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

"Whoever of the male or the female, does righteous deeds and is (also) a believer We shall indeed grant him a virtuous life and award them their wage according to the best of what they used to do " (16 97)

Virtuous Life :

It has rightly been observed that the Virtuous Life means "pure and tasteful life, e.g., lawful provision in the worldly life contentment and richness of heart, peace, security, the taste of Zikrullah (Remembrance of Allah) the pleasure of Allah's love, the happiness of Allah, obedience, the hope of a replendent future, the pleasure of union with Allah, about which a man of recognition had rightly said

"May my fate as black on the umbrella of king Sanjar, of my heart should have the greed for the kingdom of Sanjar When I got the recognition of mid-night waking, I am not ready to buy the country of Neemroz for a single grain of barley "

As regards the spiritual void, it may be remarked that it is the result of dichotomy between spiritual and material life as held by the Christianity and upon which the structure of modern civilization has been raised It can, therefore, be done away with only by having an integrated way of life which Islam alone offers

In Islam, ultimate Reality is indivisible There is no division between spiritual and material domains Spirit and matter are one and the same. These are not even two facets of the same thing Seen from one angle, a thing become spiritual and seen from the other it becomes material A way of life based upon such a universal and integral world view can be the only answer to the challenge of spiritual vacuum found in the modern civilization.

Now a question Are the Muslims fully equipped to meet the demand of the 21st century? Apparently, we haven't worked out the plan and strategy required to meet the challenges of the new century We all are busy, as the Muslim World observes "in useless pursuit of non issues, counterproductive endeavours, grandiose self-aggrandisement " It further adds, the Muslim Ummah presents a picture of a house divided by internal schisms, external non-actions, economic corruption, political uncertainties, fruitless slogans, a rudderless-ship But we feel that these dark clouds are not without a silver linning

We attach great hopes to the efforts of the Organization of Islamic Conference It is showing great concern to the new perception of the West of Islam as a Militant Religion. It is making all out efforts to project Islam as a religion of moderation, peace and tolerance We are sure that it would be successful through its concerted efforts to remove unfounded Western phobia and fear about Islam However, we cannot help saying that the end of projecting the correct image of Islam in modern world cannot be achieved if the Muslim state fail to organize their societies as true democratic basis where it should be free from all kinds of exploitation, disunities and nepotism.

We now pray to Almighty Allah to help and guide the Muslim Ummah to regain its lost glory and assume leadership in all domains of enlightenment and cultures in the forthcoming millinium.

In the end, we thank our esteemed patrons, readers and subscribers for the interest shown by them in reading Yaqeen and introducing it to others.

THE HOLY PROPHET MUHAMMAD
(Sallallahu 'alaihi wa sallam)
HIS LIFE AT A GLANCE

We give below a sketch of the Life of Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)* which can be read at a glance :-

* Born Monday, 12th Rabi-ul-Awwal (20th April 571 C E)

* Invested with Prophethood on the 27th Ramazaan (20th July 610 C E) at the age of 40 years, when the first five Verses of Chapter 96 of the Holy Quraan were revealed to him.

* Preached at Makkah for 13 years calling people to Allah and virtuous living.

* Individual Hijrat (migration) enjoining in the 5th year of Prophethood and 15 of his companions migrated to Abyssinia.

* Confined in the Valley of Sha'b Abi Talib with his family and other believers for three years (7th year of Prophethood)

* Missionary visit of Taif where he was brutally stoned and wounded. (10th year of Prophethood).

* Ascension (Me'raaj) the same year.

* Five-time daily prayers (Salaat) enjoined in Me'raaj

* Migration (Hijrat) to Madinah with only one companion namely Hazrat Abu Bakr Siddique *(Razi Allahu 'anhu)* staying at Quba for 14 days, entered Madinah on the 12th Rabi-ul-Awwal, 2nd July 622 C.E (13th year of Prophethood)

* Laid the foundation stone of Masjid-e-Nabvi at Madinah (1st year of Hijrah) Meesaq-e-Madinah -- agreement between Ansaars and Muhaajirs (helpers and immigrants) and also with the Jews

* AZAAN (Call for prayers) enjoined

* Fasting for the full month of Ramazaan made obligatory, Defensive battle of Badr (2nd year of Hijra)

* Zakaat made obligatory

* Wine prohibited

* Defensive battle of Uhad. (3rd year of Hijra).

* Purdah enjoined.

* Hajj ordered.

* Defensive battle of the 'Trench' (5th year of Hijra).

* Bait-i-Rizwan and Treaty of Hudaibiya with Quraish of Makkah (5th year of Hijra).

* Conquest of Makkah.

* Battles of Taif and Hunain. (8th year of Hijra).

* Expedition of Tabuk but the Roman Emperor did not dare face the Muslim army (9th year of Hijra).

* Performed the first and the last Hajj with one hundred and twenty four thousand followers (10th year of Hijra).

* Departed his life at the age of 63 on the 12th Rabi-ul-Awwal (11th year of Hijra).

(Continued from Page 226)

ISLAM AND SPIRITUALISM

utterances in the hereafter. But these visions and experiences are involuntary, that is, uncontrolled by man.

They may please him but the progress of his self (Soul) will only depend upon his prescribed actions or deeds inasmuch as they are voluntary Reward will be given in the hereafter for his deeds done voluntarily in this world wherein he lives.

We may pray to Almighty Allah to be able to understand the purpose of our Creation and to act accordingly. **Aameen!**

REASON AND THE RELIGION OF ISLAM – (III)

May Allah shower His immense blessings and gifts on the holy souls of the Prophets *('Alaihi-mus-sallam)* whose teaching and training have disciplined man as to how he should eat and clad himself, how to lead his life, how to carry on agriculture and trade, how to carry on administration of state and how to worship his Allah.

THE RELIGION OF ISLAM IS A COMBINATION OF THE SPIRITUAL AND THE TEMPORAL LIFE :

Thank Allah, it has been made clear from the above discussion that Islam is the combination of both the spiritual and the temporal lives. Islam says that we can engage ourselves in worldly pursuits and should not lead the life of a recluse, but at the same time we should keep our heart at its proper place, Just as one arm of a pair of compasses is on centre and the other moves along the circumference The arm which is on the centre does not move, while the arm which is on the circumference does move Similarly the heart has two aspects -- the inward and the outward. Islam says that the inward aspect of the heart should be concentrated on the remembrance of Allah, and its outward aspect should move along the circumference that is, should be devoted to trade, agriculture and industry, in other words, act according to the following verse :-

(Those chosen people) are such that they are not led astray by trade and business from the remembrance of Allah and from prayer and Zakaat.

When the time of a believer's death comes near the outer arm of the compasses which is moving along the cricumference comes close to the inner arm, because at this time all the worldly cares come to an end. No Prophet has ever enjoined that we should totally give up trade, agriculture and industry and devote ourselves entirely to the worship and remembrance of Allah, but they pursuaded us, rather enjoined that we should engage ourselves in trade, agriculture and industry and told us the ways of establishing and governing kingdoms It is proved from the Quraan and the Hadith that the Prophets *('Alaihimus salaam)* have taken part in holy wars and that Dawood (David) *('Alaihis salaam)* used to prepare armours and had established a kingdom. In the same way the promise of conferring the viceroyalty and the kingdom of the whole world upon the comapnions of the Prophet *('Alaihis salaam)* is also mentioned in the Quraan They led saintly lives yet they shattered the kingdom of Kaiser and Kisra. So it is proved that Islam does not preach monasticism, but wants to blend sovereignty and piety together at one and the same time, as Roomi the gnostic *(Rahmatullah 'alaihi)* has written about a king.

There was a king in former days who was gifted with the worldly kingdom as well as the spiritual kingdom.

THE MANDATE OF SOUND REASON :

The mandate of Sound Reason is this that you should not keep your struggle confined only to this mortal life but you should strive all the more for the eternal life, because your personality is compounded by the soul and the body both; and it is evident that the soul ranks far higher than the body. So you sould maintain the same proportion between the acquisition of the temporal world and the spiritual world, as is to be found between the body and the soul. You should keep your physical aspect subordinate to your spiritual aspect and make the soul as the master, and the body as the servant

THE EPILOGUE :

Now this subject is closed and it is hoped that if the intelligent people would read it a bit carefully, the conformity of Sound Reason with Religion, and their utmost alliance and unity would become clear to them, and it will also become clear to them as broad day light that the holy, true, pure and superior teachings of the Prophets *('Alahi-mus-salaam)* are an elexir and antidote for our diseased intellects

Islamic Mysticism

ISLAM AND SPIRITUALISM

Man has been endowed by his Creator with countless faculties and vigorous capabilities. Their uses, too, are unlimited. Whatever is happening in the bivouac of life today is only the miracle of this endowment.

But one thing may be clearly understood How can a thing seemingly common between a Momin (Faithful) and a Mushrik (Polytheist) serve as a means to seeking proximity and blessings of Allah?

The difference between spiritual and sensual exploitation and requirements need also be well assimilated

Allah has put that spiritual power in man for which he is rightly called **the Best of the Creation.** He controls and dominates through spiritualism (i) his own passion, (ii) Satan and (iii) the entire discipline of the creation.

With the cognizance and love of Allah he acquires such higher spiritual status and gains which cannot be expressed in words

Islam has quite a different view as regards the state of self-denial The Muslim mystics who undergo different disciplines and exercises have a distinct purpose behind them

It may be noted that the Creator has endowed man with two basic characteristics, that is, of doing good and evil. Goodness may imply hospitality, sympathy, love, fraternity, sacrifice, et cetera, whereas anger, lust, pride, jealousy, ambition, miserliness and so on, indicate evilness If both these qualities of good and evil are left unregulated, confusion and disorderliness is bound to result in human relationship This state of affair is reigning in our Society nowadays.

If fact, the object in view of the austerity-discipline of a Mystic is not to eliminate completely the natural demands of the Self but the idea before him is to turn them into the channels of goodness within the limits of the divine law (**Shari'ah**), so that people, at large, may be profited by it.

Similarly, the forces of evil require, proper control in order to bring about good results For instance, there are feelings of sacrifice as well as of love in the soul of man If these feelings are not used in proper place and occasion, it might lead to evil, and if the demands of evil, such as anger, lust and avarice, are ruthlessly suppressed, mental disturbances might occur

It is, therefore, essential for a Mystic to strive hard and maintain equilibrium in his soul between the forces of good and evil with the intention of doing good to his fellow beings by countering vice with virtue

Spiritualism and Faith go hand in hand Where there is no Faith there is no spiritualism or spiritual experience And spiritualism arises out of good actions done through obedience of Allah's commandments

Once a disciple wrote a letter to his spiritual mentor (mystic) that when he sat remembering Allah and His Attributes the sketch of Baitullah with its lustre appeared before him When he glanced on the other side he saw the vision of the Holy Mausoleum (Rauza-i-Aqdas) and he felt as if his forehead was placed in prostration at the Empyrean

All these spiritual experiences may be true They are appreciable, no doubt, but they are not the end in themselves because on such experiences a mystic has no authority He cannot visualise these perspectives at his own will Such experiences are involuntary whereas a man is responsible for his voluntary actions only

It may well be understood that everything has its fruits Good words have their fruits too People might think that they are mere words whereas actually they are full of brilliance and light Remebrance of Allah, His Words and our prayer to Him all are full of light and splendour

The man who, with sincerity and full attention, recites His Praise, his remembrance (recitation) will definitely bear fruits whether it is felt by him or not because remembrance are words full of light For example.

لاإلـٰه إلا الله

"Laa-i-laa-ha il-lal-laah."

(these is none to be worshipped but Allah)

These are not empty words They are full of light Long and continuous repetition of these words, bear fruits (Samaraat) in the shape of visions and spiritual experiences, besides the actual reward of these

(Continued on Page 224)

Islamic Mystic

SHAIKH BAHAA-UD-DEEN ZAKARIYA (MULTANI)
(Rahmatullah 'alaih)
(Early 13th Century)

Shaikh Bahaa-ud-Deen Zakariya is reported to have been born in the Punjab in a family of scholars who had been living in the country for a few generatios Having completed his education at Kot Aror, he left for foreign countries for gaining perfection in knowledge of different Islamic sciences On his arrival in Baghdad, he was attracted by the fame of Shaikh Shahaab-ud-Deen Suharwardi, paid visit to him in his Khanqaah (hospice) and also became his Mureed (disciple)

Found sincere in his love of Allah and piety, the great Shaikh instructed him in esoteric sciences and then conferred upon him the khirqah (spiritual robe), and khilaafat (permission to enrol mureeds as a shaikh or peer) along with other favour on **the seventeenth day of his stay**, in the khanqaah

It caused envy among the senior mureeds of the Shaikh who had been living with him since long. They said to the Shaikh "We have been in service for several years, yet we have not gained such favours, the Indian came and got shaikhi (status of a shaikh) along with so many other favours within such a short time (seventeen days)." The Shaikh said in reply: "You brought wet wood that does not easily catch fire but Zakariya brought dry wood which burns into flames when a single breath is blown on it."

Shaikh Zakariya *(Rahmatullah 'alaih)* was allowed the same day to return to India and work as a Suharwardi shaikh. This event seems to have taken place in the **beginning of the thirteenth century.** Shaikh Mu'een-ud-Deen Chishti and Shaikh Qutb-ud-Deen Bakhtiyar Kaki *(Rahm-hu-tul-laah)* are reported to have migrated to India after Central Asia had been overrun and conquered by the Mongols Shaikh Nizaam-ud-Deen *(Rahmatullah 'alaih)* also told his disciples that having settled in Multan, Shaikh Zakariya desired to travel to Baghdad second time and visit his Shaikh there, When he left, soon he met on the way Shaikh Jalal-ud-Deen Tabrezi with his peer's message that he should go back home and not come to Baghdad

After his arrival in Multan, the Shaikh gained popularity as a Sufi-Shaikh for his erudition and commitment to a life of prayer and penitence He enrolled mureeds, literate and illiterate both, and inspired them to live a life of piety and religiosity The relevant evidence, available in miscellaneous sources, tends to reveal that, besides the elite, even the rustic Afghans and Kambos could enter the circle of his mureeds and benefit from their association with the great Shaikh His erudition, devotion to Allah and strict adherence to the Shari'ah greatly contributed to his fame and poplularity even beyond the borders of India.

Attracted by his fame, the seekers after truth came from Khurasan and Central Asian lands to seek spiritual guidance as his mureeds As Multan had already emerged as an **entrepot**, it received foreign merchants, moving in caravans, between India and other foreign countries. They paid visit to the Shaikh in his khanqaah and sought his blessing for their safety in their journey They offered **futuh** (unasked for gift in cash and kind both) according to custom and this became an important source of wealth to him.

Being a practical man of affairs, he bought a number of villages with this money, in addition to the land-grant of several villages by the Sultan. Thus he could maintain a large **khanqaah.** His estate is reported to have comprised **about seventy villages.** He is also said to have employed mutassarifs (finance officers), karkuns (clerks) and khuts (usually the intermediaries between the peasantry and the State) In Multan, the khuts were Muslims.

Doubtless, **Shaikh Baha-ud-Deen Zakariya** *(Rahmatullah 'alaih)* was the richest sufi of India, yet he strictly followed the traditions of piety, righteousness and believed that the service of mankind was the service of Allah and religion. He maintained a large khanqaah where rooms were alloted to the mureeds

and travellers separately They were served food free of any charges and were also given money on behalf of the Shaikh if they needed it. Upon the Mongol irruption in Central Asia, there was an exodus of Muslims to India and all the immigrants from there had to travel to different places from Multan. As a sufi, he was expected to help them in every possible way Moreover, Multan itself was exposed to the Mongol threat It was invaded by the Mongol armies frequently since 1221 A.D., and the area outside its wall was laid waste by them in 1224 A.D Being a far-sighted man, he kept stores of food grains and wealth ready to meet the emergency situation

At times, even the governor was compelled by scarcity of food-grains in his province to seek help from the Shaikh. Once, Shaikh Nizam-ud-Deen *(Rahmatullah 'alaih)* told his mureeds · "At a certain time, the Waali (governor) of Multan needed foodgrains. He requested the Shaikh for it. The Shaikh ordered that the foodgrain of a store room should be given to him. The waali sent his men, so that it could be brought out His men found a jar full of silver coins inside the grain. Informed about it, the waali said "The Shaikh has given us grain and not the silver Take it back to his holiness " When the Shaikh was reported the matter, he said, "Zakariya had its knowledge, the grain has been given along with it.

In fact, the Shaikh showed great farsightedness by accumulating wealth and maintaining granaries because the circumstances were critical, the conservation of resources was the need of the hour. In contrast to Multan, Delhi and other cities, in north India, were comparatively safe from the Mongol menace.

Shaikh Baha-ud-Deen Zakariya *(Rahamtullah 'alaih)* is also praised for patronising the men of learning. He employed highly educated men to instruct his sons in Islamic sciences Impressed by the erudition of any teacher, he gave him good amount of silver tankahs Once a person came to him and said that he was one of the sons of his teacher The Shaikh enquired thoroughly and knew that he had studied Soo-rah-i-Ikhlas (the part of Quraan) under his father's supervision Then he said to him "Khudawandzadah (son of the master), you ask me as the master asks his slave "He told him that he needed money for the comfort of worldly life His holiness, the Shaikh ordered him to be paid ten thousand tankahs He also bestowed other favours upon him As a matter of fact, the great Shaikh never appears to have been niggardly in assisting people with money but he was certainly opposed to sycophancy and would not encourage parasitic tendency among people

It is also worth-noting that some of the contemporary sufis are reported to have been critical of the possession of huge wealth by Shaikh Baha-ud-Deen Zakariya *(Rahmatullah 'alaih)* Shaikh Nizam-ud-Deen *(Rahmatullah 'alaih)* made brief mention of the letter written by Shaikh Jalal-ud-Deen Tabrez *(Rahmatullah 'alaih)*, to him, expressing his dislike for it But the later Chishti sources exaggerate it when they describe the controversy over it between Shaikh Baha-ud-Deen Zakariya, and Shaikh Hameed-ud-Deen Sufi Nagauri (Nagori). In an attempt to glorify the saintly qualities possessed by the early Chishti sufis; they describe it as if the Suharwardi Shaikh had greater love for wealth than spirituality Their views find echo in modern works also. Writing with pro-Chishti bias, K A. Nizami syas:

"Contemporary mystic thought could not reconcile itself to the idea of accumulating wealth and at the same time claiming to be the guardian of the spiritual welfare of the people Shaikh Baha-ud-Deen Zakariya made every possible effort to convince his critics that it was not so much the wealth as its improper use that was detrimental to spiritual progress, but they stuck to their views and repeatedly told him two opposites cannot meet at one place.

In short, a correct understanding of the role of great man in history is not possible without the knowledge of the circumstances in which he lived and worked

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SALAAT

SALAAT is the Pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life With the Dynamic Spirit generated by it, we can triumph over all difficulties and blaze a new trail

ISLAM AND THE RIGHTS OF WOMEN

(I)

WAY OF LIFE:

Islam, as history will bear out, was the first to establish a way of life wherein the rights of women were recognised, and a respectable and responsible position in the society was assured for them. Islam allowed the women to manage their own affairs where necessary, say 'yes' or 'no' in matters vital for their future life e g. their marriage; they could inherit property and rightly claim to have contributed to the welfare and progress of society

This position of respectability was neither a concession nor a favour from men, but a Divine-ordained birth right of women. As a mother, her rights due on children have been recounted by the Quraan; and the Holy Prophet *(Sallallahu 'alaihi wa sallam)* has warned that the Paradise of the children lies under the feet of the mother

The rights and privileges, as well as obligations, of the women are their own in what life affords, and so are those of the menfolk. However, in the interest of a balanced life pattern and happiness of the human society, the natural differences in the make up and outlook of the two sexes have to be taken into account, and the designs and styles of their respective rights and obligations so adjusted that one should complement the other for the contentment and happiness of the society.

The courses of life of the two sexes, the men and women, must run parallel in the same direction without crossing each other. The roles of both are equally important and indispensable for the protection and preservation of all that is good and noble in human society. The world with all its scientific developments, progress and charms of life, cannot survive without the contributions of beauty and duty made by men and women in their own spheres and in their own ways as gifted and ordained by the Master Creater of Universe.

The capabilities and God-given gifts peculiar to the respective sexes, contribute their share in making a happy home, a pure, virtuous and honest society, and to the forward march of humanity. The importance and value of a woman's share in the progress and happiness of mankind was first recognised by Islam when her rights and obligations were pronounced as part of the Code of Life.

This, however, does not mean that Islam either confirms or condones the Western concept of equality of sexes which more or less amounts to interchangeability of men and women in all fields of human activity. The Western concept instead of advocating the parallel direction of their efforts, or the complementary nature of both sexes, indispensable contributions to the society, has lumped them together in one place

Allah Almighty, in all His wisdom and grace, has created things in pairs, the male and the female, or the right and the left. The right hand and the left hand, or the right leg and the left leg, or the right eye and the left eye are both important for normal functions of living, but the right can never be the left nor the left become the right. They are both important and valuable in their own spheres, and in harmony with each other but with the difference which always distinguishes one from the other.

The concept of equality of sexes in Islam, basically rests on the fact that the method and manner on which Allah has created with a special purpose, then man has been created as an essential constituent in His scheme of the world with a special purpose, so is the woman created with a special purpose. The man is entitled to his rights of respect and a place of his own in society, and so is the woman entitled to her right of respect and a place of honour entirely her own

Their natural attributes and qualities are however, different and not interchangeable, and this confirms that in the Divine Scheme of things men and women were intended for different purpose in the best interest of humanity

The modern concept of equality of sexes is the product of human mind artificially devised and like other achievements of human mind, far from being perfect in nature. It shall always remain open to debate, dissention and change in search of an ideal relationship, such ideal being ever elusive and never attainable by human effort, except in the relationship which has been determined by Allah in consonance with their respective natures.

The very fact that women are agitating and asking for their rights from men, is a proof in itself that man

has been created dominant and superior, and any concessions or favours given or rights surrendered can be taken back by the agency which has given them. The rights and privileges, on the other hand, given by Allah can only be taken away by Allah and not the man who himself receives his rights from the same source

The concept of equality of sexes as given to mankind by the Holy Quraan is the only abiding and natural ideal which traces itself to the importance of origin. The Quraan has laid down :-

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

"O men, fear your RABB (Creator and Sustainer) Who created you from one man, and from him He created his mate, and from those two He scattered (on the face of the earth) a multitude of men and women;....." (4.1)

The above Quraanic Verse has firmly and for all times removed the stigma of contempt and lowliness which was the lot of woman in the earlier social structures or ways of life ordered by beliefs of antiquity. Islam declared the right and proper status of woman worthy of her station in the scheme of life by disclosing her origin which was the same as that of man, and thus the woman came to occupy a place as important and indispensable as that of the man.

Both men and women, in their own spheres of activity, can claim functional superiority over each other which they should not be proud of in a way, or to consider the other in any way inferior or lowly, nor should they be envious of such functional superiority of the other.

QURAANIC DECLARATION:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِن فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

"And do not covet the favours with which Allah has raised some of you above others. There is a share for men according to what they have earned and there is a share for women according to what they have earned, and beg Allah for His bounty Surely Allah knows every thing very well." (4·32)

The above Verse amply bears out that the qualities and capabilities inherited by man or woman though special to themselves do not lay claim to superiority of one over the other. Each sex has been bestowed with the attributes suited to it in its own fields of activitiy or responsibility An incident during the time of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* will illustrate the importance and equality of women in sharing the achievements of life

Hazrat Asma' bint Yazid Ansariah *(Razi Allahu 'anhaa)*, a cousin of Hazrat Ma'az bin Jabal *(Razi Allahu 'anhu)*, was a well known intelligent and pious Sahabiah (female category of the Companions). It is said about her that once she came to the presence of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* as a representative of a number of women to enquire whether the women too shall be the recipients of Allah's mercy and rewards along with their men although they are denied the opportunity of going on Jehad (fighting for the cause of Allah and Islam), or burial prayers etc ?

The women are confined to household chores, serve the men, look after their children, and when the menfolk are away to fight in the service of Allah and His Prophet *(Sallallahu 'alaihi wa sallam)*, ensure the security and sanctity of their homes. The women are thus deprived of the many opportunities of personal service and contribution to the cause of Islam.

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* appreciated the eloquent pleading of Hazrat Asma' *(Razi Allahu 'anhaa)* and her noble argument in a matter of great importance to the religion, and asked her to help carry his message to the women that their homely duties were as important and worthy contributions as were the noble and pious deeds and services of their menfolk to the cause of Islam, and therefore, the rewards equally great.

MODERN CONCEPT OF SOCIETY :

The modern concept of absolute equality of men and women in every filed of life's activity in a way that the functional responsibilities either cross or overlap each other, is a recent product of Western trends and way of life.

The Quraan does not recognise that being either right or natural. The Western Society, wherein not so long ago women had a very low and subordinate position, wherein they were denied their due rights and privileges which in Islam was theirs as a matter of course, is now suffering from the reaction which is as severe and extreme as was the

original action of the Society to the detriment of women.

According to the Quraan, the rights, privileges and obligations of both men and women are recognised, though the man in his position of the breadwinner of the family has been graded one step superior. This gradation is essential in the interest of a balanced society, and for the happiness, contentment and sanctity of family life. In a happy and contented family, the husband and the wife must be dependent on each other so much so that one should find life unpleasant and even empty without the other partner

Such harmonious and happy life is unattainable if the two partners in life are independent of each other because that will be more of a marriage of convenience, or at best a companionship which has all kinds of disturbing temptations on the way

The homestead of a family, for all practical considerations, is like a tiny government wherein all members of the family, the father, the mother and the children, contribute their share of welfare and happiness, and wherefrom all members derive the benefits of living and security from external dangers. The homestead has its own order and discipline under the care of a head of the family. As the English saying goes "Two cooks spoil the broth," so there is only one head of the family, and strangely enough, even in those countries which are the most outspoken and vociferous exponents of the modern concept of equality, that head of the family is invariably a man, the father if he is alive.

CONCEPT OF EQUALITY BETWEEN MAN AND WOMAN :

This fact by itself is a proof of the hollowness of that concept of equality between man and woman which the West is trying to justify. A happy and harmonious partnership of life demands understanding, accommodation, discipline and justice which must emanate from one source of direction and control Such direction and control springs from the head of family and within that all the constituent members, including the father, the mother and the children make their contributions keeping their activities limited to their spheres of rights and obligations The sum total of such disciplined contributions is happiness and security. The authority of the head of the family ensures that each constituent member gets his or her rights and also discharges the due obligations

The objections and complaints of the Western societies about keeping the women generally in bondage, or ignoring their rights, etc., are mainly based on the fact that the men go about enjoying themselves and indulging in what life can afford, out of proportion to their rightful share, while their women exist within the four walls of the house ignorant of the mis-deeds of their menfolk, **or at best as helpless spectators denied of their rights.**

We do not approve of such conduct and Islam condemns it. To deny the women of their due share of rights is un-Islamic and must be condemned. It is certainly man's responsibility to ensure that the woman gets her rights, and if he is shirking his responsibility, he is committing a sin against Allah and the Holy Prophet *(Sallallahu 'alaihi wa sallam)* who taught us the Divine Command.

ISLAMIC CODE OF LIFE :

To deny the rights of women is one extreme end of the evil and to overdo it to the other extreme end is to invite trouble from another direction sooner or later. The Code of Life introduced by Islam prescribes the middle course which ensures for both, man and woman, a well ordered life of happiness and security. Since there can be only head of the family, man as the breadwinner will naturally belong to the category while the woman as the trusted life partner, will assume the responsibilities of his faithful lieutenant.

With mutual respect, good-will and sense of responsibility, the family life is conducted in an orderly and happy fashion wherein the rights and obligations of each member of the family are recognised and respected. However, in case of disagreement, occasions for which naturally arise in any corporate life, there has to be an agency with superior authority to settle the issues for the sake of integrity and solidarity of the family. The Quraan has declared :

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ
عَلَىٰ بَعْضٍ وَبِمَا أَنفَقُوا مِنْ أَمْوَالِهِمْ

"Men are superintedents over (the affairs of) women on account of qualities Allah has gifted the one more than the other, and because they spend their wealth (to maintain them)...." (4:34)

In normal circumstances, for the sake of abiding love and affection

between husband and wife and the consequent overall happiness and integrity of the family, the most logical and essential requirement is the interdependence of husband and wife upon each other. They must shoulder their responsibilities faithfully and honestly in the true spirit of partnership in which there is neither duplication of effort nor working at cross purposes. The course of life thus determined and mutual responsibilities clearly understood, the natural potentials of man make him the rational choice for the position of bread-winner, and as the Quraan has declared, "the protector and maintainer of women "

The man, as head of the family and "protector and maintainer" has particularly heavier responsibilities It is his responsibility to ensure that every member of the family dependent upon him, receives the respect due to him and the due share of rights. He must provide for all the legitimate needs of his wife, and if he deliberately ignores her then the man has no right to claim the privileges of the head of the family. The Quraan says

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ
وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

".....And for the women are rights similar to those which men have over them according to the approved norms, but men are a degree superior over them.. " (2:228)

An incident during the life-time of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* will illustrate the point.

'It is narrated that once a father brought his disobedient son to complain before the Holy Prophet *(Sallallahu 'alaihi wa sallam)* about his disobedience The son requested the Holy Prophet *(Sallallahu 'alaihi wa sallam)* whether the father too owed any duty to his son The reply was in the affirmative on three counts (a) that the father must give the son a nice and becoming name, (b) that he must give him a good upbringing and education to the best of his ability, and (c) to see that the son was suitably married. The son replied that his father has disregarded all the three duties After the submission of the son, silence fell over the gathering and the father departed without further word.'

Man should, therefore, be careful and not take for himself the exaggerated notion of superiority. In his position as the head of the family he is the protector and maintainer, and therefore, has greater obligations and heavier responsibilities as well.

NEWS AND VIEWS

ACTIVITIES OF ISLAMIC SOCIETY OF BRITAIN

LONDON : The Islamic Society of Britain, which was founded in 1973, is playing an important role in the field of research and education, D'awah, culture and training. The society has expanded its services for the benefit of Islam and Muslims and has been able to publish 200 books and several audio and video cassettes, in addition to other activities especially concerning the children This subject is given special importance because today's child represents the next generation.

Dr. Manadhir Ahsan, the secretary-general of the Islamic Society in Britain said the society has already built a number of primary, intermediate and secondary schools, and has printed the text books for Islamic Studies, It also organizes lectures

Dr Manadhir continued. "On the other hand, the society's da'wah workers have managed to convert 33,000 non-Muslims to Islam, by using their distinguished method and sincere efforts in this field," adding that the society made available to them classrooms for holding lectures for the new Muslims

Dr. Manadhir told the Saudi newspaper "AL JAZEERA" that there are 1000 mosques in Britain, 200 of which have been built on Islamic design He said these mosques need qualified Imams and Propagators as well as Counselors who are adept at the English language

Dr Manadhir pointed out the partial Western media which does its best to distort Islam's and the Muslims' image, because it is under the influence of the jews, the agnostics and others whose objective is to fight religious in general and the Islamic religion in particular But the Muslims, he said, do not possess any powerful and effective media channel to defend Islam and Muslims

ونظرة الاسلام الى الاموال لاتخرج عن انها امر ضرورى وطبيعى فى حياة الانسان ، فيها ينصر الحق على الباطل ، ويوقف والطغيان ، يمنع الفساد ، ويصون الفرد نفسه عن ذل السؤال والحاجة . لكن المال ان استحوذ على تفكير الفرد ، وتمكن من تسخير جهوده لجمعه وتحصيله غير عابئ بالواجبات . فانه يقود الى الانحراف والفساد ، وربما الى اهدار بشرية من لا يملك مثله .

هذا واذا كان القرآن الكريم قد اقر حب التملك فى نفس الانسان لانه ضرورة فطرية فانه عالج موضوع اغرائه وسيطرته على النفس مخافة الانغماس فى الترف والمادية. وسلك طريق الحث على الانفاق فى سبيل الله لمعالجة هذا الاغراض الخطيرة فبالانفاق يبتعد الانسان عن الاسترسال فى حب المال والحرص عليه يقول الله تعالى فى الآية ٢٦٧ من سورة البقرة « يا ايها الذين آمنوا انفقوا من طيبات ما كسبتم ومما اخرجنا لكم من الارض .

قد يتصور الانسان المنفق ان ماله ينقص با نفاقه ، لكن الله يطمئنه انه بتعويض ما انفق ومباركته وتأمينه ضد الخوف والحزن وهموم الدنيا « الذين ينفقون اموالهم فى سبيل الله ثم لا يتبعون ما انفقوا منا ولا اذى لهم اجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون » الآية ٢٦٣ من سورة البقرة .

وحين ينفق الموسر يجعل من نفسه فردًا اجتماعيا يعيش لامته ويشعر بشعورها ويسعى فى مصالحها . بل انه يرى ثمرات انفاقه على الآخرين كما يراها على نفسه واهله . وبهذا ايضا تتسع مجالات اعماله وتزداد عائدات نفعه فمن اين ياتيه الخوف بعد ذلك ؟ بل من اين ياتيه الهم والحزن والقلق وقد اسعد من حوله من الناس بما افاض عليهم من عطاء الله ؟ وهل يحقد احد عليهم بعد ان شمله بعطائه واحسانه وعونه ؟ .

ان صدق الايمان ينقذ صاحبه من العيش لذاته والانغماس فى حياة المادة.

وهكذا يتبين لنا ان المال فى الاسلام وان كان ينطوى على اغراء وفتنة الا ان الدين يضع ضوابط لتصرف الانسان حتى لا يقع فى المحظور ، ومن خلال هذه الضوابط يتملك الانسان وينمى ممتلكاته دون الانسياق وراء الرغبات الآثمة وتضييع حقوق الآخرين ، واهدار كرامتهم .

وبهذه الأساليب التربوية لجمع المال وتنميته تطهر النفوس وتزكو القلوب وتستعيد صلتها بالله تعالى بعد أن صدقت فى فطرتها ووافقت خصائصها التى ميزها الله عن بقية الكائنات .

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما ابدا على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته لكل هول من الاهوال مقتحم

نحن وحدنا الذين نعرف جملة الحقائق التي كشفها القرآن — وكانت من قبله مطمورة — واسباب الخير في اتاحها لمستقبل العالم وما كانت تولاه تدرك — ونحن وحدنا الذين نعرف عظمة محمد وقيمة الكتاب النفيس الذى انزله الله عليه . .

وكم يأخذني العجب وانا اتخيل المحرومين من معرفة الله الواحد الصمد ، الذى لا والد له ولا ولد . . وهم يضعون الحجب على ضمائر الناس ، يستغربون صوت ذلك النبي وهو يبين لهم ما جهلوا ، يكف ايديهم عما تصنع ويصيح فيهم : (قل : انما انا منذر . . وما من اله الا الله الواحد القهار ... رب السموات والارض وما بينهما العزيز الغفار) (قل : هو نبأ عظيم انتم عنه معرضون ما كان لي من علم بالملأ الاعلى اذ يختصمون ... ان يوحى الى الا انما انا نذير مبين ...)

فبمثل هذا التعليم الواضح المتواضع السمح ، بدا الاسلام يغزو العقول ، ويقرع الآذان ... وخطته لفتت العالم اجمع الى الحقيقة الكبرى التي جهلها او جحدها ، وهي توحيد الله ... واتباع هداه ، والكفران بما عداه ...

ومهما يكن من هذه الرسالة التي جاء بها محمد فان رجال الاديان التي سبقته صفرت ايديهم من الحق ، وبان عجزهم عن اسداء عون العالم ... كان من الممكن الاستغناء عن نبوة جديدة لو ان الوحي الذى نزل على موسى وعيسى والانبياء الكبار معهما بقي على سلامته ، ونقاوته ، لكن اذا تطرق الباطل اليه ، وغلب الغش عليه ، فكيف يجوز ترك الدواء الفاسد يزيد المرضى علة على علة . ؟!

ان الاسلام وحده — بهذا القرآن الذى يبين الحلال والحرام ... وبهذا النبي الذى يجسد هذا القرآن في واقع الحياة ... هو ضرورة للبشرية لا تقل عن ضرورة الماء والهواء ... وبدون هذا القرآن تفقد البشرية روحها معاني وجودها . . بل تفقد اهليتها للحياة ، ومؤهلاتها للبقاء . . فان عالما يسوده العمى والضلال ليس جديرا بان ينتمي الى كلمة الانسانية او يحيا تحت اسم الانسانية الكريم . .

كيف عالج الاسلام حب المال

ان طغيان المادة غطى حياة كثير من الناس ، حتى صار همهم اقتناص المتع الحسية ، دون مبالاة بقيم ، ولا رعاية لحقوق الغير ، وكانت الانانية ثمرة هذه الحياة المادية ، وشتان بين الانانية والقيم المثالية ، لان القيم الخلقية من محبة وتعاون ومودة ترفع المجتمع وتنمي وعلاقات افراده ، اما الانانية فانها تقف في طريق تحقيق ذلك بدافع من تقديم المصلحة الخاصة على مصلحة المجتمع .

ان انتشار حب المال يقلب الموازين ، ويغير القيم ، ويحقر من مبادئ الاخلاق التي جاءت الاديان لاتمامها ونشرها لان الاتجاه المادى الدنيوى يقوم الناس على اساس الفقر او الغنى ، او على اساس القوة الشرائية ، والحرمان من حاجات الرفاهية .

ان الاسلام ينظر الى الانسان نظرة واقعية تساير فطرته ، وتتوافق مع خصائصه التي يتميز بها عن غيره من الكائنات ، فالاسلام يقر وجود غريزة التملك والاقتناء لدى الانسان ، لكنه يرشده في الوقت ذاته الى الاقتصاد في السعي وراء ذلك ، لان عمره كله ليس في حاجة الى هذا التجمع الضخم الهائل للثروة ، ومن أجل ذلك جاء تعبير القرآن عمن يستكثر من متع الحياة بانه نزع الى الشهوة وكما هو معروف فالشهوة وليدة العاطفة لا العقل وهذا امر غير محمود بحد ذاته . اقرأ قوله تعالى في سورة آل عمران الآية ١٤ « زين للناس حب الشهوات من النساء والبنين والقناطير المقنطرة من الذهب والفضة والخيل المسومة والانعام والحرث ذلك متاع الحياة الدنيا والله عنده حسن المآب » .

بن سليمان عن هلال بن علي عن عطاء بن يسار قال : لقيت عبد الله بن عمرو بن العاص فقلت : اخبرني عن صفة رسول الله ﷺ في التوراة فقال : أجل والله انه لموصوف في التوراة بصفته في القرآن : يا أيها النبي انا ارسلناك شاهدا ومبشرا ونذيرا وحرزا للاميين ، وانت عبدي ورسولي سميتك المتوكل ، لافظ ولا غليظ ولا سخاب في الاسواق ولايدفع بالسيئة السيئة ولكن يعفو ويغفرولن يقبضه حتى يقيم به الملة العوجاء بأن يقولوا لا إله الا الله فيفتح به اعينا عميا وآذانا صما وقلوبا غلفا . انفرد باخراجه البخاري فرواه في البيوع عن محمد بن سنان عن فليح به وقال تابعه عبد العزيز بن ابي سلمة عن هلال ، وقال سعيد عن هلال عن عطاء عن عبد الله بن سلام، ورواه في التفسيرعن عبد الله عن عبد العزيز بن ابي سلمة عن هلال عن عطاء عن عبد الله بن عمرو بن العاص به فذكر نحوه ، فعبد الله هذا هو ابن صالح كما صرح به كتاب الادب ، وزعم ابن مسعود الدمشقي انه عبد الله بن رجاء ، وقد رواه الحافظ ابو بكر بن مردويه في تفسير هذه الآية من البقرة عن احمد بن الحسن ابن أيوب عن محمد بن احمد بن البراء عن المعافى بن سليمان عن فليح به وزاد : قال عطاء ثم لقيت كعب الاحبار فسألته فما اختلفا في حرف الا ان كعبا قال : بلغته أعينا عمومى وآذانا صمومى وقلوبا غلوفا .

ماخوذ من تفسير ابن كثير

القرآن والانسان

لفضيلة الشيخ محمد الغزالي

هذا القرآن الذي انزله الله على محمد بن عبد الله عليه الصلاة والسلام هوكتاب الحق الوحيد في العالم .

والبشرية التي عاصرها القرآن منذ نزوله وحتى اليوم والى يوم القيامة هي من غير القرآن بشرية تائهة ضائعة لا تستطيع ان تعرف للحق طريقا .

لذا لم يكن بد من انزال هذا القرآن ، وارسال محمد يغرس في الارض اعواده ، ثم ينتصب لحراستها حتى تزدهر وتثمر . . !!

لقد كانت الارض قبل بعثته سجنا كبيرا للحقائق والحقوق . . ، لا تعرف الا الظلام والزمهرير ، فما تصلح لحياة طيبة هانئة . . وشقوة الناس تجئ من طريقين .

اما الجهل بسبل الخير ، وفقدان الوسائل اليها ، كما يفقد الضرير نعمة البصر . . واما معرفة هذه السبل على وجه (نظرى) بحت ، الزهد في تطبيقها لغلبة الاهواء ، وشيوع المظالم . .

وكلا الامرين وحده شر ، فكيف اذا تظاهرا جميعا على لف العالم كله في هذا السواد المضاعف .. !

ان العالم كان قبل نزول القرآن ينوء تحت هذين الثقلين معا . . !

الجهل بالحقائق العليا ، وقيام سدود كثيفة تصد عن الصراط المستقيم . .

وطغيان غرائز الاستعلاء والاثرة والظلم والخنوع مما جعل الالوف المؤلفة من الناس تقضي اعمارها في هذه الدنيا ، كما تقضيها قطعان الحيوان التي تركب حينا وتؤكل حينا آخر . .

ان السعادة الشاملة التي هياها الله للبشر ، برسالة محمد ، ونزول كتابه لايقدرها الا الفاقهون النطاسيون .

بسم الله الرحمن الرحيم

بلغ العلی بکمالہ کشف الدجی بجمالہ
حسنت جمیع خصالہ صلوا علیہ وآلہ

اللھم صل علی سیدنا محمد وآلہ وعترتہ بعدد کل معلوم لک

القرآن

انا ارسلناك بالحق بشيرا ونذيرا ولا تسئل عن اصحاب الجحيم . (البقرة : ١١٩)

قال ابن ابی حاتم حدثنا ابی اخبرنا عبد الرحمن بن صالح اخبرنا عبد الرحمن بن محمد بن عبد الله الفزاری عن شیبان النحوی اخبرنی قتادة عن عکرمة عن ابن عباس عن النبی ﷺ قال " انزلت علی (انا ارسلناك بالحق بشيرا ونذيرا) قال بشيرا بالجنة ونذيرا من النار " وقوله (ولا تسئل عن اصحاب الجحيم) قراءة اكثرهم ولا تسئل بضم التاء على الخبر وفی قراءة أبی بن کعب وما تسئل وفی قراءة ابن مسعود ولن تسئل عن اصحاب الجحيم نقلها ابن جرير أی لانسألك عن كفر من كفر بك كقوله (فانما عليك البلاغ وعلينا الحساب) وكقوله تعالى (فذكر انما انت مذكر لست عليهم بمسيطر) الآية وقوله تعالى (نحن اعلم بما يقولون وما انت عليهم بجبار فذكر بالقرآن من يخاف وعيد) واشباه ذلك من الآيات ، وقرأ آخرون "ولا تسأل عن اصحاب الجحيم " بفتح التاء على النهی ای لاتسأل عن حالهم كما قال عبدالرزاق اخبرنا الثوری عن موسى بن عبيدة عن محمد بن كعب القرطبی قال ، قال ، قال رسول الله صلى الله عليه وسلم " ليت شعری ما فعل ابو ای ليت شعری ما فعل ابوای ليت شعری ما فعل ابوای ؟ " فنزلت (ولا تسأل عن اصحاب الجحيم) فما ذكر هما حتى توفاه الله عزوجل و رواه ابن جرير عن ابی كريب عن وكيع عن موسى بن عبيدة وقد تكلموا فيه عن محمد ابن كعب بمثله وقد حكاه القرطبی عن ابن عباس ومحمد ابن كعب قال القرطبی : وهذا كما يقال لاتسأل عن فلان ای قد بلغ فوق ما تحسب وقد ذكرنا فی التذكرة ان الله احيا له ابويه حتى آمنا به واجبنا عن قوله " ان ابی واباك فی النار" قلت والحديث المروی فی حياة ابويه عليه السلام ليس فی شیء من الكتب الستة ولا غيرها واسناده ضعيف والله اعلم . ثم قال ابن جرير وحدثنی القاسم اخبرنا الحسين حدثنی حجاج عن ابن جريج اخبرنی داود بن ابی عاصم به ان النبی ﷺ قال ذات يوم " اين ابو ای" ؟ فنزلت (انا ارسلناك بالحق بشيرا ونذيرا ولا تسأل عن اصحاب الجحيم) وهذا مرسل كالذی قبله وقد رد ابن جرير هذا القول المروی عن محمد بن كعب وغيره فی ذلك لاستحالة الشك من الرسول ﷺ فی امر ابويه واختار القراءة الاولى وهذا الذی سلكه ههنا فيه نظر لاحتمال ان هذا كان فی حال استغفاره لأبويه قبل ان يعلم أمرهما فلما علم ذلك تبرأ منهما واخبر عنهما انهما من اهل النار كما ثبت هذا فی الصحيح، ولهذا اشباه كثيرة ونظائر ولا يلزم ما ذكره ابن جرير والله اعلم .

وقال الامام احمد اخبرنا موسى بن داود حدثنا فليح

مجلة اليقين العالمية

فهرس محتويات المجلد الثامن والاربعين ترتيب حسب الحروف الهجائية

من محرم الحرام ١٤١٩ هـ الى محرم الحرام ١٤٢٠ هـ

الموافق

مايو، ١٩٩٨م الى ابريل، ١٩٩٩م

بسم الله الرحمن الرحيم

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ۝

ان أهل التحقيق قالوا كمال الإنسان فى أن يعرف الحق لذاته والخير لأجل العمل به ورأس المعارف اليقينية ورئيسها معرفة الله وإليه الإشارة بقوله (إن الذين قالو ربنا الله) ورأس الأعمال الصالحة ورئيسها أن يكون الأنسان مستقيما فى الـــوسط غير مائل إلى طرفى الإفراط والتفريط ، كما قال (وكذلك جعلنا كم أمة وسطاً) و قال أيضاً (اهدنا الصراط المستقيم) وإليـــه الإشارة فى هذه الآية بقولـــه (ثم استقاموا) وسمعت أن القارىء قرأ فى مجلس العبادى هذه الآية ، فقال العبادى : و القيامـة فى القيامة ، بقدر الاستقامـة ، إذا عرفت هذا فنقول : قوله تعالى (إن الذين قالوا ربنا الله ثم استقاموا) ليس المراد منه القول باالسان فقط لأن ذلك لا يفيـد الاستقامة ، فلمـا ذكر عقيب ذلك القول الاستقامة علمنا أن ذلك القول كان مقروناً باليقين التام والمعرفـة الحققية ، إذا عرفت هذا فنقول فى الاستقامة قولان (أحدهما) أن المراد منه الاستقامة فى الدين والتوحيد و المعرفة (الثانى) أن المراد منـه الاستقامة فى الأعمال الصالحة أما على القول الأول ففيه عبارات : قال أبوبكر الصديق رضي الله عنه : ثم استقاموا أى لم يلتفتوا إلى إله غيره ، قال ابن عباس فى بعض الروايات هذه الآية نزلت فى أبى بكر رضي الله عنه ، وذلك أن أبابكر رضي الله عنه وقع فى أنواع شديدة من البلاء والمحنة ولم يتغير البتة عن دينه .

تتنزل عليهم الملكـة عنـد الموت كذا قال ابن عباس و قال قتادة و مقاتل اذا قاموا من قبورهم وقال وكيع بن الجراح البشرى يكون فى ثلاثـة مواطن عند الموت و فى القبر و عند البعث الاتخافوا ان مفسرة لانتنزل عليهم يتضمن معنى الوحى الذى فـــيه معنى القول او مخففـــة من الثقيلـة اسمه ضمير الشأن اومصدرية بمعنى لا تخافوا على ماتقدمو ن عليـــه من امر الاخـرة كذاقال مجاهـــد ولا تحزنوا على ما خلفتم من اهل وولـد فانا نخلفكم فى ذالك فالخوف غم يلحق لتـوقع مكروه والحزن غم يلحق لوقوعـه فى مكروه من فوات نافع او حصول ضار وقال عطاء بن ابى رباح لاتخافوا و لاتحزنوا على ذنوبكم بمعنى لاتخافوا العقاب ولاتحزنوا على صدورالعصيان فان الله يغفرهالكم وابشروا اباالجنة التى كنتم توعدون ۝ فى الدنيا على لسان الرسل اخرج ابو نعيم عن ثابت البنانى انه قرأحم السجدة حتى بغ الى قوله تتنزل عليهم الملائكة فقال بلغنا ان العبد المؤمن حين يبعث من قبره يتلقاه الملكان الذان كانا معه فى الدنيا فيقولان لاتخفو لاتحزن و البشر بالجنة التى كنت توعد قال فيأ من الله خوفه ويقرعينه .

اللهم انت ربنا فا رزقنا الاستقامة۔ آمين ثم آمين .

اليقين

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القـرآن

انا ارسلناك بالحق بشيرا ونذيرا ولاتسئل عن اصحاب الجحيم .

— قال ﷺ " بشيرا بالجنة ونذيرا من النار "

— كان الرسول ﷺ " لا فظ ولاغليظ ولاسخاب فى الاسواق ولايدفع بالسيئة السيئة ولكن يعفو ويغفر "...

القرآن والانسان

— القرآن هو كتاب الحق الوحيد فى العالم .

— البشرية من غير القرآن بشرية تائهة ضائعة لا تستطيع ان تعرف للحق طريقا .

— الحقيقة الكبرى هى توحيد الله واتباع هداه والكفران بماعداه ...

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إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝

In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying). Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised" (Al-Quraan 41:30).

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH;
2) Freedom from fear and grief, in this world as well as in the next world,
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous
4) It should be borne in mind that Allah never breaks His promise

---

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

'EID-UL-AZHA — THE SACRIFICE
(THE DAY OF REMEMBRANCE)
(II)

The "Sacrifice," in the name or in the way of Allah is the source of attaining the nearness and pleasure of Allah, which has also been accepted and practised by **previous faiths.** This has been confirmed by the Quraan in the verse --

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ

"And for every nation We have appointed a rite (of sacrifice) that they may mention Allah's name (at the time of sacrifice) upon the cattle of the flock which We have provided them. " (22:34)

Nevertheless, if it be contended that the Quraan does not include "The Sacrifice" as a constituent, in any way, of Islamic values and way of life, that will be unfair and against historical realities and spiritual relationship with the Ibrahimi Fraternity (Millat-e-Ibrahimi) The essential requirement of "the Sacrifice," subject to conditions as laid down by the Quraan, has found mention in many places, which have been explained and practised by the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. Such explanations and practices have enlightened the varied aspects and implications of "the Sacrifice" in the way of Allah

There were days when humanity had not been enlightened by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* with the light of Islam, and people did offer sacrifice as offerings for those other than Allah Almighty Such offerings of sacrifice being contrary to the spirit of Islam and the way of Ibrahimi Fraternity (Millat-i-Ibrahimi), the Quraan declared them unlawful (Haraam) and put a stop to the practice by the revelation

وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ

" . . . . .And the (animal) which is sacrificed for other than Allah.

وَمَا ذُبِحَ عَلَى النُّصُبِ

. And (forbidden is) that (animal) which is sacrificed on the altars (of idols) . " (5 3)

Later the revelation came enjoining upon the faithfuls to offer Sacrifice only in the way of Allah.

فَصَلِّ لِرَبِّكَ وَانْحَرْ

"So pray to your RABB and Sacrifice (animals)." (108:2)

All kinds of worship, including "Sacrifice" are for seeking the pleasure of Allah only This has been emphasized by the Quraan.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

"Say: Surely my prayers (Salaat) and my worship, my living and my dying are (all) for Allah, the Lord of the Universe." (6:162)

In the context of Hajj (Pilgrimage), Allah has said:

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ

"That they may witness (its) benefits for them, and mention the name of Allah during appointed days over the cattle of flock which He has granted them, then eat out of them and feed (therewith) the distressed, the poor " (22 28)

The "appointed days" referred to in the above verse, are 10th, 11th and 12th of Zil-Hijjah.
In yet another place Allah says ·

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ

"And the camels (of sacrifice) We have made them for you one of the symbols of Allah in which there is good for you So mention Allah's name over them, (i e the camels while they are) standing in rows. ." (22 36)

Hafiz Ibne Hajar has said in the book "Fat-hul-bari" that there is no difference of opinion among religious scholars about the sacrifice being a part of the essential values of Islam (Sha'air-Allah) The Quraan while narrating the incident of the particular sacrifice of Hazrat Isma-'eel *('Alai-his-Salaam)*, goes on to say

وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ

"And We ransomed him (the son) with a great (animal) sacrifice " (37.107)

Thereafter, the sacrifice has been made a part of Islamic Tradition by the declaration

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ

"And We left for his sake among the posterity (the salutation) " (37 108)

It will, therefore, be seen that subsequent verses of the Holy Quraan refer to the general declaration which have no specific mention either of the time of Hajj (Pilgrimage) or of any particular place Therefore, to contend that sacrifice is only for the Hajj Pilgrims at the time of Hajj, or in Makkah only, is not correct. The above quoted verses of the Quraan are quite clear on the subject.

Allah has honoured man with innumerable blessings, and it is for him to offer thanks for those blessings in a way which is well liked by Allah The prayers, fastings, alms, etc., are some of the forms through which man tries to show his gratitude to the Omnipotent Provider and Sustainer And Allah has accordingly granted man the privilege of being superior to all other animals and subjected them to man He may use them according to his will In other words, man is the controlling power of all Allah's creation including animals. Some lawful (Halaal) animals are to be used as food For this special Divine favour of subjecting the animals to man, the special form of showing gratitude to Allah Almighty (Sacrifice of animals) is called for.

كَذَٰلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"... ....Thus have We subjected them (i.e. the animals) to you that you may give thanks." (22.36)

كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ

"....... Thus has He subjected them (i.e the animals) to you, that you may celebrate Allah's greatness for having guided to you.......... (22:37)

The above verse of the Holy Quraan clearly indicates that sacrifice of animals is one of the best ways of showing gratitude for this kind of special blessing.

AHADITH ON SACRIFICE :

The declarations, or indications regarding the sacrifice have also been duly clarified by the words and deeds of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. Here we would only briefly refer to the relevant Traditions (Ahadith) of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. To start with, we may state that the conduct of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* is itself the most convincing proof in support of "sacrifice " Hazrat Bara's bin Aazib has narrated that on the day of,"Sacrifice", the Holy Prophet *(Sallallahu 'alaihi wa sallam)* delivered an address wherein he said to the effect :

"Today we should first offer our prayers, and thereafter offer sacrifice So, whosoever conducted himself accordingly, he got into the way of our life (Sunnah) (Bukhari & Muslim)

According to another Tradition (Hadith) narrated by Hazrat Anas *(Razi Allahu 'anhu)* the Holy Prophet *(Sallallahu 'alaihi wa sallam)* himself sacrificed two rams in Madinah. (Bukhari V 1 231)

According to yet another Tradition narrated by Hazrat Ibne 'Umar *(Razi Allahu 'anhu)*, The Holy Prophet *(Sallallahu 'alaihi wa sallam)* remained in Madinah for ten years and every year he offered sacrifice of animals. (Tirmizi V 1 182)

The above two incidents will amply bear out that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* did offer sacrifice in Madinah, and that the ritual of sacrifice was not confined to Makkah only Another saying goes even so far as to indicate that once the Holy Prophet *(Sallallahu 'alaihi wa sallam)* sacrificed two rams declaring that one ram was on his behalf and the other on behalf of those members of his Ummah who pledged belief in the Oneness of Allah and his Prophethood, and did not have the means to offer sacrifice (Mustadrak V 4 228)

This Tradition clearly brings out the fact that since every individual cannot afford the expense of the journey to Makkah for pilgrimage, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* offered the sacrifice on behalf of such people as well Had the Divine intent been specifically for the Hajj Pilgrims and in Makkah only, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* would not have offered the sacrifice of the other ram on behalf of Ummah. This indicates that the "Sacrifice" is part of the Sunnah to be observed by every Muslim even though he may not be one of the Pilgrims for Hajj

Hazrat Ali *(Karram Allahu wajhu)* used to sacrifice two animals, one on his own behalf and the other on behalf of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* due to the fact that he had been asked by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to do so as long as he lived The Practice of Hazrat Ali (sacrifice) is a clear proof that the "sacrifice" is not confined to Hajj (Mustadrak V 4 230)

Hazrat Abu Zaid Ansari *(Razi Allahu 'anhu)* has narrated that once the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was passing by the houses of Ansaars of Madinah, when he smelt the aroma of cooking meat. He asked Hazrat Abu Barda bin Niar *(Razi Allahu 'anhu)* to make enquiries and it was discovered that the Ansaars had offered sacrifice before Eid prayers At this the Holy Prophet *(Sallallahu 'alaihi wa sallam)* asked them to offer sacrifice again (Ibn Maja P 235)

From this Tradition, as well as from many others which specify the sacrifice after the Eid-ul-Azha prayers, the intention is clearly to give such direction to those Muslims who reside at places other than Makkah for the simple

reason that in Makkah, on the occasion of Hajj, Eid-ul-Azha prayer is not offered. Such Traditions are essentially for the guidance of those people who reside at places other than Makkah and where Eid-ul-Azha prayer is offered.

According to "Tirmizi" and "Ibne Maja," Hazrat 'Aiysha Siddiquah *(Razi Allahu 'anha)* has been quoted as saying to the effect that on 10th, 11th and 12th day of Zil-hijjah, no deed of the children of Adam other than the blood letting of sacrificial animal is better liked by Allah. (Tirmizi V.1:472). This Tradition is of general application to all the children of Hazrat Adam *('Alaihis salaam)* and very obviously all of them cannot possibly come to Makkah at the same time on the three dates of Zil-hijjah. The Tradition is clearly intended to give direction to those living away from Makkah.

The injunctions of the Holy Quraan as well as the Traditions (Ahadith) quoted in the previous paragraphs do provide ample proof that "the sacrifice" is an essential obligation for all men of means, and not limited to Makkah only The Holy Prophet *(Sallallahu 'alahi wa sallam)* had himself offered the 'Sacrifice' in Madinah and Hudaibiyah as proved by authentic Ahadith (Traditions)

Here only those Ahadith (Traditions) have been quoted on which all religious scholars are unanimous On the other hand, not even one Tradition of however weak or doubtful credibility can be quoted in support of the contention that "sacrifice" is not in keeping with the way of life of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*

The sacrifice of Hazrat Isma'eel *('Alaihis salaam)* offered by his father Hazrat Ibrahim *('Alaihis salaam)*, in obedience to the Divine Will, was the expression of complete submission to the Will of Allah Almighty, and the noblest example of spiritual devotion and faith in the omnipotence of the Guardian -- Lord of the Worlds Such devotion and faith is essentially spiritual and therefore, any attempt at trying to understand its justification from the material point of view will be basically incorrect and misplaced

We have been obliged to dwell on this view of the subject because some times from some quarters opinions are aired to the effect that the Sacrifice of animals on such a large scale causes a sudden influx of unconsumable surplus and waste of good meat, and thereby loss of a valuable national resource

Such opinion is basically ill-conceived because the sacrifice, of which the intent and purpose are rooted deep into spiritual heritage of Millat-i-Ibrahimi (The Ibrahimi Fraternity), is being looked at from purely material point of view The materialistic view of life has from time immemorial been a disappointment and utter failure in providing spiritual satisfaction and well-being. Any thing which belongs to the spiritual plan cannot be understood or appreciated purely from the material stand-point The injunctions of the Holy Quraan and the Traditions of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* should be enough to justify the Sacrifice for the spiritual satisfaction of the faithfuls

At the same time while looking at the problem of alleged waste of good meat, are we not condemning our own intelligence for not being able to adapt ourselves with the known modern means of preserving the food? After all, the techniques of preservation were discovered long ago and have become common-place in households Besides the question of preservation, it remains to be seen whether the distribution of meat among the people is being carried out in the genuine Islamic way, or we confine the distribution among our kith and kin, and friends only ignoring the needy and the poor.

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* has declared that the sacrificial meat may be consumed, given to others, as well as preserved for later use There is no doubt that if the sacrificial meat is correctly distributed according to Islamic way, there cannot be either unconsumed surplus or waste of good food

Another suggestion we hear from the purely materialistic point of view is that the money spent on buying the sacrificial animal could be more usefully spent on other nation building or charitable acts This argument may seem plausible at face value, but it provokes us into asking a counter question. Can any charitable act be equivalent to the five times prayers, or fasting in other months of the year can be the same as fasting in the month of Ramazaan? If the answer to the question is "No," as it must be, then it would naturally follow that no charitable act could be a substitute for the sacrifice also

The arguments or objections against sacrifice are the result of recent thinking under the influence of purely materialistic education and philosophy of life, and are mostly advanced by those Muslims, who are wont to view religious rites and obligation from the so called modern materialistic stand point. But have such people ever thought of how much food is wasted and money spent on trivialities when the Christians celebrate their Christmas

(Continued on Page 211)

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ط

REASON AND THE RELIGION OF ISLAM – (I)

As the persons who are devoid of Reason, deny the scope of Prophethood and think it to be practically impossible, so Allah in His Grace has provided us with an illustration which, is called 'Dream' In the state of dreaming, man becomes like a senseless and dead person and all his senses and faculties of understanding cease functioning, and in that condition he visualises such unseen things to which the senses and Reason have no access, and when that dream is translated into actual facts, he realises the truth of that dream So when we can know such things through dreams in which our external senses become completely inactive and inoperative, similarly, in Prophethood, a particular faculty is developed which can discern the things of unseen and bring to light those verities which cannot be ascertained by Reason

THERE CAN BE NO CONFLICT BETWEEN SCIENCE AND SHARI'AT :

The scope of Science is limited to experiments and observations which is below the Scope of Reason The domain of Reason begins from the point where the domain of experiment and observation ends So the domain of Reason intervenes between science and separates them from each other Consequently, when the domain and the path of each of them is distinct and separate, there is no possibility of conflict between them at all.

There is no doubt that modern science discovered wonderful facts in the realm of matter and physics and by developments in the fields of art and industry and light and electricity, illuminated the whole world; but the critics should tell us which doctrine of Islamic Shari'at was falsified by the progress of science? Whether the belief of Oneness was falsified or the claim of Prophethood was falsified or the belief in the Hereafter became unacceptable?

Free thinkers should prepare a list of those doctrines of the Shari'at, which are falsified by modern discoveries and also produce evidence in support of their claims To cite the assertions of European Scientists would not be enough to prove the contention There should be cogent arguments to prove a claim A proposition cannot be said to be proved by citing the assertions of some German and French doctors and philosophers

Our free thinking friends have crammed some assertions of European Scientists and imagine themselves to be masters of modern sciences This is mere folly on their part

THE CRITERION OF THE SOUNDNESS AND THE DEFECTIVENESS OF REASON :

The reason which prompts to perform noble deeds is sound. reason; and a person who performs undesirable and vicious deeds has a diseased and defective reason. The performance of ignoble deeds is a clear proof of the reason being defective

Just as a man can be ill, weak, lame, mutilated, blind and deaf, so also the reason can be ill, weak, lame, mutilated, blind and deaf.

THE ILLUSTRATION OF THIS PROPOSITION IS AS FOLLOWS :

All the working faculties, members of the body and other parts are like instruments of Reason, which dominates all of them. Our volition is at the beck and call of Reason, just as the pen moves according to the will of the scribe (clerk / secretary) The real writer is the scribe (clerk / secretary) while pen is only an instrument of writing The pen does not know at all what it is writing nor that what it is being made to write. If the pen knew what it wrote, nobody in the world would be wiser than it Any act which is done by means of the instruments which are devoid of senses and incapable of knowledge and perception, then the merits or demerits of those acts or any profit or loss resulting from those acts are not ascribed to those acts but to the doer of those acts As for example, the goodness and badness of the letters and impressions, the regularity or irregularity of the writing or the

deformity and defect in a chair or dias would be ascribed to the writer and the carpenter and not to the pen and the adze.

In the same way, the goodness and the badness of the acts would be ascribed, to Reason and not to the limbs and parts of the body, and the moderation or immoderation of the faculties of action would be considered to be the proof of the moderation or immoderation of Reason.

THE COARSENESS AND FINENESS OF REASON :

The Reason which is free from sensual vices and material impurities and is adorned with good morals, is Fine Reason, and the Reason which is the reverse of it, is Coarse Reason The finer the Reason would be the nearer it would be to Allah and would be able to reflect the image of the **"Light of the Heavens and the Earth."** Just as the light of the Sun falls on glass, mirror, tree, and stone alike, but the reflection in each case is different, in the same way, the manifestations of the **"Light of the Heavens and the Earth"** fall on the hearts of all human beings, but every person takes the benefit according to his capability His bounties are meant for all and He has no prejudice against anyone, but the difference is due to different capabilities and aptitudes The heart of one person is like a mirror, while the heart of another is like a stone Just as, a burning glass receives a particular heat and fiery effect over and above the sun's rays which is not felt at all by those nearby; similarly, the hearts of the prophets and saints receive particular kind of heat besides the brilliance from the **"Light of the Heavens and the Earth,"** according to the degree of the purity and enlightenment of the heart, which is not felt by persons nearby The pure and clear hearts of these persons are benefited in the same way as the burning glass is benefited by the sun, and just as the burning glass become luminous and warm by the light of the sun and then also casts its reflection on things which come in front of it and makes them luminous and warm, so much so that burning would also burn those things which are combustible and which come in front of it

In the same way it is also possible that the hearts which are free from sensual vices, may be receiving a particular heat along with the luminosity from the **"Light of the Heaven and the Earth,"** which is absorbed in those hearts like the burning glass, and be so warm and luminous with the love of Allah, as to set fire to the heart which may come before them and clear the ground of that heart from all sorts of egoistic vices, and nobody may be able to know of it as to how it came about, but the condition is that one should come before them Take it in this way that a mirror cannot receive the light of the sun unless it faces it and comes before it In the same way, those persons who turned the face of the mirror of their heart towards the pure hearts of the Prophets, they were lit up and their vices were burnt up all at once

As for example, Hazrat Abu Bakr Siddique and Hazrat 'Umar *(Razi Allahu 'anhum)* turned towards the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* sincerely and were gifted with spiritual and material wealth, while Abu Jehl and Abu Lahb turned their faces away from the burning glass of prophethood.

We mean that, just as a secret relation exists between the sun and the burning glass, so it is also possible that secret relations exist between the Creator and the created So why do people wonder if we say, that there are certain hearts which receive light and luminosity from Allah secretly and absorb within themselves such a heart of the love of Allah, as it not known to anybody, and by setting fire to the hearts of others, destroy all human vices ? It is very strange that when the example of the sun and the burning glass, is cited, no doubt is created, in the minds of the critics but when it is stated that similar relation exists between Allah and man, it is declared by them to be impossible Directly there is no difference except that of spirituality and materiality

We, May pray to Allāh Subhanahu T'a'ala to bless us with the will to follow His guidance enjoined in Kalimah Taiyaba

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Laa-Ilaaha-il-lal-laa-hu Muhammad-ur-Rasoo-lul-laah.

There is no one worthy of worship but Allah, Muhammad *(Sallallahu 'alaihi wa sallam)* is the Messenger of Allah **Aameen!**

VISIT OF QABRISTAAN (GRAVEYARD)

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said "Make ziyaarat of the **qabristaan** (cemetery) for verily visiting the graves diminishes the love of this world and makes (one) remember the (Aakhirat) Hereafter"

When visiting the **Qabristan** (cemetery), endeavour to establish in the heart the transitory and perishable nature of this world Reflect on the condition of the deed--that like we are today walking around the earth So were these **inmates of the graves**; and, one day we, too, will be lying there buried under the sands

In order to achieve this purpose which is explained in the above Hadeeth, it is best that you visit the **cemetery** alone Do not visit the **qabristaan** in a group or gathering for, then, you will not attain this noble purpose, viz , diminishing of the love of the world from the heart and the remembrance of the Hereafter

Upon reaching the **qabristaan**, recite the **Dua'a** which **Rasoolullah** *(Sallallahu 'alaihi wa sallam)* and his Companions were in the habit of reciting.

This Dua'a is

اَلسَّلَامُ عَلَيْكُمْ اَهْلَ الدِّيَارِ
مِنَ الْمُؤْمِنِيْنَ وَالْمُسْلِمِيْنَ وَ
اِنَّا اِنْ شَآءَ اللّٰهُ بِكُمْ لَلَاحِقُوْنَ
نَسْأَلُ اللّٰهَ لَنَا وَلَكُمُ الْعَافِيَةَ (مسلم)

"Assalaamu 'alaikum ahladdiyyari minal mu'mineena wal muslimeena, wa inna Inshāā' Allahu bi-kum la-laahiqoon. Nas-a-lul-laahu la-naa wa la-kumul 'aafeeyah."

English Translation :

"May the Peace (of Allah) be upon you, O people of this land (the qabristaan), who are among the Believers! Insha Allah, we, too, shall (soon) be joining you. We ask Allah protection for you and for ourselves."

Once you have recited this **Dua'a or any** other similar **Dua'a** recorded in the Ahadeeth, you will have discharged your duty and fulfilled the right which the inmates of the graves had over you At the same time you will be executing the practice commanded in the above-stated Hadeeth

If you have time, it is meritorious to recite some parts from Quraan Majeed and ask Allah Ta'ala to accept the recital and bestow the Sawaab on the dead. Reciting of **"Soo-rah Yaa-seen"**, **"Soo-rah Mulk"** and **"Soo-rah Ikhlaas"** have been specially mentioned in the Hadeeth.

REASONS FOR VISITING QABRISTAAN :

The above method is the simple and pure way in which **Rasoolullah** *(Sallallahu 'alaihi wa sallam)* and his companions (Sahaba) *(Razi Allahu 'anhum)* discharged the duty of making ziyaarat (Visit) of the qabristaan There is no other ceremony or custom to be observed From the Ahadeeth we learn that there are three reasons for visiting the **qabristaan**, viz.,

1. eliminating love of this world from the heart
2. creating remembrance of the **'Aakhirat** (Hereafter) in the heart, and
3. benefiting the dead by reciting the Quraan Majeed and Du'aa.

These requirements are best achieved when visiting the **qabristaan** in the manner explained above and adhering strictly to the Sunnah practice of **Rasoolullah** *(Sallallahu 'alaihi wa sallam)*.

(Continued from Page 208)

'EID-UL-AZHA

THE SACRIFICE (THE DAY OF REMEMBRANCE) (II)

In case such consumption and expenditure is considered to be doing good to the community, in general, why the sacrifice cannot be viewed in the same light

The sacrifice in the tradition of Millat-i-Ibrahimi is one of the finest ways of expressing gratitude to Almighty Allah, and of earning His blessings and pleasure, and for cultivating the sense of unity among the Muslims

We pray to Almigty Allah to observe all regulations of sacrifice with our heartfelt spirit to achieve all His Blessings as promised **Aameen!**

FROM CHRISTIANITY TO ISLAM

By : Khadija Zafar (Washington, USA)

After 11 years of marriage which ended in 1992, my life was filled with black clouds. Everything seemed to be falling apart. Raising a young boy all alone was not easy and I often sought help of our Lord I tried to distract myself by being around friends, spending time with my son, or just keeping busy at work; but, that did not change my feeling of loneliness and loss Then, one day I met and befriended an Afghan family I spent most of my free time with them and became acquainted with their culture and their delicious food Yet, what I found most intriguing was their devotional worship and belief in God and His Messenger, Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

As a firm Christian, I furiously debated with them and stated that Christianity was the only way to salvation, but they insisted that Islam is the way to everlasting paradise We spent hours discussing the merits of one religion over another and at the end of these friendly debates, we felt exhausted and reached nowhere Finally, I decided to study Islam for myself to understand the message of the religion which instigated such devoted faith from my friends

I obtained an English Translation of the Quraan and began reading through the chapters of the Book To my amazement, I was unable to stop reading and went on for hours I found the Quraan very simple, clear and easy to understand I began to experience an overwhelming sense of upliftment and rejuvenation, it was simply wonderful. It felt almost like the Quraan was alive and speaking directly to me I experienced an inner change and knew that things would never be the same.

A few days later, I visited my Afghan friends with my copy of the Quraan and told them of my intention of becoming a Muslim. Well, knowing now, the first pillar of Islam is Shahaadah (to proclaim belief in God and His Messenger) which I sincerely uttered "Laa-ilaa-ha il-lal-laa-hu Muhammadur Rasool-ul-laah" in their presence They were all so happy about my decision that even grandmother (as I called her) burst into tears

Now what? Or what was next? I had no idea how to practise Islam Due to distance, going over to my Afghan friends to learn Islam was not very convenient I checked out the phone book and looked for a mosque where I could get more information and be religiously involved I found one with an Islamic library and paid it a visit

The librarian helped me find books that "were suitable for beginners and put me in touch with a sister -- also from the Philippines -- who patiently helped me with my questions. My first Quraan was now replaced by an Arabic / English text I started to learn to pray in English and slowly memorized them in Arabic Then, I started wearing hijab (head-scarf) and changed my manner of dressing Gradually, I began paying attention to the **halaal** (allowed) and **haraam** (forbidden) food

Seeing the change for the better in me, my son also declared his shahaadah and (Alhamdulillah) tries to be a good Muslim, the best he could possibly be at age of nine We started getting involved with our local masjid's activities and I obtained more Islamic books and literature which we have studied at home Since then, I have tried to convey the message of Islam to as many non-Muslims as I can, some of them, even, have become interested and embraced the **religion of Truth.**

Life is a never ending journey to know God and culminates after death My Journey has just begun

من اهتدى فانما يهتدي لنفسه ومن ضل فانما
يضل عليها ولا تزر وازرة وزر اخرى

"Whoever goes right. surely he goes right for his own self, and whoever goes astray, indeed he goes astray against his own self. And no bearer (of a burden) will bear the burden of another " (17 15)

(Courtesy : Da'wah Highlights)

'EID MUBARAK

*Yaqeen International on its own behalf and on behalf of all other offices and organisations serving under Darul Tasnif (Private) Limited, offers felicitations to the World of Islam on the happy and auspicious occasion of 'Eid-ul-Azha. May Almighty Allah grant us its blessings and to live together with peace and amity. **Aameen!***

SOO-RA-TUL-MA-'AA-RIJ

CHAPTER - 70

(Sections 2, Verses 44)

(Continued from March 07, 1999 Issue)

22 Except those who pray,	***22. Il-lal mu-ṣal-leen.***	إِلَّا الْمُصَلِّينَ ﴿٢٢﴾
23 Who are constant at their prayers,	***23. Al-la-zee-na hum 'a-laa ṣa-laa-ti-him dāā-i-moon.***	الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾
24 And those in whose wealth there is a recognised right,	***24. Wal-la-zee-na fēe am-waa-li-him haq-qum-ma'-loom.***	وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ﴿٢٤﴾
25 For the beggar and the destitute,	***25. Lis-sāā-i-li wal-mah-room.***	لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾

VERSE 22 : Except those who devoted themselves offering Prayers regularly and heartily. They do not come under the purview of the weakness described in the previous verses.

The faithfull cultivate a new taste and find a different use for the weaknesses. A man, when afflicted, loses patience and tranquillity because his heart is quickly and easily lost and thus he also loses the hope of relief. On the contrary, the faith of a believer reminds him of the rewards of the world Hereafter which he looks nearer in the moments of distress.

Greed, in similar manner, has different reactions on the two types of men i.e., the self-seeking devotees of the world, and the faithful whose minds are basically on the world Hereafter.

Greed in a man-after-the-world induces him to amass worldly wealth and to guard for future. On the other hand, a believer spends his wealth in the way dictated by Allah instead of hoarding it, for he does not love wealth for the sake of wealth. Also, the spending of money by the faithful in the correct way helps to maintain the circulation of money in the correct sense and in its right form. This is one setp forward towards the Islamic social order which is guided by the fear of Allah. All other orders of life tend to encourage the accomulation and concentration of wealth into the hands of a few and limits its benefits. The social order of Islam alone has the distinction of taxing (payment of Zakaat) the 'income' as well as the 'capital'. Islam enjoins upon all the believers to pay 'Zakaat' if their income and capital exceed the prescribed limit. The Divine order of Islam encourages the circulation of money for the well-being of the masses in general.

Lastly the inherent weakness (i.e., lack of forbearance and greed) are not characteristic of the believers whose other eight attributes are described in the subsequent verses.

VERSE 23 : This Verse affirms the first and foremost attribute of the believers that they are regular in their Prayers as a matter of duty, ordained on them by Allah, five times a day. They never slack in its performance, nor inattentive neither immethodical, while praying.

VERSES 24-25 : Secondly, they are those who pay Zakaat and alms to the needy and helpless consistently.

26 And those who believe in the Day of Judgement,	***26. Wal-la-zee-na yu-ṣad-di-qoo-na bi-yau-mid-deen.***	وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ
27 And those who fear the punishment of their RABB (Guardian-Lord),	***27. Wal-la-zee-na hum-min a-zaa-bi rab-bi-him mush-fi-qoon.***	وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ
28 Surely, the punishment of their RABB (Guardian-Lord) is unsparing.	***28. In-na 'a-zaa-ba rab-bi-him ghai-ru ma'-moon.***	إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ
29 And those who guard their private organs, (i e their chastity),	***29. Wal-la-zee-na hum li-fu-roo-ji-him ḥaa-fi-ẓoon.***	وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ
30 Except from their consorts or those whom their right hands own (i e lawful concubines),	***30. Il-laa 'a-lāa aẓ-waa-ji-him au maa ma-la-kat ai-maa-nu-hum***	إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ
such are not to be blamed	***fa-in-na-hum ghai-ru ma-loo-meen.***	فَإِنَّهُمْ غَيْرُ مَلُومِينَ
31 But whoso seek beyond that	***31. Fa-ma-nib-ta-ghaa wa-rāā-a zaa-li-ka***	فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ
they are those who are the transgressors	***fa-u-lāā-i-ka hu-mul-'aa-doon.***	فَأُولَٰئِكَ هُمُ الْعَادُونَ

VERSE 26 : Thirdly, they are those who believe with conviction in the inevitability of the Day of Judgement On the basis of that belief they do good deeds which may be of avail on that Day

VERSES 27-28 : Fourthly, they are those who fear the terrible Torment of Allah and therefore avoid being bad and sinful Verily, no one should presume fearlessness and impurity from Allah's Torment

VERSES 29-31 : Fifthly, those who impose upon themselves virtuous abstinence from indiscriminate satisfaction of carnal desires, except their wives and rightful concubines, will not be held to be blamed But those who seek satisfaction by means other than these, they are those who cross the bounds of virtue and temperance.

32. And they who honour their trusts and covenants,	***32. Wal-la-zee-na-hum li-a-maa-naa-ti-him wa 'ah-di-him raa-'oon.***	وَالَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ۝
33 And they who are steadfast in their testimonies,	***33. Wal-la-zee-na hum bi-sha-haa-daa-ti-him qāā-i-moon.***	وَالَّذِينَ هُم بِشَهَٰدَٰتِهِمْ قَآئِمُونَ ۝
34 And they who guard their prayers (from being lost),	***34. Wal-la-zee-na hum 'a-laa ṣa-laa-ti-him yu-haa-fi-ẓoon.***	وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۝
35 They shall be in gardens, highly honoured	***35. U-lāā-i-ka fee jan-naa-tim-muk-ra-moon.***	أُولَٰٓئِكَ فِي جَنَّٰتٍ مُّكْرَمُونَ ۝

VERSE 32 : In the sixth and the seventh attribute, come those who keep their trusts and honour their promises All the powers and faculties that man possesses, have been entrusted to him by Allah It is, therefore, his duty to Allah and obligation to his fellowbeings, that he should use the energies and capabilities entrusted to him according to the dictates of Allah He should be true and stead-fast to all that has been entrusted to him, whether it be from man or from Allah

Similarly, he should unflinchingly keep his promise which he makes with his fellow-beings, and live up to his word

In a Hadith Hadrat Anas *(Razi Allahu 'anhu)* has reported that whenever the Holy Prophet *(Sallallahu 'alaihi wa sallam)* addressed his Companions, he would always give them the instruction "Beware, the one who does not keep his trust has no faith, and one who does not fulfil his pledges has no religion " (Baihaqqi, Ash-shu'ab al-Eemaan)

VERSE 33 : The Eighth attribute of the believers is that they bear true witnesses They give witness impartially when called upon to do so, and speak out without fear or favour, the whole truth and nothing but the truth

VERSE 34 : In verse 23, the first and foremost attribute of the believers is given that they are constant in their Prayers (salaat) In this verse, it is again emphasized that, those, who knowing the importance of Prayer (salaat), are vigilant and watchful of all that is correct and proper in their Prayer and thus take full care of its form and true spirit They habitually say their optional prayers also.

The "Optional Prayers" beget a special mark of quality from Allah for the believers For this reason the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and his Companions *(Razi Allahu 'anhum)* were specially fond of Optional Prayers, so much so that they spent whole nights in offering Optional Prayers This tradition has since been maintained by the believers, the divines and certain heads of the Muslim States in spite of the heavy burden on their time and energy

VERSE 35 : These are the attributes of the believers – the people of Paradise They are those, who shall live in everlasting honour and happiness of Paradise It is important to note that the aforementioned eight attributes of piety and Godliness, which qualify one for the Gardens of High-honoured Paradise, begun from Prayer and ended on Prayer This clearly indicates the unique importance of saying of prayer (Salaat)

SECTION 2	RU-KOO' 2	
36. So, what is the matter with those who disbelieve that they come rushing towards you,	***36. Fa-maa-lil-la-zee-na ka-fa-roo qi-ba-la-ka muh-ṭi-'een.***	
37 From the right and the left in groups ?	***37. 'A-nil-ya-mee-ni wa 'a-nish-shi-maa-li 'i-zeen.***	عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ
38 Does every man of them crave to be admitted into the Garden of Bliss ?	***38. A-yaṭ-ma-'u kul-lum-ri-im-min-hum ainy-yud-kha-la jan-na-ta na-'eem.***	

SECTION 2

In the present section of this Soo-rah, the provocative attitude of the unbelievers has been described When the Paradise and other rewards of the Hereafter for the faithful are mentioned, they come from all directions and gather around the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to make fun of him and pour out their disparagement and sarcasm These people will not get admission into the Paradise and if they entertain such a hope they are sadly mistaken They know well their worth of creation They are too low to aspire for the bliss and bounties of Heaven unless they raise themselves by good deeds and piety Swearing by the "Lord of Easts and Wests", Allah declares that He has power to bring in other better people for the service of Islam without letting the unbelievers slip out of His control

This promise was fulfilled by bringing Ansars of Madinah Munawwarah into the service of Islam

The Prophet *(Sallallahu 'alaihi wa sallam)* is asked to let the unbeleivers do vulgar talking for a few days in this world after they are sure to be punished On the Day of Judgement, they will issue forth from their graves and will run forward as if to win a race But their eyes will be downcast, and they will have shame written on their faces They will themselves see their evil end

VERSES 36-38 : These verses interpret that when the unbelievers hear of Paradise and other rewards of the faithful, revealed by the Holy Quraan, they run towards the Holy Prophet *(Sallallahu 'alaihi wa sallam)* with outstretched necks in crowds, from all sides, to make fun of him, and to pour out their disparagement and sarcasm So do they have greed, in spite of their insolence, that they shall be granted admission into the gardens of Paradise full of plentiful bounty, as they used to say that if they happen to return to Allah, they shall be better off there too No, there cannot be such injustice (blindness) with Allah, they are sadly mistaken for that shall never be

Ibn Kaseer has taken another interpretation of these verses .

Allah addresses to His Prophet *(Sallallahu 'alaihi wa sallam)* that what has gone wrong with these Disbelievers of thy side that they flee fast, right and left, crowd upon crowd i e , hearing the Quraan why do they run like a flogged ass? Then, despite this hatred and aversion, do they still hope that everyone of them shall enter Paradise without fail Nay, never And this is according to what Allah, the Most High has said --

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ۝ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ۝ فَرَّتْ مِن قَسْوَرَةٍ ۝

"What has happened to them that they are turning away from the Reminder, as if they were startled asses, fleeing from a lion?" (74 49-51)

فقال انما احدثك ما سمعته من رسول الله ﷺ . وهكذا رواه داود الطيالسی ، و ابو عمر الحوضی ، وابو عامر العقدی عن شعبة .

فضلا عن ما تقدم من الاحاديث هناك احاديث أخرى عن النبي ﷺ الذی قال (او كما قال) فيها :

ان الله يقبل توبة العبد قبل ان يموت بيوم .
ان الله يقبل توبة العبد قبل ان يموت بنصف يوم .
ان الله يقبل توبة العبد قبل ان يموت بضحوة .

ان الله يقبل توبة العبد ما لم يغرغر بنفسه .
قال ابليس يا رب وعزتك لا ازال اغويهم مادامت ارواحهم فی اجسادهم . فقال الله عزوجل وعزتی وجلالی لا ازال اغفرلهم ما استغفرونی .

فقد دلت هذه الاحاديث علی ان من تاب الی الله عزوجل وهو يرجو الحياة فان توبته مقبولة ولهذا قال تعالی :

فاولئك يتوب الله عليهم وكان الله عليما حكيما.

واما متی وقع الاياس من الحياة ، وعاين الملك ، وخرجت الروح فی الحلق وضاق بها الصدر ، وبلغت الحلقوم ، وغرغرت النفس صاعدة فی الغلاصم فلا توبة مقبولة حينئذ ولات حين مناص . ولهذا قال (وليست التوبة للذين يعملون السيئات حتی اذا حضر احدهم الموت قال انی تبت الآن وهذا كما قال تعالی :

فلما رأوا بأسنا قالوا آمنا بالله وحده

الآيتين : وكما حكم تعالی بعدم توبة اهل الارض اذا عاينوا الشمس طالعة من مغربها فی قوله تعالی

يوم يأتی بعض آيات ربك لا ينفع نفسا ايمانها لم تكن آمنت من قبل ، او كسبت فی ايمانها خيرا . الآية وقوله

(وللذين يموتون وهم كفار) يعنی ان الكافر اذا مات علی كفره وشركه لاينفعه ندمه ولا توبته ولايقبل منه فدية ولو بملء الأرض . قال ابن عباس ، وابو العالية ، والربيع بن انس (ولا الذين يموتون وهم كفار) قالوا نزلت فی اهل الشرك ، وقال الامام احمد حدثنا سليمان بن داود ، قال حدثنا عبد الرحمن بن ثوبان ، حدثنی ابی عن مكحول ان عمر بن نعيم حدثه ان ابا ذر حدثهم ان رسول الله ﷺ قال : ان الله يقبل توبة عبده ، او يغفر لعبده ما لم يقع الحجاب ، قيل وما وقع الحجاب ؟ قال تخرج النفس وهی مشركة ولهذا قال الله تعالی :

اولئك اعتدنا لهم عذابا اليما .

ای موجعا شديدا مقيما .

تقديم : اقبال حسين انصاری

وفقنا الله لما يحب ويرضی

يارب صل وسلم دائما ابدا ... علی حبيبك خير الخلق كلهم
هو الحبيب الذی ترجی شفاعته ... لكل هول من الاهوال مقتحم

قال الدكتور مور : تعلن الآيات القرآنية ان العنصر القابل للاخصاب يوجد فى جزء صغير للغاية من المادة المنوية المتدفقة بسرعة . واخبر الدكتور مور فى مقاله بان السيد اسبيلين زينى قام باختبارات اثبت فيها فى القرن الثامن عشر انه لا يمكن تطور اية حياة ما لم يتم الاختلاط بين العناصر التوليدية الجنسية . اما القرآن فاشار الى وجود هذه القطرة المختلطة قبل احد عشر قرنا وبين ان تكوين الانسان يتوقف على اختلاط نطفتى الذكر والانثى .

وفى القرآن آية اخرى تبحث فى كمية مادة التوليد وهى كنقطة مهينة (تدعى نطفة فى اللغة العربية) وتوضح كيف ان قطرة حقيرة تخفى فى ذاتها مشروعا تخليقيا وسيما وتخطيطا شاملا . تستطيع هذه القطرة ان تستوعب فى وجودها جميع شخصيات وخصائص المستقبل :

ثم جعل نسله من مآء مهين . (السجدة : ٧)

طالع الدكتور مور بعض احاديث نبى الاسلام ﷺ التى قيل فى احداها انه بعد استقرار الحمل بـ ٤٢ يوما يرسل الله تعالى ملكا ليحول المادة المشابهة بالنطفة الى اعضاء انسانية كالعيون والآذان .

قد اثبت البحوث المتعلقة بالاجنة ان العيون والآذان يمكن مشاهدتها بوضوح بعد ٤٢ يوما بالتحقيق . وجاء فى حديث لرسول الله ﷺ ان الملك يسأل الله تعالى مرة بعد مرة : يا رب أ ذكر هو ام انثى ؟

يقول الدكتور مور : قد اثبت التحقيق الجديد انه ليس من الممكن معرفة الجنين لمدة ١٢ أسبوعا . وبعد تحليله وصل الدكتور مور الى النتيجة النهائية الحتمية وهى :

اذا يتمسك المسلمون بعقيدة ان الآيات القرآنية منزلة من الله تعالى فان هذه العقيدة مبنية على أساس معقول متين وربما الأمر الاهم انها ، تحمل الحق والصداقة .

بشكر مجلة ترجمان القرآن

تعريب : اقبال حسين انصارى

فضيلة الاستغفار وشروط التوبة

ووقع فى سنن ابن ماجة : عن عبد الله بن عمرو وهو وهم انما هو عبد الله ابن عمر ابن الخطاب (حديث آخر) قال ابن مردويه : حدثنا محمد بن معمر ، حدثنا عبد الله بن الحسن الحرانى ، حدثنا يحى ابن عبد الله البابلى ، حدثنا ايوب بن نهيك الحلبى سمعت عطاء بن ابى رباح قال : سمعت عبد الله بن عمر ، سمعت رسول الله ﷺ يقول : ما من عبد مؤمن يتوب قبل الموت بشهر الا قبل الله منه ادنى من ذلك . وقبل موته بيوم وساعة يعلم الله منه التوبة والاخلاص اليه الا قبل منه ، (حديث آخر) قال ابو داود الطيالسى حدثنا شعبة عن ابراهيم بن ميمونة واخبرنى رجل من ملحان يقال له ايوب قال سمعت عبد الله بن عمر يقول : من تاب قبل موته بعام تيب عليه ومن تاب قبل موته بشهر تيب عليه ، ومن تاب قبل موته بجمعة تيب عليه ، ومن تاب قبل موته بيوم تيب عليه ، ومن تاب قبل موته بساعة تيب عليه ، فقلت انما قال الله (انما التوبة على الله للذين يعملون السوء بجهالة ثم يتوبون من قريب)

تستعمل بدرجة كتب دراسية ذات مستوى عال وقد نشرت تراجمهما الى لغات عالمية عديدة . يقول الدكتور مور ان الحقائق التى بينها القرآن حول تطور الاجنة خلال اول ٢٨ اياما صحيحة جدا بحيث يندهش منها العقل الانسانى . ان الدكتور مور على يقين من انه :

من الممكن ان آيات القرآن وبعض احاديث نبى الاسلام ﷺ تسد الثغرة التى ما زالت تحول دون المذهب والعلوم منذ مدة طويلة .

اذا سئل : هل برزت هذه المعلومات خلال عمليات تشريح الابدان ؟ اجاب : فى هذه المرحلة لا تتجوز جسامة الجنين عشر مليميترات ، يلوح الجنين للبصر الانسانى كنقطة صغيرة لا يتبين بدون ميكروسكوب قوى ، ومن المحقق ان الميكروسكوب ما تم اختراعه قبل القرن السابع عشر .

اتفق قبل سنتين ان رفعت جامعة الملك عبد العزيز بجدة دعوة الى الدكتور كيث مور وبالاضافة اليه وجهت الدعوة الى الدكتور رابرت ايدوردز والدكتور رابرت هو العالم الباحث الذى قام باختبارات فى جامعة كامبريج أدت الى ولادة اول طفل انبوبة الاختبار ، وكان من بين المدعوين الدكتور تى - فى - اين برساد والدكتور مارشال جانسون .

يقول الدكتور مور بهذه المناسبة زود علماء المؤتمر هولآء الخبراء الاربعة بتراجم انجليزية عديدة لآيات القرآن وطلبوا منهم آراءهم ، اذا يمكن تفسير علمى لهذه الآيات . احدى من الآيات المزود بها هى :

يخلقكم فى بطون امهاتكم خلقاً من بعد خلق فى ظلمات ثلاث . (الزمر : ٦)

يقول الدكتور مور فى تفسير الآية : المراد من هذه الظلمات الثلاث جدار البطن وغطاء رحم الام والحجاب الداخلى الرحم . وجاء فى الآية المذكورة أدناه ان القطرة تتحول فى وقت لاحق الى علقة وتعنى هذه الكلمة فى اللغة العربية الدم ، كل ما يعلق والدويبة السوداء التى تمتص الدم (وهى ما تتعلق بالاجسام) :

هو الذى خلقكم من تراب ثم من نطفة ثم من علقة . . . (المؤمن ٦٧)

يظن الدكتور مور وغيره من الخبراء انه هناك تشابه مذهل بين العلق المتواجد فى البلاد العربية والجنين البالغ من عمره ٢٤ يوما . وعدا ذلك فان الجنين فى هذه المرحلة يتعلق بجدار الرحم كالعلقة .

وفى القرآن آيات أخرى تصرح بان المادة الدموية المتشابة بالعلقة تتخذ فيما بعد شكل مادة ممضوغة (او فى اصطلاح القرآن تتحول الى « مضغة ») :

. فانا خلقناكم من تراب ثم من نطفة ثم من علقة ثم من مضغة . . .

(الحج : ٥)

ثم خلقنا النطفة علقة فخلقنا العلقة مضغة . .
(المؤمنون : ١٤)

ولتوضيح شكل الجنين فى هذه المرحلة اخرج الدكتور شيئا صغيرا من البلاستيك فضغه بأسنانه ثم قال ان هذا الشئ يشبه تماما شكل جنين عمره ٢٨ يوما والآثار الموجودة عليه مماثلة لآثار الاسنان . يتضح ايضا من الآيتين انه لا يمكن فى هذه المرحلة معرفة اعضاء الجسم الا قليلا منها والحقيقة انه ليس من الممكن معرفة اى شئ ما عدا القلب وعدسات العينين .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ه

شهادة من العلوم المادية على صداقة تعليمات القرآن الكريم

اتفق منذ سنتين ان خبيرا فى علم الاجنة فى جامعة تورنتو (كندا) قام بزيارة غير عادية الى المملكة العربية السعودية وطلب منه مساعدة فى تفسير بعض آيات القرآن .

كان هذا الخبير هو الدكتور كينث مور . ومن جهة أخرى قد أكد على توضيحاته الدكتور رابرت ايدواردز ايضا وهو العالم المحقق لولادة اول طفل انبوبة الاختبار . هذا وقد أثار كلا العالمين دهشة العلماء المسلمين باكتشافاتهما حول آيات القرآن - القرآن الذى مازال المسلمون يحفظونه ويتلونه منذ ١٤ قرنا مضت .

والذى قاما المحققان باكتشافه هو : ان نظرية الاجنة الانسانية التى بينها القرآن قد جاءت كحقيقة علمية لا يمكن ترديدها . ولم تنكشف هذه الحقيقة على المحققين فى الغرب الا فى ١٩٤٠م . وبرزت معظم المعلومات بشأن هذه الحقيقة فى السنوات الخمس عشرة الماضية .

والدكتور كيث مور هو رئيس قسم تشريح الاعضاء بجامعة تورنتو . عند ما قدم مقاله الخاص على الآيات القرآنية التى تتناول البحث فى التخليق الانسانى قال :

> قد استولى على دهشة اذا علمت ان ما كشف القرآن من الحقائق فى القرن السابع هو صحيح تماما وحامل صداقات علمية .

يؤمن المسلمون بان القرآن نزل من الله تعالى على نبيه محمد ﷺ فى القرن السابع الميلادى وبعد ذلك عرض النبى ﷺ دين الاسلام على العالم . اما اليوم فاصبح الاسلام ثانى اكبر دين بعد المسيحية ، من حيث عدد اتباعه . جدير بالذكر ان الدكتور مور عضو للكنيسة المتحدة وابن قديس كبير . لذلك فهو قائم على عقيدته بالثقة والطمانينة وقد اوضح فى احد لقاءاته انه لا ينوى اعتناق الاسلام . ويقول الدكتور مور انه قام بتحليل العهد الجديد والعهد القديم من الاناجيل ولكنه لم يراية مماثلة بينها وبين القرآن . هو صاحب مؤلفتين اثنين على موضوع الاجنة

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝

ان أهل التحقيق قالوا كمال الإنسان فى أن يعرف الحق لذاته والخير لأجل العمل به ورأس المعارف اليقينية ورئيسها معرفة الله وإليه الإشارة بقوله (إن الذين قالو ربنا الله) ورأس الأعمال الصالحة ورئيسها أن يكون الأنسان مستقيما فى الوسط غير مائل إلى طرفى الإفراط والتفريط × كما قال (وكذلك جعلناكم أمة وسطاً) و قال أيضاً (اهدنا الصراط المستقيم) وإليه الإشارة فى هذه الآية بقوله (ثم استقاموا) وسمعت أن القارىء قرأ فى مجلس العبادى هذه الآية ، فقال العبادى : و القيامة فى القيامة ، بقدر الاستقامة ، إذا عرفت هذا فنقول : قوله تعالى (إن الذين قالوا ربنا الله ثم استقاموا) ليس المراد منه القول باللسان فقط لأن ذلك لا يفيد الاستقامة ، فلما ذكر عقيب ذلك القول الاستقامة علمنا أن ذلك القول كان مقروناً باليقين التام والمعرفة الحقيقية ، إذا عرفت هذا فنقول فى الاستقامة قولان (أحدهما) أن المراد منه الاستقامة فى الدين والتوحيد و المعرفة (الثانى) أن المراد منه الاستقامة فى الأعمال الصالحة أما على القول الأول ففيه عبارات : قال أبوبكر الصديق رضي الله عنه : ثم استقاموا أى لم يلتفتوا إلى إله غيره ، قال ابن عباس فى بعض الروايات هذه الآية نزلت فى أبى بكر رضي الله عنه ، وذلك أن أبابكر رضي الله عنه وقع فى أنواع شديدة من البلاء والمحنة ولم يتغير البتة عن دينه

تتنزل عليهم الملئكة عند الموت كذا قال ابن عباس و قال قتادة و مقاتل اذا قاموا من قبورهم وقال وكيع بن الجراح البشرى يكون فى ثلاثة مواطن عند الموت و فى القبر و عند البعث الاتخافوا ان مفسرة لانتنزل عليهم يتضمن معنى الوحى الذى فيه معنى القول او مخففة من الثقيلة اسمه ضمير الشأن اومصدرية يعنى لا تخافوا على ماتقدمون عليه من امر الاخرة كذاقال مجاهد ولا تحزنوا على ما خلفتم من اهل وولد فانا نخلفكم فى ذالك فالخوف غم يلحق لتوقع مكروه والحزن غم يلحق لوقوعه فى مكروه من فوات نافع او حصول ضار وقال عطاء بن ابى رباح لاتخافوا و لاتحزنوا على ذنوبكم يعنى لاتخافوا العقاب ولاتحزنوا على صدورالعصيان فان الله يغفرهالكم وابشروا ابالجنة التى كنتم توعدون ۝ فى الدنيا على لسان الرسل اخرج ابو نعيم عن ثابت البنانى انه قرأحم السجدة حتى بغ الى قوله تتنزل عليهم الملائكة فقال بلغنا ان العبد المؤمن حين يبعث من قبره يتلقاه الملكان الذان كانا معه فى الدنيا فيقولان لاتخف و لاتحزن و البشر بالجنة التى كنت توعد قال فيأ من الله خوفه ويقرعينه .

اللهم انت ربنا فا رزقنا الاستقامة ۔ آمين ثم آمين .

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شهادة من العلوم المادية على صداقة القرآن الكريم .

- ان نظرية الاجنة الانسانية التى بينها القرآن قد جاءت كحقيقة علمية لا يمكن ترديدها .
- ما كشف القرآن من الحقائق فى القرن السابع هو صحيح تماما وحامل صداقات علميه .

فضيلة الاستغفار وشروط التوبة

- انما التوبة على الله للذين يعملون السوء بجهالة ثم يتوبون من قريب .
- ان الله يقبل توبة العبد قبل ان يموت .

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة ... من الرجاء ...

FOUNDED IN 1952
Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*
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In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying) · Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised" (Al-Quraan 41:30).

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves.

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH;
2) Freedom from fear and grief, in this world as well as in the next world;
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous.
4) It should be borne in mind that Allah never breaks His promise.

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

'EID-UL-AZHA — THE SACRIFICE (THE DAY OF REMEMBRANCE)

(I)

Eid-ul-Azha is the Day of Remembrance of the unparalleled submission of Hazrat Ibrahim *('alaihis salaam)* who, in deference to a Divine Command, got ready to sacrifice in the way of Allah his then only son Isma'il ***('alaihis salaam).***

Allah has sworn by ten nights in the following verse of Quraan Majeed

وَالْفَجْرِ ۙ وَلَيَالٍ عَشْرٍ ۙ

"(I swear) by the dawn and by the ten nights". (89 1-2)

The reference is believed to be the first ten nights of Zilhijjah, when the Pilgrims have to perform in Makkah the most fundamental function of Waqoof-e-Arafaat (the camp in the valley of Jabal-e-Rahmat), without which there can be no Hajj

After sunrise on that day when the sunshine is spread over, they set out from Mina for 'Arafaat and stay there until the sunset, during all this time engaged in prayer and devotion to Almighty Allah.

The next day that is the 10th Zilhijjah, is a thanks-giving day by way of offering special 'Eid-ul-Azha prayer and sacrifice – Qurbani, as Allah says in Quraan Majeed

فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝

"So pray to your RABB and sacrifice (animals)". (108 2)

'Eid-ul-Azha is therefore a day of feast and rejoicing, in the name of Allah and in the way of Allah, a source of attaining the nearness and pleasure of Almighty Allah which has also been accepted and practised by previous faiths

Takbeer-i-Tashreeq :

It is a declaration of exaltation and glory of Allah It is to be recited after every obligatory (Farz) Prayer, in congregation or alone, beginning from the morning (Fajr) Prayer of the 9th of Zilhijjah, that is synchronising it with the time when the pilgrims in Makkah start their performance of Hajj with their march for camping in Mina, and upto the late afternoon ('Asr) Prayer of the 13th of Zilhijjah

It has also to be recited slowly on way to 'Eidgah or mosque for 'Eid-ul-Azha Prayer on the 10th of Zilhijjah. It reads :

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

Transliteration :
Al-laa-hu Ak-bar Al-laa-hu Akbar Laa-i-laa-ha il-lal-laa-hu wal-laa-hu-Akbar Al-laa-hu Ak-bar wa lil-laa hil-hamd.

Translation :
Allah is Most Great, Allah is Most Great, There is no god except Allah, and Allah is Most Great, and all praises are for Allah.

Fast and Night Vigil :

Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is reported to have said that during the first nine days of Zilhijjah, optional Nafl fasting for one day stands for fasting for one year; and the reward for remembrance of Allah during one of the ten nights is equal to the reward and blessings to be had in the Esteemed Night of Ramazaan (Laila-tul-Qadr) (Tirmizi / Ibn Majah)

The faithful generally keep fast on the 9th Zilhijjah and keep awake in remembrance of Allah and for His worship during the night preceding the day of 'Eid-ul-Azha

Sunnah before Prayer :

After getting up early in the morning of the day of 'Eid-ul-Azha, it is commendable to take bath, to use tooth stick (Miswaak) to cleanse the teeth, to put on the best, neat and clean dress, to apply perfume, and to defer the breakfast till the meat of Qurbaani is available for that purpose This is by way of a token of feast from Allah.

Prayer :

'Eid-ul-Azha Prayer is identical to that of 'Eid-ul-Fitr. It comprises two units (Rak'at) It is essential (Waajib) It has to be offered in congregation on the 10th Zilhijjah in early hours of the day

Method of Prayer :

The way of Prayer for 'Eid-ul-Azha has only one departure from an ordinary two unit (Rak'at) Prayer It has six extra Takbeeraat, three in each Rak'at (For details, one had better refer to a guide book on Prayer). 'Eid-ul-Azha prayer cannot be performed individually There is no delayed (Qaza) prayer for 'Eid-ul-Azha There is no call (Azaan) or Aqaamah to this Prayer

Sermons :

Compared to Friday sermons (Khutbah), 'Eid sermons have two differences. First, 'Eid sermons are delivered after the prayer Secondly, 'Eid sermons are sunnah whereas Friday sermons are obligatory (Farz) The listening of 'Eid sermons is as essential as those of Friday

Change of Route :

It is Sunnah to go out for 'Eid prayer by one way and to return by another (Tirmizi)

Philosophy of Sacrifice :

In order to understand and appreciate the philosophy of sacrifice it must be borne in mind that Muslims as a community have been entrusted with a great and sublime mission that they should spread the light of the Truth by carrying the divine message of Islam at every nook and corner of the world

Here it may be added that the institution of sacrifice is found in one form or the other in almost all religions and cultures, especially the revealed ones But in Islam it assumes a new and a deeper meaning. In most of the religions sacrifice is done with a view to appeasing an offended duty or attaining an atonement for sins. The question of proportion of other deities does not arise in Islam for Allah is one. Some of the distinguishing features of the Islamic philosophy of sacrifice are .

Sacrifice is allowed to Allah alone and none-else It needs no emphasis to say that Islam's basic creed is **Tauhid.** This is self-evident in almost all rites of worship For instance, in Islam it is completely prohibited to prostrate before any one other than Almighty Allah, to make vows for anyone other than Almighty Allah, to visit holy places other than those allowed by Almighty Allah, to fast in the name of others than Almighty Allah. Likewise Allah has prohibited any form of sacrifice for anyone other than Himself

Sacrifice shall be performed on the day of 'Eid-ul-Azha after the prayer is over or during 2 days that follow These days are called **Ayyam-e-Tashreeq.** The idea underlying the fixing of time-period for sacrifice is to make Muslims hearts beat in unison with one another throughout the world

Sacrifice is an act of worship not a charity, it is therefore not admissible to give away the price instead of sarificing an animal As mentioned above sacrifice is an act of worship to be performed in the prescribed manner with the observance of all details therein Sacrifice cannot be substituted by any act of charity.

Indeed **sacrifice** of an animal is symbolic It signifies that by the act of sacrifice of an animal one shows his devotion and commitments to Almighty Allah and willingness to lay down his life whenever asked for. Hence it is made clear in the Holy Quraan that the sacrifice does not consist in the act of shedding the blood of the animal or feeding on its meat Its sole object is to attain **taqwa.**

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

"Neither their meat nor their blood reaches Allah but your piety reaches Him " (22 37)

It is thus clear that the slaughtering of an animal in obeying Almighty Allah's Command is deeply associated with piety, that is submission to none but Almighty Allah alone

By performing an act of taking away the life of an animal over which he holds control, he realises that it is incumbent upon him to lay down his life if such occasion arises, in the cause of truth and obedience to Almighty Allah Who is his Master and Sustainer

As 'Edi-ul-Azha which is celebrated all the world over it is surely a manifestation of the solidarity of the Muslim Ummah and its firm resolve to live and die for the sake of Almighty Allah alone It does away with all distinctions as the basis of class, colour or community as all invariable lay prostrate at congregational Prayers in submission to Him to proclaim His greatness and exalt Him

It is, therefore, an appropriate occasion to pray Almighty Allah that He in His infinite bounty and mercy may grant to Muslims of the entire globe the resolute will and profound wisdom to nourish and promote among themselves the ties of fraternity and love and affection as well as the spirit of slef-sacrifice so that they may be above their personal and parochial interests in order to face hostile challenges as one body, solid, strong and indivisible. **Aameen!**

THE QURAANIC CONCEPTION OF ALLAH - II

(For last instalment please see issue of February 07, 1999)

The Quraan removed all misconceptions and refuted all false doctrines concerning the being and the attributes of God (Allah) promulgated by religions, prior to the advent of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*; and gave to the world, the true and most sublime teachings with regard to His Being and attributes, which wrought a marvellous revolution in the domain of religion and theology

The Quraan proclaimed in unequivocal terms that there is no Ilaah i.e. Sovereign, Lord, God, Master, King, Ultimate Reality, Final Authority and Controller in the whole universe except one Being Whose name is Allah. He alone is the object of worship, veneration, adoration and affection, and to Him alone we should submit unreservedly and surrender ourselves unconditionally There is no room for Caesers and Choseroes in Islam No being, however mighty and magnificent, has the right to rule or govern or legislate Authority and sovereignty belongs to Allah alone. Not only there is no God except Allah, but also, there is no King or Sovereign or Ruler save Him in this whole universe

تَبٰرَكَ الَّذِىْ بِيَدِهِ الْمُلْكُ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ

"Blessed is He, in Whose hands is the Sovereignty, and He is Omnipotent over all things." (67.1).

The Quraan recognises no kings or emperors or "their Majesties" in any shape or form, for it says that Majesty, sovereignty and power belongs to Allah alone

This conception of God (Allah) is at-once unique and revolutionary It is unique in so far as no revealed book before the Quraan presented this view of God (Allah) -- neither the Vedas nor the Bible, and it is revolutionary in so far as the Muslims, having assimilated this doctrine of Divine Sovereignty, reduced the might of Caesers and Choseroes to zero and hook the very foundations of the Roman Empire and the mighty Persian Empire and finally brought their vast territories under their benevolent rule with the short span of two centuries

The belief that there is no Ilaah in this universe except the one Allah fills the hearts of the believers with a determination and courage which sweeps everything before it

This belief in the Oneness of Allah, as taught by the Holy Quraan and examplified by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is no mere metaphysical truth or ethical postulate meant to satisfy the intellectual or the moral craving of man, it is something which we are required to make a living factor in our intellectual and emotional life To be a true Muslim it is not enough to repeat it so many times a day; on the other hand we have to translate it into our daily life

Beofe the revelation of the Holy Quraan, every conceivable object, from the sun and the moon down to monkeys and serpents, was worshipped and venerated by man -- especially in India -- but with the advent of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, the reign of dogma and superstition came to an end; and the Holy Book brought the glad tidings to mankind that Agni (Fire) Vayu (Air) Varuna (Sky) Usha (Dawn) Mitra (Sun) and stars and all the phenomena of nature -- are not gods, on the other hand are all subservient to you

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ
وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ

"And He subjected to you the sun and the moon both moving constantly (upon their courses), and subjected to you the night and the day," (14 33)

Allah alone is worthy of being worshipped and adored, Who is the Creator of the heavens and the earth He is Rahmaan and Raheem. ***"Maa-li-ki Yau-mid-deen"*** and ***"Fa-'aa-lal-li maa ya-reed"*** and "Verily Allah hath power over all things "

Nothing in this universe is like unto Him, no being is His equal or partner or His councillor or adviser or His assistant or deputy or His son or daughter. He is sole, single, unique, unmatched, unparalleled and Almighty, all powerful, omniscient and Omnipotent

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ الرَّحْمٰنِ
الرَّحِيْمِ مٰلِكِ يَوْمِ الدِّيْنِ

"All praise is for Allah, the RABB (Creator and Sustainer) of the worlds. The All-Compassionate, the Most-Merciful The Only Authority of the Day of Judgement." (1 1-3)

(Continued on Page 202)

Al-Quraan

GIFTS OF LIFE

1. The Authority belongs to Almighty Allah inasmuch as creation belongs to him. Whoever has the power to create has naturally the power of Authority.

The Gifts of Life has to be carefully preserved and developed to achieve the real object of creation as revealed in Quraan Majeed.

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said,

"The (Life) herein (in this world) is for you and you (your Life) are for the hereafter."

2. The two essentials of a happy life are contentment and confidence. Islam has emphasised these virtues and Quraan Majeed lays down principles for inculcation and promotion of the two virtues to the maximum extent possible The success in this world and in the Hereafter is assured to those who have faith in Allah and lead their lives in complete submission to the Will of Allah.

3. Regarding the fortunes of Muslims in matters of this world, Quraan Majeed assures them that --

وعد الله الذين امنوا منكم وعملوا الصلحت ليستخلفنهم في الارض كما استخلف الذين من قبلهم وليمكنن لهم دينهم الذي ارتضى لهم وليبدلنهم من بعد خوفهم امنا يعبدونني لا يشركون بي شيئا ومن كفر بعد ذلك فاولئك هم الفسقون

"Allah has promised those of you who belie[illegible] [illegible] do virtuous deeds, that He will make them successors in the land as He had made successors those who were before them, and that He will establish for them their religion which He has approved for them, and He will surely give them in exchange security after their fear. They shall worship Me and shall not associate anything with Me and whoever are ungrateful after this, then it is they who are the disobedient." (24 55)

4. Much of the sorrows of man are due to his sense of disappointment in life. Quraan Majeed deprecates disappointment and invites man to have a firm and lasting faith in the Creator It says

ولا تايئسوا من روح الله انه لا يايئس من روح الله الا القوم الكفرون

". .and do not despair of Allah's mercy In fact none despairs of Allah's mercy except the unbelieving people " (12 87)

5. A hopeful attitude in life is the key to success in this world. Plenty of courage and confidence are infused in the heart of a Muslim by the following words of Quraan Majeed --

الا ان اولياء الله لا خوف عليهم ولا هم يحزنون

"Remember (as for) the friends of Allah, certainly they have nothing to fear nor shall they come to grief." (10:62)

Freedom from fear and despair comes to a Muslim through the belief in --

الذين اذا اصابتهم مصيبة قالوا انا لله وانا اليه رجعون

"Who, when an affliction befalls them, they say: Surely, we are entirely Allah's and indeed to Him we are to return." (2:156)

And determination in life is had from the following verse of Quraan Majeed :

ما شاء الله لا قوة الا بالله

"It is as Allah Wills, there is no power but with Allah." (18:39)

6. The secret of a happy society is equality of status of its members in respect of their basic rights. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* said that mankind was the family of Allah and Quraan Majeed addresses all mankind in the following terms on the subject of equality :

يايها الناس انا خلقنكم من ذكر وانثى وجعلنكم شعوبا وقبائل لتعارفوا

"O men! We have created you from a male and a female, and made you into races and tribes that you may (thereby) know one another" (49:13)

7. Finally Islam lays great stress on the will to work, noble aspirations and sincere intentions for honest endeavour. May Allah give all of us the light to lead our lives according to will of Allah as embodied in Quraan & Sunnah. **Aameen!**

DECLARATIONS OF THE CALIPHS

This is what each of the four Caliphs of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, declared in the assumption of their high office. It was not a mere wishful thinking on their part nor an expression of idealistic sentiments. They meant what they said and adhered throughout their office to their assertions both in letter and spirit. It is the only sound and sincere base that can serve as a foundation of a truly progressive and a flourishing society.

Hazrat Abu Bakr Siddique *(Razi Allahu 'anhu)* **said :** "I have been made your custodian though I am not the best of you all **If I do the right, support me, if I go wrong, then put me right. Truth is a trust and falsehood is a breach of that trust.** The weak among you shall be weak for me until I have secured for them their rights and the strong among you shall be weak for me until I have wrested from them the rights of the others. **Obey me so long as I obey Allah and His Messenger. Should I ever disobey Allah and His Messenger you will be under no obligation to obey me any longer."**

Hazrat 'Umar *(Razi Allahu 'anhu)* **said :** "Let me tell you what rights you have upon me and in regard to them you can always hold me accountable."

To those whom he appointed as **Governors,** Hazrat 'Umar *(Razi Allahu 'anhu)* **said**: "I am appointing you as **Governors** not to become masters of the people, but in order that you promote the worship of Allah among them, decide matters between them justly and distribute what is due to them equitably."

Hazrat 'Usman *(Razi Allahu 'anhu)* **said :** "I am a follower and not a path finder. Know that after the **Book of Allah** and the **Sunnah** of the Prophet of Allah, there are three principles that I assure you to abide by. First, I shall follow the precedents fixed by common consent before my assumption of office Secondly, where there is no precedent available, I shall determine the proper course in consultation with all of you Thirdly, I shall not lay my hands on any one of you until and unless the law requires that action should be taken."

Hazrat 'Ali *(Razi Allahu 'anhu)* **said :** "I owe you the duty of acting according to the **Book of Allah** and the **Sunnah** of His Prophet *(Sallallahu 'alaihi wa sallam)*, of administering your affairs in accordance with the laws ordained by Allah, of giving effect to the Prophet's **Sunnah,** and of looking after your welfare, even without your being aware of it."

(Continued from Page 200)

THE QURAANIC CONCEPTION OF ALLAH - II

فَعَّالٌ لِّمَا يُرِيدُ ۞

"Doer of whatever He wills " (85:16)

لَيْسَ كَمِثْلِهِ شَيْءٌ

" ....There is nothing like Him . " (42:11)

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا ۞

"And say Praise be to Allah Who has not taken a son to Himself, nor is there for Him a partner in the Sovereignty, and nor is there for Him any protector on account of weakness, and celebrate His greatness in full " (17 111)

Further verses denoting the subservience of the phenomena of nature to man.

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ۞

"It is Allah Who created the heavens and the earth, and sent down water from the sky. and thereby brought forth sustenance for you from the fruits and He subjected to your control the ships that they may sail upon the sea by His command, and subjected for you the rivers (also) (14 32)

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ۞

"Have you not seen that Allah has subjected to you (for service) whatever there is in the heavens and whatever there is in the earth, and has lavished upon you His blessings both outwardly and inwardly? and yet there are some among men who dispute concerning Allah, without knowledge and without guidance, and without an enlightening book." (31.20)

وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۞

"And He has subjected to you all that is in the heavens and all that in the earth -- it is all from Him. Surely, in this are signs for a people who reflect." (45.13)

Al-Sunnah

ETHICS OF DOMESTIC LIFE

The Ethical Code of Islam and its concept of Exemplary human conduct automatically make for the purification and elevation of human life. It can easily be imagined on what a lofty pedestal does the Sublime personality of that illustrious being that is, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* rests who was sent to the world as the supreme model of humanity

The Western world has many misconceptions regarding the basic beliefs of Islam and exactly what Islam is It will be only through our efforts -- to share our knowledge, the knowledge that will bring to light the truth of following the straight path.

We, of the Muslim community, should be the happiest, most fulfilled, most successful and the hardest working members of our communities and towns

Why -- because we have the promise of Allah, the Merciful, that if we strive to do His Will, He will reward our efforts

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

"Surely, this Quraan guides to that which is most upright, and gives glad tidings, to the believers who do virtuous deeds, that for them is a great reward." (17:9)

إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا

"If you do good, you do good for your own selves, and if you do evil, then like-wise it is for your selves. . ." (17:7)

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

"And on that day the wrongdoer shall bite his hands, saying: O, would that I had taken a way with the Messenger." (25:27)

The moral code of Islam provides coverage to the smallest detail of domestic life as well as the broad aspects of national and international behaviour

Islam prescribes standard universal morals which are permanent and furnish the means determining good and evil conduct

Islam seeks to firmly implant in a man's heart the strongest conviction that his every thought and action are within the knowledge of Allah, Who sees him at all times and in all places A person may deceive the world, but no man is capable of deceiving Allah in regard to his true intentions

Islam deals with the basic human desires, wants and needs with enlightened knowledge into man's thoughts.

Islam presents code of ethics for living in every day circumstances, not just regulations by which to try to obtain Heaven Muslims are taught how to live a daily life in preparation for a life in Heaven

Islam carefully restricts activities which encourage the free mixing of men and women, questionable music, pictures and the spreading of obscenities and pornography These restrictions do not require a ruling by a Court to tell a society whether they are good or bad.

In Islam, the laws are all based upon the supreme authority of the one and only Allah. Yet restrictions upon society by Islam are not designed to limit the growth of individualism, but rather to protect and strengthen the individual to preserve his entity and the family unit.

In Islam all distinctions of caste and community between Muslims have been removed. It is the intention of the Muslim society that marriage be easily obtainable to make extramarital behaviour almost impossible and unwanted. A country of individual personal freedoms does not have to be a country of easy morals

Within the family unit, Islam has assigned the position of authority to the man as the chief of his household. This authority is not meant to be abused creating an oppressor or a tyrant Islam expects the wife to obey and to look-after the comfort and wellbeing of her husband and the household The word obey is not used to define the role of a helpless chattel or oppressed females, but rather a help-mate and vice-president of the organization.

According to Islam, the real spirit of marital life is love, understanding and mutual respect

The children also, have the responsibility of behaving with proper conduct and behaviour towards all members of the family organization, Love and cooperation is required of every Muslim in regard to mankind.

REPORT ON SPREAD OF ISLAM IN AFRICA

The Kenyan Council of Churches (KCC), Nairobi, the largest Christian organization in that East African country, has perpared a study dealing with the spread of Islam in the country, the expansion of its influence in African societies, and its effect on Christianity not only in Kenya, but in the African continent as a whole. Some of the studies and reports that were presented to the Council indicate that Muslims have doubled their efforts and have, of late, improved their Da'wah activities. They are now using modern and scientific methods for spreading their creed.

The reports and studies presented to the Kenya Council of Churches and which were made by Christian thinkers and experts in religious studies, indicate that Islam is gaining more and more followers in Africa.

A teacher of Christianity says that the Muslims have doubled their efforts in teaching their children and sending them to schools, and that this has enabled them to be more competent in spreading their creed and in calling people to it. Muslims children have found their way to schools that are supported and supervised by Christian missionary organizations, so as to be educated there.

The teacher admits in her study that efforts by missionaries to spread Christianity in Mombasa, the Kenyan coastal town which is predominantly Muslim have failed. This is because of the strength of Islam and the effect of its teachings on the people in the area of the country. She also referred to various conferences and seminars that were held in such places as Nigeria, Colombo and Switzerland that by Muslims, whose main objective is to support the activities for the sperad of Islam and the implementation of the Islamic Shari'at in place of the man-made laws that are prevalent in various Islamic countries The Study then goes on to point out that the spirit of Jihad in Muslims gives them tremendous energy and is considered the major element in the spread of this religion.

The author of the study then explains that there are two types of Jihad in Islam, first there is the Jihad with the self, and this is what drives the Muslim to learn the principles of his religion and to excercise control on his own desires and self interests so as to make them subservient to those religious principles But the second type of Jihad is the element that induces the Muslim to utilize all his mental and physical energies in spreading his faith

As to the increase of the Muslim population in Kenya, although the Muslims are considered a minority, vis-a-vis the rest of the Kenyan population, they are determined to increase their population so as not only to balance out with the Christian population, but supersede it in size.

Another study by N Kubai of the Religious Studies Department of Kenyatta University, on the outskirts of the Kenyan capital Nairobi, says Islam's secret is that it is an integrated method which deals with human affairs in their totality – their spiritual, mental and physical aspects. It is a religion which does not distinguish between the spirit and the body, or between this world and the Hereafter, as is the case in other religions.

The studies and researches presented to the Kenya Council of Churches show that the Kenyan Muslims urge to educate their children has increased of late, in that they have recently built several schools that have enabled them to get free education They have also made available to them scholarships for further studies

In the field of charitable and humanitarian work, the efforts of Islamic organizations have increased immensely, says the reports Of the 1400 non-governmental organizations, there are now 800 Muslim organizations and charitable societies registered in Kenya These Islamic organizations give humanitarian aid to the needy, with the aim of attracting them to Islam, the studies indicate (IINA)

(Courtesy : Da'wah Highlights)

SALAAT

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life With the Dynamic Spirit generated by it, we can triumph over all difficulties and blaze a new trail.

Chapter 70

(Sections 2, Verses 44)

INTRODUCTION

This Soo-rah belongs to the late early or early middle Makkan period of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* possibly soon after the revelation of Soo-rah Al-Hāāq-qah This Soo-rah is closely connected with the subject matter of the previous Soo-rah Al-Hāāq-qah It opens with mentioning the disbelievers demand, i e , "When will the threatened punishment come " It points towards over-whelming devastations of the punishment of disbelievers, when everyone will care for himself even at the cost of his dearest and nearest ones The miserable conditions of the disbelievers on the day of judgement as against the honourable and happy attributes of believers on that day has been described

It admonishes and refers to the threatening news about Resurrection day and the Hereafter, the Hell and the Paradise, given by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* It gives warning to the disbelievers who made fun of this news by denying it and challanged the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to let this befall on them if they have earned this punishment and what the Holy Prophet *(Sallallahu 'alaihi wa sallam)* had foretold was true. This Soo-rah is meant to answer this denial

SOO-RA-TUL-MA-'AA-RIJ REVEALED AT MAKKAH SECTIONS 02 VERSES 44	*SOO-RA-TUL-MA-'AA-RIJ* *MAK-KEEY-YAH* *RU-KOO-'AA-TU-HAA* **02** *AA-YAA-TU-HAA* **44**	سُوْرَةُ الْمَعَارِجِ مَكِّيَّةٌ وَهِيَ اَرْبَعٌ وَّاَرْبَعُوْنَ اٰيَةً وَّ رُكُوْعَانِ
In the name of Allah, the All-Compassionate, the Most Merciful	*Bis-mil-laa-hir-rah-* *maa-nir-ra-heem*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
SECTION 1	*RU-KOO' 1*	ركوع ۱
1. A questioner asked for the impending torment (to fall)	*1. Sa-a-la sāā-i-lum-bi-'a-zaa-binw-waa-qi'.*	سَاَلَ سَآئِلٌ بِعَذَابٍ وَّاقِعٍ ۝
2 On the unbelievers, which no one can repel	*2. Lil-kaa-fi-ree-na lai-sa la-hoo daa-fi'.*	لِّلْكٰفِرِيْنَ لَيْسَ لَهٗ دَافِعٌ ۝
3. From Allah, (the Lord) of the Ascending Ranks	*3. Mi-nal-laa-hi zil-ma-'aa-rij.*	مِّنَ اللّٰهِ ذِى الْمَعَارِجِ ۝
4 The Angels and the Spirit shall ascend to Him on a day	*4. Ta'-ru-jul-ma-lāā-i-ka-tu war-roo-ḥu i-lai-hi fee yau-min*	تَعْرُجُ الْمَلٰٓئِكَةُ وَالرُّوْحُ اِلَيْهِ فِيْ يَوْمٍ
the measure of which is fifty thousand years	*kaa-na miq-daa-ru-hoo kham-see-na al-fa sa-nah.*	كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ ۝
5 So be patient in all sincerity	*5. Faṣ-bir ṣab-ran ja-mee-laa.*	فَاصْبِرْ صَبْرًا جَمِيْلًا ۝

VERSES 1-4 : If we do not mention to any particular person, we might refer to disbelievers who always challenged the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to bring down the threatened punishment In the preceding Soo-rah, the disbelievers were, however, warned that the great calamity would overtake them if they did not repent of their sins and accept the divine message In the present Soo-rah, the disbelievers demanded when will the threatened punishment occur? They are told by Allah -- the Lord of Ways of Ascent, that it would soon befall them The angels and the spirit shall ascend to be present before Him (Almighty Allah)- in a day the measure of which is fifty thousand years That day will be the Day of Recompense when the deserving will be rewarded with the eternal life of Peace in Heaven and the wicked sinners will be consigned to everlasting damnation in the Hell.

VERSE 5 : In this verse, Almighty Allah asked His Prophet *(Sallallahu 'alaihi wa sallam)* that let these unbelievers hasten for the Torment, out of denial and jesting, but you should keep patient, neither be distressed, nor bring any word of complaint on your tongue Your patience and their mockery shall surely bring about a change one day.

	English	Transliteration	Arabic
6	Surely, they see it (i.e that day) far off,	***6. In-na-hum ya-rau-na-hoo ba-'ee-daa.***	إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۝
7	And We see it (quite) near,	***7. Wa na-raa-hu qa-ree-baa.***	وَنَرَاهُ قَرِيبًا ۝
8	The day when the sky shall be like molten copper,	***8. Yau-ma ta-koo-nus-sa-māā-u kal-muh-li;***	يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ۝
9	And the mountains shall be like dyed wool,	***9. wa ta-koo-nul-ji-baa-lu kal-'ih-ni;***	وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝
10	And a bosom friend shall not ask of a bosom friend,	***10. wa laa yas-a-lu ḥa-mee-mun ḥa-mee-maa.***	وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ۝
11	(Although) they shall be (put) in sight of each other	***11. Yu-bas-sa-roo-na-hum.***	يُبَصَّرُونَهُمْ
	The sinner would wish to redeem himself from the torment of that Day by (giving away) his sons,	***Ya-wad-dul-muj-ri-mu lau yaf-ta-dee min 'a-zaa-bi yau-mi-i-zim-bi-ba-neeh.***	يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ۝
12	And his consort (wife) and his brother,	***12. Wa ṣaa-ḥi-ba-ti-hee wa a-kheeh.***	وَصَاحِبَتِهِ وَأَخِيهِ ۝
13	And his kinsfolk who sheltered him,	***13. Wa fa-ṣee-la-ti-hil-la-tee tu'-weeh.***	وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ۝
14	And all who are on the earth, so that he might rescue himself	***14. Wa man fil-ar-ḍi ja-mee-'an s̱um-ma yun-jeeh.***	وَمَن فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ۝

VERSES 6-7 : In these verses, it is stressed that the unbelievers think that the Dooms Day and the Day of Recompense is far off but Allah knows that it is near. The impact of that Day would begin to dawn upon them from the moment the soul departs from the body, and that moment is undoubtedly very near

VERSES 8-10 : On that Day of Recompense when heat shall transform the sky like molten copper, and in the fury of wind and storm, the mountains of differing hues shall flake off like dyed wool. The people will be so panic-stricken that they will have no time or thought for their friends and relatives although the plight of their near and dear ones will be in their full view and everyone will be helpless spectator of everybody else

VERSES 11-14 : On that day of Doom the wicked sinner would wish to save himself from that day's torment by giving his own sons, his wife, his brother, all his kindered among whom he dwelt and the entire human race which lived on the face of the earth, but the escape from the Torment of that Day will be impossible

15. No, never, it (Hell) is indeed a Flaming Fire,	*15. Kal-laa. In-na-haa la-ẓaa.*	كَلَّآ اِنَّهَا لَظٰى ﴿١٥﴾
16. Stripping off the skin of the scalp	*16. Naz-ẓaa-'a-tal-lish-sha-waa.*	نَزَّاعَةً لِّلشَّوٰى ﴿١٦﴾
17. It shall call him who backed off and turned away,	*17. Tad-'oo man ad-ba-ra wa ta-wal-laa.*	تَدْعُوْا مَنْ اَدْبَرَ وَتَوَلّٰى ﴿١٧﴾
18. And hoarded (wealth) and withheld it.	*18. Wa ja-ma-'a fa-au-'aa.*	وَجَمَعَ فَاَوْعٰى ﴿١٨﴾
19. Indeed man has been created weak (in nature);	*19. In-nal-in-saa-na khu-li-qa ha-loo-'aa.*	اِنَّ الْاِنْسَانَ خُلِقَ هَلُوْعًا ﴿١٩﴾
20. When evil touches him, he is fretful	*20. I-ẓaa mas-sa-hush-shar-ru ja-ẓoo-'aa.*	اِذَا مَسَّهُ الشَّرُّ جَزُوْعًا ﴿٢٠﴾
21. And when good reaches him he becomes niggardly,	*21. Wa i-ẓaa mas-sa-hul-khai-ru ma-noo-'aa.*	وَّاِذَا مَسَّهُ الْخَيْرُ مَنُوْعًا ﴿٢١﴾

VERSES 15-16 : The sinners will be thrown in such blazing fire and scorching heat that even the skin of their scalp will be stripped off. That ranging Hell-Fire shall pick up those who had turned away from Truth, gone astray, and who by ignoring their obligations, hoarded wealth That Fire shall claim them all without sparing any one, as explained in the following verses.

VERSES 17-18 : These verses emphasize the truths that there shall be a pulling and calling from the side of the Hell. All those people who had gone away turning their backs towards the right in the world, and had been abstaining from righteous deeds, and had been busy in amassing and hoarding wealth, shall be drawn towards the Hell, altogether In some sayings of Companions it is mentioned that first the Hell call them in clear words:

"اِلَيَّ يَا كَافِر ، اِلَيَّ يَا مُنَافِق ، اِلَيَّ يَا جَامِعَ الْمَالِ"

"O Kafir (Unbeliever) O Hypocrite, O hoarder of wealth come hither "

The people will run hither and thither. Thereafter a long neck shall come forth and it will pick up the unbelievers one by one as a bird picks up the grains with its peak. (May Allah save us all).

VERSES 19-21 : These verses explain that the man does not show courage or firmness when evil afflicts him and when goodness reaches him he is niggardly because impetuosity and greed are inherent in his make-up and lack of patience and forbearance are in his nature In the times of distress, disease, severity and want, his forbearance forsakes him and he is left disheartened and restless. On the other hand, in times of happiness, well-being and opulence, he zealously guards his gains so that the benefits should not go to others but remain with him and with his posterity

وكل نعمة محسود عليها صاحبها الا التواضع ، ذلك ان التواضع ينمّ عن سلامة الصدر وتخشع القلب ، والانصراف عن خيلاء النفس وآفة الكبر .

وما يزال التواضع من حميد الاخلاق ، دعا الله اليه نبيه — ﷺ — حين استحقر رجال من قريش اصحاب رسول الله ﷺ الفقراء واستكبروا عن مجالستهم ومخالطتهم ، ودعوا نبي الله ان ينبذهم حتى يجلسوا اليه فدعا الله نبيه الا يستمع لمقالتهم ، وان يصبر نفسه مع الذين يدعون ربهم بالغداة والعشى يريدون وجهه .

ولا يتواضع العبد حتى يعرف نفسه وم خلق ؟ وعليه — ليكسب فضيلة التواضع — ان يجعل حاله فى موضع المقارنة بمن هم دونه فى نعمة الدنيا ليعلم انه ليس له فضل بدنياه ، عليهم ، وان يعتبر بمن هم فوقه فى نعمة الدنيا ، ليعلم انهم اوتوه بفضل من الله عليهم ، فلا يحسدهم على ما آتاهم الله من فضله .

وكثيرة هى الامور التى يبدو فيها العجب والاستعلاء والعاقل العادل من يرزق علاج قلبه . فمن العلماء — مثلا — من يزدهى بعامه ، ولو أدرك أن علمه حجة عليه عند الله لاصابته الخشية من الله ، (انما يخشى الله من عباده العلماء) ويكون تواضع العالم فى بذل ما عنده من العلم لمريديه وللناس . ومن الناس من يباهى بعبادته ولو ادرك ان التقوى فى الصدر لم يبطل عبادته بالمباهاة بها ، ويكون تواضعه فى هضم نفسه والحذر من ان يحول الى الدعية فتذهب طاعته بددا . ومن الناس من يفاخر بحسبه ونسبه ، ولو عرف انه انما يفاخر بكمال غيره ويعرض من اعراض الدنيا لامسك ، ودواؤه فى مخالطة من يستحقرهم ويتعالى عليهم . ومن الناس من يستعز بماله وثروته ورياشه واثاثه ، وله عبرة بالذى استعز بالمال والعشيرة والثمر ، (فقال لصاحبه وهو يحاوره انا اكثر منك مالا واعز نفرا . ودخل جنته وهو ظالم لنفسه قال ما اظن ان تبيد هذه ابدا) ، ثم كان ما كان ، (واحيط بثمره ، فاصبح يقلب كفيه على ما انفق فيها وهى خاوية على عروشها ، ويقول ياليتنى لم اشرك بربى احدا . ولم تكن له فئة ينصرونه من دون الله وما كان منتصرا .

وغير اولئك من المتكبرين بمتاع الدنيا وزينتها ، علاج قلوبهم ان توقن انه متاع زائل وعرض حائل . ولنا فى رسول الله ﷺ اسوة حسنة ، كان فيما روى ابوسعيد الخدرى عنه — يأكل مع خادمه ويطحن عنه اذا اعيا ، ويصافح الغنى والفقير والكبير والصغير ، ويسلم مبتدئا على كل من استقبله ، لايستحيى من ان يجيب اذا دعى ولا يحقر مادعى اليه ، كان لين الخلق ، كريم الطبيعة جميل المعاشرة ، طليق الوجه ، رقيق القلب رحيما لكل ذى قربى ومسلم — ﷺ .

بشكر مجلة منبر الاسلام

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا — عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ — لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

تغير الحال واصبحت تلك الهيئة هى هيئة الامم المتحدة ولكن رغم التقدم الحضارى كما يقولون فان هناك نظام الفيتو الذى يعطى للدولة القويه ان تعطل اى قرار وان يكون لهذه الدولة وحدها حق تنفيذ قرارات هيئة الامم او تعطيلها . ومع ذلك كان الى عهد قريب هناك تفرقة عنصرية حتى فى المطاعم والمدارس . وركوب المواصلات . . واليوم . هناك تمزق لشمل الانسانيه واعتداء من القوى الذى يملك السلاح على الضعيف الاعزل الذى لا يملك ثمن السلاح . وما يجرى على ساحة لبنان وارض تشاد والعراق و ايران ودول امريكا اللاتينية وغير ذلك كثير لايغيب عن بالنا .

ورغم وجود هيئة الامم ولجانها ومؤتمراتها والبيانات التى صدرت عنها . فان القتلى فى اليوم الواحد يعدون بالآلاف وهدم المنازل وتعطيل المصانع، بالملايين وترميل النساء وتشريد الاطفال شئ لا حصر له . ومع كل ذلك هناك الآلاف يموتون من الجوع رغم صناعة البارود وانتاج المدافع والرشاشات كل ذلك شئ يمزق وحدة الانسانية ويهدم ما بناه الانسان ليسعد فيه بيومه ويسعد الاجيال من بعده . لكن ما يحدث يجلب الشقاء وينشر الخراب ويقضى على البشرية من اولها الى آخرها وهيئة الامم اين هى ؟؟؟

كل ذلك يجعلنا نضع علامات استفهام حول المؤتمر الذى دعيت اليه الانسانية فى ايام معلومات ويذهب اليه المستطيع ومن ذهب اليه فهو يتساوى مع الجميع بحيث لا يعلو صوت على صوت ولا قوى يعلو على ضعيف وليس فيه حق الفيتولاحد من الناس مهما كان قدره او شانه .

ولقد اعلن النبى العظيم قرارات هامة جدا فيها الخير كل الخير للانسانيه كلها والامن والاستقرار للمجتمعات كلها .

واعلن ان الرب واحد . والانبياء اخوة . والقبلة واحدة . والكتاب واحد . وان الناس سواسية كاسنان المشط فهل للانسانية ان تثوب الى رشدها وتتخذ من هذا المؤتمر قرارات فيها خلاص البشرية مما تعانيه من الضياع والحرمان والفوضى وان يكون لها على تلك الساحة ما يحقق لها السعادة التى تبحث عنها والهدوء والاستقرار .

ان الاسلام لايعرف التفرقة ولايقرها ولايقر الوسائل التى توصل اليها . ولذلك جاء فى اسباب اقامة هذا المؤتمر « ليشهدوا منافع لهم » والمنافع كل ما يعود على الانسانية كلها بالامن والخير وينشر على ارض الناس الحق ويدعم العدل ويدعو الى السعادة والاطمئنان .

لذلك جدير بنا ان نسمى يوم عرفات بانه يوم الوحدة الانسانية لان الناس فيه يتعارفون ويتلاحمون بالحب والاخاء والامن والسلام .

ما تواضع احد لله الا رفعه الله

الدكتور محمد السعدى فرهود

يقول رسول الله ـ ﷺ ـ (ما تواضع احد لله الارفعه الله) . والتواضع منزلة وسط بين التكبر والخسة ، والتكبر استعلاء وتطرف بالزيادة والجبروت ، يقابله تطرف آخر بالنقصان يورث الخسة والتذلل الممقوت .

والاخذ فى الاسباب المشروعة والوسائل المتاحة . لان الحسد لا ياكل الا صاحبه فالنار تاكل نفسها ... ان لم تجد ما تاكله .

والعبادات التى شرعها الله على لسان انبيائه واحدة فى الهدف « شرع لكم من الدين ماوصى به نوحا والذى اوحينا إليك ، وما وصينا به ابراهيم و موسى وعيسى ان أقيموا الدين ولا تتفرقوا فيه » لذلك نرى ان ما شرع لنا على لسان نبينا محمد الصادق الامين يحقق الهدف المرجو لاسعاد البشرية كلها . . فالصلاة هى علاج من الانحراف الخلقى « ان الصلاة تنهى عن الفحشاء والمنكر » والزكاة هى علاج من الشح والبخل والانانية والأثرة « لايؤمن احدكم حتى يحب لاخيه مايحب لنفسه » والصيام تهذيب اخلاقى وتربية للضمير وترقيق للمشاعر « الصيام جنة » اى وقاية « فاذا كان صوم يوم احدكم فلا يرفث ولايصخب ولايجهل وان سابه احد اوشاتمه فليقل انى صائم » والحج هو مؤتمر انسانى عالمى تتلاقى فيه وفود الدول والشعوب والقبائل والقارات ليكون هناك طرح للمشاكل التى تعترض البعض ويتم وضع الحلول لها مع اعطاء قوة الدفع لها حتى لا يكون هناك تعطيل لمسار هذه الدولة اوتلك لان الكل تلاقى على وحدة الفكر . ووحدة الهدف وهذا المؤتمر الذى تذهب اليه الانسانية . اقيم باسم الله . وجهت الدعوة الى الجميع باسم الله : ومن ذهب اليه فباسم الله . لذلك وجب على من ذهب اليه ان يتجرد من ثيابه عند مكان معين « الميقات » ويخلع ما عليه من لباس حلى بشارات او ادخل عليه ما يجعله يزهو به على من حوله . فاذا فعل ذاك فان المؤتمر الذى هو ذاهب اليه له نشيد كلماته سماوية المطلع . حلوة النغمات لانها تهتف باسم الواحد الديان « لبيك اللهم لبيك لبيك لا شريك لك لبيك . ان الحمد والنعمة لك والملك لاشريك لك » فالمؤتمر اذا له نشيد خاص لا تحيز فى كلماته لجنس على جنس ولايشتم منه ان شخصا له منزلة على شخص . فالكل يتجه الى ملك الملوك وعلام الغيوب وفاطر السموات والارض ولما كان هذا المؤتمر وجهت الدعوة اليه باسم الله وقد تجرد الانسان من زينته وطرح هواه فعليه ان يعاتش الكون كله باسم الله فلا رفث ولافسوق ولاجدال حتى الطير يجد أنسه والزرع له الأمن لان الساحة التى يقام عليه المؤتمر حرم آمن ورحاب طاهر . لايقتلع زرعه ولايهيج طائره ولايصاد حيوانه ، — اذن — المؤتمر فيه انس ولقاء على مبدا الاخوة والتعاطف فاذا طرحت المشاكل فان القلوب نقية والنفوس طاهرة والكل قد التقى مع جزئه وانصهر الجميع فى بوتقة الاخوة التى لاتعصب فيها للــون او للجنس وكيف يكون ذلك والنبى العظيم محمد صلوات الله وسلامه عليه يقول لابى ذر « انك امرؤ فيك جاهلية » بعد ان سمعه يقول لبلال يا ابن السوداء ، ثم يقول دعوها فانها منتنة « يعنى التنابز بالالقاب او التفاخر بالقبائل او الانتساب الى شعب معين ، ولذلك صاح الرجل عند ما سئل عن ابيه او قبيلته فقال :

ابى الاسلام لا اب لى سواه . . اذا افتخروا بقيس او تميم ، والاسلام هو كلمة الله الخاتمة التى حملهابصدق وامانة خاتم النبيين سيدنا محمد بن عبد الله .

ان الهوى الكذوب عند ما سيطر على الانسانية وابتعدت بخطاها عن منهج الله عمتها الحرب الضروس التى حطمت قواها وهدت كيانها ومزقت شملها واضعفتها فتوقفت عن التقدم لان الرجال قتلوا ، والنساء لا حيلة لهن . لذلك فكر زعماء العالم فى اقامة عصبة الامم المتحدة ليجتمع البعض تحت علمها ويعملوا على حل المشكلات بروح حضارية وتفاهم بناء يوصل لهدف عظيم . ثم

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

يوم الوحدة الانسانية

فضيلة الشيخ منصور الرفاعى عبيد

الناس جميعا اخوة . لان الأب واحد . وهو آدم . والام واحدة وهى حواء . وتفرق الناس . قبائل . وقارات . دولا . وشعوبا لا يخفى هذه الحقيقة التى يعرفها عقلاء الانسانية الذين اشرق نور الحق فى قلوبهم ونطقت بالحق السنتهم واوثق المصادر التى تستنبط منها تلك الحقيقة . كتاب الحق سبحانه . لانه الكتاب الذى لا ياتيه الباطل من بين يديه ولا من خلفه . من قال به صدق . ومن حكم به عدل ومن دعى اليه هدى الى صراط مستقيم . يقول الحق سبحانه فيه « يا ايها الناس إنا خلقناكم من ذكر وانثى وجعلناكم شعوبا وقبائل لتعارفوا » . ويقول ايضا « يا ايها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالا كثيرا ونساء » فالانسانية اصلها واحد ، اما هذا الاختلاف فى اللون ونطق اللسان فكل ذلك يشير الى عظمة الله وقدرته ودليل صدق على وحدانيته « ومن آياته خلق السموات والارض واختلاف السنتكم والوانكم » ومع هذا الاختلاف فان الدعوة وجهت للبشرية على لسان الأنبياء والمرسلين انه لا فضل لعربى على عجمى ولا لأبيض على اسود الا بالتقوى والعمل العظيم الذى يعلى شان الانسان ويسمو بمشاعره ويجعله يعيش فى المجتمع له مهنة يجيدها وصفة يتقنها ويبنى بيده فى صرح الانسانية يعلى قدرها ويدفع بها الى الرقى والحضارة التى تبوؤه المكانة المرموقة وتضفى عليه السعادة ليعيش فى المجتمع الانسانى يشعر بمن حوله ويحس بالآخرين لذلك نرى تفاوت العقول واختلاف المهن وتباين القدرات لينهض كل شخص بعمل حتى تكتمل الحلقة ويكون هناك الانتاج الذى يرضى الجميع . ولذلك قال الشاعر :

الناس للناس من بدو وحاضرة
بعض لبعض وان لم يشعروا خدم

والناس وهم يتحركون على ظهر الارض كل يؤدى واجبه ويسعى على قدره تتنابهم افكار وتصرك فى صدورهم هواجس يكون بسببها الحقد والتنافس سىء المتدنى فيترتب على ذلك كراهية وحسد كل ذلك يؤدى الى تعطيل مسار الدفع الحضارى لان البعض يكيد للبعض وبدل ان يكون هناك التفكير فى الابتكار يكون التفكير فى تخلص من بعض الاشخاص وبسبب ذلك تنتشر العداوة وتشتعل نيران الحروب فتدمر الاخضر واليابس ويتوقف المسار التقدمى ويكون النكال والخسران . لكل ذلك شرع الحق سبحانه عبادات من شأنها تطهر القلوب وتنقى النفوس وترقق الاحاسيس وتربط الانسان بأخيه الانسان وتغرس فى قلبه الرضا بقدراته وتحثه على السعى

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ۝

ان أهل التحقيق قالوا كمال الإنسان فى أن يعرف الحق لذاته والخير لأجل العمل به ورأس المعارف اليقينية ورئيسها معرفة الله وإليه الإشارة بقوله (إن الذين قالو ربنا الله) ورأس الأعمال الصالحة ورئيسها أن يكون الأنسان مستقيما فى الوسط غير مائل إلى طرفى الإفراط والتفريط ، كما قال (وكذلك جعلنا كم أمة وسطاً) و قال أيضاً (اهدنا الصراط المستقيم) وإليه الإشارة فى هذه الآية بقوله (ثم استقاموا) وسمعت أن القارىء قرأ فى مجلس العبادى هذه الآية ، فقال العبادى : و القيامة فى القيامة ، بقدر الاستقامة ، إذا عرفت هذا فنقول : قوله تعالى (إن الذين قالوا ربنا الله ثم استقاموا) ليس المراد منه القول بااللسان فقط لأن ذلك لا يفيد الاستقامة ، فلما ذكر عقيب ذلك القول الاستقامة علمنا أن ذلك القول كان مقروناً باليقين التام والمعرفة الحققية ، إذا عرفت هذا فنقول فى الاستقامة قولان (أحدهما) أن المراد منه الاستقامة فى الدين والتوحيد و المعرفة (الثانى) أن المراد منه الاستقامة فى الأعمال الصالحة أما على القول الأول ففيه عبارات : قال أبوبكر الصديق رضي الله عنه : ثم استقاموا أى لم يلتفتوا إلى إله غيره ، قال ابن عباس فى بعض الروايات هذه الآية نزلت فى أبى بكر رضي الله عنه ، وذلك أن أبابكر رضي الله عنه وقع فى أنواع شديدة من البلاء والمحنة ولم يتغير البتة عن دينه .

تتنزل عليهم الملكة عند الموت كذا قال ابن عباس و قال قتادة و مقاتل اذا قاموا من قبورهم وقال وكيع بن الجراح البشرى يكون فى ثلاثة مواطن عند الموت و فى القبر و عند البعث الاتخافوا ان مفسرة لانتنزل عليهم يتضمن معنى الوحى الذى فيه معنى القول او مخففة من الثقيلة اسمه ضمير الشأن اومصدرية يعنى لا تخافوا على ماتقدمون عليه من امر الاخرة كذاقال مجاهد ولا تحزنوا على ما خلفتم من اهل وولد فانا نخلفكم فى ذالك فالخوف غم يلحق لتوقع مكروه والحزن غم يلحق لوقوعه فى مكروه من فوات نافع او حصول ضار وقال عطاء بن ابى رباح لاتخافوا و لاتحزنوا على ذنوبكم يعنى لاتخافوا العقاب ولاتحزنوا على صدورالعصيان فان الله يغفرهالكم وابشروا ابالجنة التى كنتم توعدون ۝ فى الدنيا على لسان الرسل اخرج ابونعيم عن ثابت البنانى انه قرأحم السجدة حتى بغ الى قوله تتنزل عليهم الملائكة فقال بلغنا ان العبد المؤمن حين يبعث من قبره يتلقاه الملكان الذان كانا معه فى الدنيا فيقولان لا تخف و لاتحزن و البشر بالجنة التى كنت توعد قال فيأ من الله خوفه ويقرعينه .

اللهم انت ربنا فا رزقنا الاستقامة ۔ آمين ثم آمين .

يوم الوحدة الانسانية

— الناس جميعا اخوة ، لان الأب واحد وهو آدم والأم واحدة وهي حواء .

— انه لا فضل لعربي على عجمي ولا لأبيض على أسود الا بالتقوى.

— والحج هو مؤتمر انساني تتلاقى فيه وفود الدول والشعوب والقبائل والقارات ......

ما تواضع احد لله الا رفعه الله

— كل نعمة محسود عليها صاحبها الا التواضع ...

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSURED C...

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In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying) Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised" (Al-Quraan 41 30).

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH,
2) Freedom from fear and grief, in this world as well as in the next world,
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous
4) It should be borne in mind that Allah never breaks His promise.

Dear Esteemed Readers,

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We have also been able to complete the commentary on the last Para 30 whose Soo-rahs are commonly recited in the daily prayers We have also published commentaries on some other important Soo-rahs of the Quraan Majeed to enable our esteemed readers to understand the meaning of the Divine Revelation

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In the name of Allah. The All-Compassionate the Most-Merciful

ISLAM AND ITS MERITS

The people of the world have differences which are many and diverse in almost every aspect of life These differences are well known and need not to be discussed There is hardly anything on which opinion is not divided

However, the object here is to point out the differences in the religions of the world and state clearly what distinguishes Islam from other religions

The existing religions are not only at variance with one another, but also the children of Adam, in spite of their common origin and bond of humanity, are bitterly opposed to one another

The multiplicity of religions has caused confusion which baffles human intellect One is unable to distinguish the true religion from the false one

Obviously all the religions cannot be true and all of them cannot also be false The difference in religions are hard to reconcile as they pull human loyalties in directions diagonally opposed or contradictory to one another

It is also not possible to ignore or discard the differences as they are features peculiar to each of them It can perhaps be better explained by an example, namely, a given number cannot possibly both be odd as well as even nor it can be neither odd nor even It can be either of the two but not both

In the same way, it would be quite unreasonable to hold that belief in or denial of the existence of Allah as right, or altogether wrong Also, it is untenable to believe at one and the same time in one, two and three gods Obviously only one of the propositions could be right

The question therefore is, which of the so many religions is true In this, reason and sound common sense are our best guide, and in a confusion like this, they are the best and probably the only means of distinguishing the right from the wrong These faculties are God-given gifts to every rational person and should be made use of, as in material life, in a matter which is of great importance to us and involves great spiritual gain or loss

The intellectual elite of Europe are known for their scientific and technological achievements, and one is overwhelmed by the scientific, technological and industrial progress made possible by them, but the Muslims and Ulema of Islam are justly surprised at the absurdity with which they are clinging to the belief that "One is three and three is one "

(Continued on Page 196)

Al-Quraan

DECLARATION OF QURAAN MAJEED

Allah created mankind from the first man, Adam *('Alaihis salaam)* Adam *('Alaihis salaam)* was also the first of His Messengers *('Alaihimus salaam)* Allah sent many more Messengers after Adam *('Alaihis salaam)* for guidance of men To make known His Will, Allah sent down with some of His Messengers Scriptures Five of the important Messengers and the Books are --

1. Ibraheem (Abraham -- *'Alaihis salaam)* Suhuf (Scriptures)
2. Dawood (David -- *'Alaihis salaam)* Zaboor (The Psalms)
3. Moosa (Moses -- *'Alaihis salaam)* Tauraat (Torah)
4. 'Isa (Christ, Jesus -- *'Alaihis salaam)* Injeel (Bible)
5. Muhammad *(Sallallahu 'alaihi wa sallam)* · Quraan Majeed

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was the last of the Prophets of Allah Likewise Quraan Majeed is the last of the heavenly scriptures

The Holy Scriptures given to the earlier Messengers have been altered and changed Quraan Majeed, under Divine guarantee, is to remain intact word by word, till the Last Day It is befitting its status as the last of the Books of Allah The relevant verse of Quraan Majeed is --

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُونَ ۝

"It is indeed We Who revealed the Reminder (the Quraan) and indeed We are its Protectors". (15·9)

There is a similar declaration in Quraan Majeed about the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, that he is the last of His Prophets --

مَا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلٰكِن رَّسُولَ اللّٰهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

"Muhammad is not the father of anyone of your men, but he is the Messenger of Allah and the Seal of (the finality of the line of) the Prophets And Allah knows all things very well" (33 40)

The above guarantees stand unchallenged and shall ever remain so

The obvious conclusion is that Islam is now the only revealed religion existing in its pristine purity and that men should take guidance from it Quraan says that the religion with Allah is Islam --

إِنَّ الدِّينَ عِنْدَ اللّٰهِ الْإِسْلَامُ

"Surely, the only religion in the sight of Allah is Islam (complete submission to Allah as Muslims submit) " (3 19)

For further assurance, if it were needed, Quraan Majeed declares at the very outset that

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ۝

"This is the Book, no doubt in it, a guidance to those who guard (themselves) against unworthy deeds, " (2.2)

الْحَمْدُ لِلّٰهِ الَّذِي أَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهُ عِوَجًا ۝

"All praise be to Allah Who sent down the Book (Quraan) to His servant and did not place in it any crookedness·" (18 1)

وَإِنَّهُ لَحَقُّ الْيَقِينِ ۝

"And surely, it (the Quraan) is the Truth of assured certainty " (69 51)

It gives an all time challenge "to produce even one chapter like it" (2.23, 10 38)

In short, Quraan Majeed is the last of the Books of Allah given to the last of His Prophets Muhammad *(Sallallahu 'alaihi wa sallam)* called the "Seal of (the finality of the line of) the Prophets" (33 40)

It stands to reason that one seeking True Guidance should turn to Quraan Majeed We call upon our brethren irrespective of their creed, country and origin to consider the above facts and come to a decision regarding the Faith to which they should owe allegiance

We earnestly hope that in this matter our plea will be considered in the same spirit in which it is being made and will be honoured We deem it our duty to invite the attention of our brethren in all parts of the world to the Word of Allah (God), free of false pride or time-old prejudices With so much of knowledge, freedom and awakening there is no excuse for any one to remain in darkness or doubt about basic facts of life The one attribute of Quraan Majeed vouchsafed to it by Allah is that it brings one to light from out of darkness (15 79)

(Continued on Page 187)

ISLAMIC CIVILIZATION VERSUS MODERN CIVILIZATION

Islamic civilization is all-embracing and regulates human life and society from birth to death and is based on one world community and one universal brother-hood of all mankind.

BASIS OF ISLAMIC CIVILIZATION :

Islamic civilization is based on the fundamental principles and teachings of Islam and is not based on profit-and-loss basis or materialistic gain, as is the case regarding Western civilization

UNIVERSAL FRATERNITY OF ISLAM :

The main fountain-head and main sources of this speciality and distinguishing factor of Islamic civilization is supplied by the universality of Islam

UNIFYING FORCE OF ISLAM:

For this reason, even more than fourteen hundred years after the birth of Islam, more than one billion of Muslims, diverse and different in race, nationality, colour, intellectual, social, economic standard, have been bound and held together by this unifying force of Islam.

It is debatable whether so astonishing a unity and universal fraternity could have been achieved -- none of the other creeds, and civilization of the world, present and ancient, has succeeded in achieving such unity -- if the influence of Islamic civilization and Islam had been confined solely to the religious side of the Muslim life and society

But unlike Christianity and other Religions of the world, Islam provides a social and political norm and also a religious code at the same time Islam is a complete code for men's all needs and requirements It prescribes a distinct standard for legal, social and spiritual conduct and regulates the life of a Muslim as a father, husband, or son or as a member of the society or the State guiding him throughout the entire labyrinth of his economic and personal activities

As Islamic civilization was based on Islamic code of life, it was uique and different from other civilizations So Islamic civilization over-rides the social, national, geographical, racial distinctions Everything that makes for class distinction was repugnant and abhorrent to Islam and Islamic civilization and this civilization raised slaves to the position of Emperors, Sultans and Queens Islamic civilization did not create any special aristocracy, plebeian or proletariat, caste or racial national barriers.

Herein lies the special distinction between Islamic and Western civilization. Such aristocracy as found in India and West is anathema to Islam and its civilization

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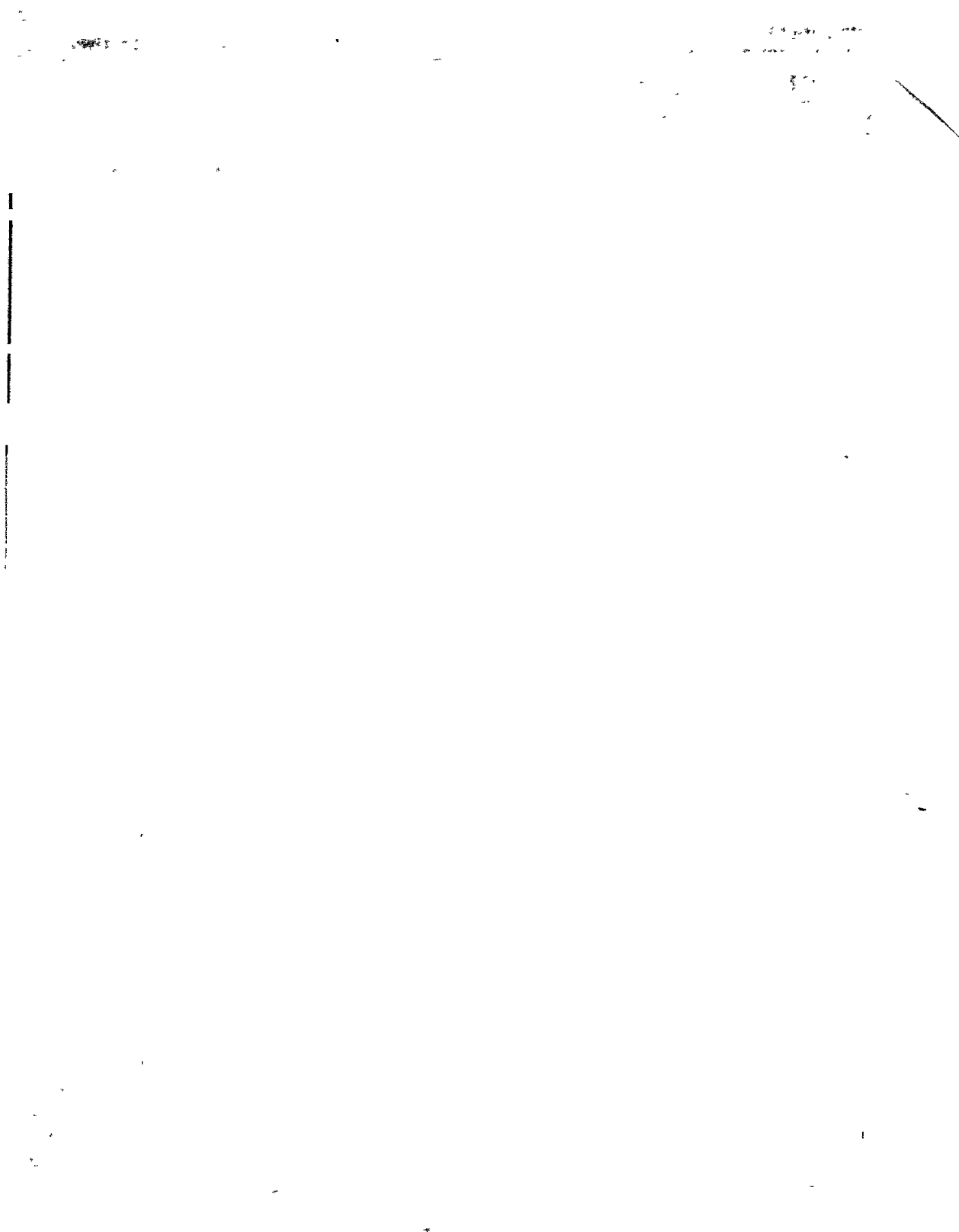
(Continued from Page 186)

DECLARATION OF QURAAN MAJEED

It is the light and the Holy Prophet *(Sallallahu 'alaihi wa sallam)* is the lamp light spreading (33 46)

One should be anxious to find out the Truth for one's spiritual satisfaction The importance of the matter is obvious and one need not rest until one has found the Truth and accepted it A serious study of Quraan Majeed and the Life history of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* will make it abundantly clear that one's safety and sanity demand the acceptance of what the two have to offer.

It is out of our fraternal and affectionate concern that we make a heartfelt appeal to our brethren to make up their mind and proceed in the right direction of the **Straight Path** which will bring them untold rewards in terms of mutual peace and spiritual bliss We are always at the service of our brethren all over the world and print below a Form of **Declaration of Faith** for their use as and when they decided to join us by entering into the fold of Islam by making the noble Declaration No sooner than they decided to join us they are requested to fill in their particulars in the form appended below and send it to us to our great pleasure

DECLARATION

In the name of Allah, the All-Compassionate, the Most Merciful

I, the undersigned,

Mr / Mrs / Miss. ____

Son / Wife / Daughter of ____
do hereby declare most sincerely and firmly and recite, with heartfelt acceptance, the Kalimah (the Article of Islamic Faith)

لا إله إلا الله محمد رسول الله

Lāa ilaa-ha il-lal-laa-hu Muhammad-ur-Rasool-ul-laah

"There is no god but Allah and Muhammad is His Prophet "

I hereby embrace Islam I affirm and declare that there is no god but Allah and Muhammad *(Sallallahu 'alaihi wa sallam)* is the last Messenger and Prophet of Allah I do futher declare my belief in --

1. All of His angels,
2. All of His Books (as revealed by Him),
3. All of His Messengers and Prophets,
4. The Day of Judgement,
5. The measure of good and evil in one's destiny being from Allah, and
6. The life after death

I undertake that I will follow always the teachings of **QURAAN MAJEED** and the **SUNNAH** (the teachings of the Holy Prophet -- *Sallallahu 'alaihi wa sallam)* as guide and model in my daily life

Signature ____________________
Date ____________________
Place ____________________

New Muslim Name ____

Age ____________________ Address ____

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PURPOSE OF MAN'S CREATION

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

"And I created not JINN (genii) and men but they serve Me." (51:56)

The concept of **"Worship"** in Islam is broader than in other religions. Now the question arises as to what is meant by "worship" in Islam In other words, what are the details, importance and necessity of this essential obligation for the solid purpose of which men and jinn were created.

If we consider "worship" a mere prayer offered to the Creator, as practised by other religions with different forms of prayers prevalent in their circles, then likewise, in Islam we have the prayers, fasting, alms-giving, Hajj, etc.

But while appreciating significance of the term 'worship' we have to take into account the other implications of serious nature which crop up These aspects of every day life are of a complex nature, and directly concerned with man's life beyond the above mentioned divine obligations such as domestic, social, local, economic, and international affairs

Islam, therefore, is a practical and up-to-date religion and covers all phases of human life as obligatory Islam does not teach or encourage a life of seclusion.

It would be quite evident from the above that man remained unable to understand his ownself and also his place of existence He was led astray because, instead of adhering to the golden mean he went to extremes.

In Islam, however, there is no distinction of caste or creed or occupations. All Muslims are alike whether of any race, caste or creed or living in any part of the world They are duty bound, not only to the Creator but also to their society and Mankind at large

Islam has shown the right path which is free from all defects and evils. It does not divide humanity into priests, nuns, and the pure world seekers

Islam represents a faith or a code of life for man for his voyage from womb to tomb There is nothing important and essential for man in it, which has been ignored or left undepicted It is complete, comprehensive and final code of life for the whole humanity to follow in detail to dwell in co-operation and peacefully in this life and to attain blessed rewards in Paradise in the life to come.

Looking at the life of man, it will be quite clear that 'worship' to Allah and duty towards Mankind can never be separated. Both of them are essential for man's life in this world He must worship and must have dealings with other people because he is a rational animal. What is needed most is to keep equilibrium between the two, i e , service to Allah and service to mankind If anyone of the two duties is sacrificed at the cost of the other, proportionate unstability will be the net result, and hence life will become imperfect.

From the foregoing paragraphs, it is easily understood that the purpose of man's existence is to obey Allah in accordance with the set laws which have been revealed by Allah through the last Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* It also means that the purpose of man's existence is to follow His commands so as to please Him Seeking this pleasure is the main aim of man's life in this Planet.

If this is not achieved, man's life is worse than that of an animal And we come to construe that whatever man speaks or performs in the form of 'worship' to Allah or service to humanity, a Muslim has in view the command of the Creator, keeps his motives and intentions quite pure and untainted, and performs righteous deeds Whoso follows this path is sure to remember the Creator continually All his faculties and senses shall work in accordance with the Divine injunctions. Whatever work he does, man will never forget his Lord, and this remembrance will not interfere in his day to day work, nor it will hamper his progress in material achievements

Now, when this stage is reached that man remembers his Creator continually, he begins and be well aware of His Greatness and Goodness, and that it is Allah, the Creator, who has provided enough

(Continued on Page 195)

Islamic Mysticism

RELATIONSHIP OF MAN WITH MAN

Islam is a universal religion Its scope of activities covers the entire earth. Its objective is peaceful living on the earth and salvation in the life after death.

Allah of Islam is not Allah of Muslims only. Our Allah is ***'Rab-bil-'Aala-meen'*** (Cherisher and Sustainer of the Worlds) (Al-Quraan 1:1),

رب الناس ۞

"Rab-bin-nass"
RABB (Guardian-Lord) of men.

ملك الناس ۞

"Malikin-naas"
The Sovereign of men.

إله الناس ۞

"Ilaa-hin-naas"
The Ilaah (God) of men (i e , the one worshipped by men) (Al-Quraan 114 1,2,3).

The message of **Islam** is meant for the whole of mankind irrespective of differences in its colour, race, language or territory

Islam surpasses all these man-made limitations It considers man born and spread from the same parents. Allah says ·

يا أيها الناس اتقوا ربكم الذي
خلقكم من نفس واحدة
وخلق منها زوجها وبث منهما
رجالا كثيرا ونساء

"O men, fear your Raab (Creator and Sustainer) Who created you from one man, and from him He created his mate, and from those two He scattered (on the face of the earth) a multitude of men and women: " (Al-Quraan 4.1)

Again

يا أيها الناس إنا
خلقناكم من ذكر وأنثى وجعلناكم
شعوبا وقبائل لتعارفوا

"O men! We have created you from a male and a female, and have made you into races and tribes that you may (thereby) know one another . " (Al Quraan 49·13)

It is immaterial whether a man lives in America, India, Zanzibar, or elsewhere He comes from the same parents (Adam and Eve) despite the superficial dissimilarities for anthropological, ethnical and linguistic reasons

The progeny (descendents) of Adam *('Alaihis salaam)* has been scattered in every nook and corner of the earth, but all of them, whether male or female, are his children Only external phenomena, time, distance, flora and fauna, etc , have changed their complexion, habit, and history

Islam embraces within its fold people of all lands and continents, having any colour of their complexion and speaking any language There are no artificial barriers in Islam

Islam enjoins to show respect and love to each other It is unimaginable in Islam to hate a person or a class of persons on account of their profession so long as one's means of livelihood are permissible and righteous.

Allah says in Quraan Majeed :

إن أكرمكم عند الله أتقاكم
إن الله عليم خبير ۞

" . . Indeed the most honourable of you in the sight of Allah is (one who is) the most righteous of you. Surely Allah is All-Knowing, All-Aware " (49:13)

Islam prohibits a Muslim from taking another man's life Human life is sacred Allah syas·

ولا تقتلوا النفس
التي حرم الله إلا بالحق ومن قتل مظلوما فقد جعلنا
لوليه سلطانا فلا يسرف في القتل إنه كان منصورا ۞

"And kill not the soul which Allah has forbidden (you to kill) except for a just cause. And whoever is killed wrongfully, then indeed We have given his heirs authority (for redress) but let him exceed not the limit in killing (the guilty) Surely he (i e., the heir) will be helped." (17.33)

In short, taking of another man's life is totally unlawful (haraam) in Islam, unless it be for murder or for spreading mischief in the land. The Quraan say

من قتل نفسا بغير نفس أو فساد في الأرض
فكأنما قتل الناس جميعا

". whoever killed a man, except as a punishment for another (man's murder) or for creating discnption in the country, is as if he killed the entire humanity.. " (5.32)

On the contrary, **Islam** promotes love and respect Peace and happiness are generated from

the love one manifests for his neighbour and other fellow beings.

Islam enjoins due respect to be shown to one's neighbour irrespective of the consideration of his religion. A peaceful non-Muslim citizen has as much right to live in a Muslim state as any of its Muslim subject. So long as he abides by the law of the State and does not involve himself in subversive activties a non-Muslim subject of a Muslim State is a full citizen like any other Muslim. The State shall provide protection to his life, property and honour. History of Islam is replete with instances where non-Muslims have held important positions in the government and discharged their duties faithfully and with remarkable efficiency

Islam enjoins its followers to show tolerance to other religions and create no fuss or nuisance on account of the difference of Faith, nor does it allow any pressure or force to apply upon the non-Muslims to accept Islam

Quraan Majeed says

لَآ إِكْرَاهَ فِي الدِّينِ قَد تَّبَيَّنَ الرُّشْدُ
مِنَ الْغَيِّ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن
بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ
لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

"There is no compulsion in (choosing) Islam Indeed rational guidance has become quite distinct from misguidance; So he who renounces those who rebel against God And believes in Allah then certainly he has a firm hold of a strong link which is not breakable and Allah is All-Hearing. All-Knowing." (2.256)

A VIRTUOUS WOMAN

Hazrat 'Abdullah ibn 'Umar *(Razi Allahu 'anhu)* says · "Marry a religious woman, no matter if in looks she may be like a black slave-girl!"

Hazrat Abu Amaamah *(Razi Allahu 'anhu)* reports -- that if a Muslim acquires piety and abstinence, it is due to a virtuous wife. If she is given an order, she carries it out -- if the husband looks at her, she pleases him, if the husband takes a vow on behalf of the wife, she fulfils his vow

For instance, if the husband says.

"By Allah! My wife does not go to such houses where songs are sung, even though it may be her brother's house " Then the wife fulfils his swearing and never goes to such a house And when the husband goes on a journey, she guards her person and the husband's wealth " (Ibn Maja,, Mishkaat)

Modernity is presented as a self-evident inescapable fact destined to reign supreme in the mid twentieth century.

Let us only ask ourselves the simple question whether our sense of abhorrence at theft and adultery has increased or decreased since the giving up of the Sunnah form of punishment designed to forestall the same.

The Muslim jurists were eager to make life conform to Islam, while the modernist is at pains to make Islam conform to modernity

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OBITUARY

The News Brodcast of the sad demise of His Majesty King Hussein Bin Talal, of Jordan, was heard with deep sorrow and profound grief by the people of Pakistan He breathed his last on Sunday the 7th February 1999, at the age of 63.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

".. . Surely, we are entirely Allah's and indeed to Him we are to return " (2·156)

King Hussein was a steadfast friend of Pakistan. We cherish his untiring and valiant efforts to harmonize the relations among the Muslim World.

In his death the Muslim nation has lost a great statesman, who put his life in the search of peace

Our heart goes to the bereaved family and to the Jordanian people in their hour of grief.

May Almighty Allah, in His infinite Mercy, shower His choicest blessings on the departed soul **Aameen!**

SALAAT

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life With the Dynamic Spirit generated by it, we can triumph over all difficulties and blaze a new trail

LIFE AND DEATH WITH FRIGHTFUL LONELINESS

We come across **Obituaries** and similar other Notices about fellow-Muslims who have departed this life. At times we have to go out to attend funerals We also know it perfectly well that one who comes into this world has to leave it, but the point of departure is a closely guarded secret Since **Death** is inevitable and unpredictable as well, let us give some thought to this grave matter.

The stark reality, that sooner or later it is going to be our turn, stares us in the face. One's utter helplessness **after death** and the frightful lonesomeness of the **grave** comes before our mind's eye It is not unlikely that some of us might start searching their mind as how to prepare themselves for a happy and an everlasting peace. We, therefore, give below an exercise for a creditable consummation of one's earthly life and a restful time in the grave thereafter It is worthy of serious attention of all of us. It requires that we must –

1. firmly believe that presence of Faith upto the last moment is the greatest asset that we can take with us from this world for the **hereafter;**
2. feel convinced that a worthy end is entirely dependent on the **Mercy of Allah** and must, therefore, ever remain solicitous for **His Mercy;**
3. cast out from our heart and mind even the slightest semblance of **shirk** – the unpardonable sin of joining others with **Allah;**
4. keep on striving earnestly for strengthening the bond of love and devotion for Allah – sincere and true not formal or perfunctory,
5. remain ever thankful for the **free gift of Faith** given to us out of **His Mercy;**
6. keep ourselves constantly occupied with thoughts and deeds urging us to follow in the footsteps of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, with love and gratitude;
7. feel greatly concerned about our deficiencies but placing our trust in **Allah's Mercy** and remain full of hope,
8. cut short the long list of material wants, and keep the **"Pleasure of Allah"** on top as the soul of our ambitions in life,
9. drown our cares and sorrows in contemplation of a more serious and significant matter, namely, as how to acquire gainful satisfaction that **"Allah is pleased with us."**
10. seek the company of a **'friend of Allah'** who is full of love for Him and is perfect in his compliance with **Sunnah**, to learn from him as how to adorn ourselves with qualities mentioned above and how to retain complete hold over them for the rest of our life

Equipped as above, we can hope for the best **for a blissful end** of our earthly life, and that **Allah** may grant us success and happiness as long as we live, through **His** infinite grace. We should try to present a living demonstration of the words of **Hazrat 'Umar** *(Razi Allahu 'anhu)* repeated in the presence of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* which pleased him visibly –

"Indeed I am pleased with Allah as my **Rabb (Guardian Lord),** with **Islam** as my **Deen** (Way of life) and with **Muhammad** *(Sallallahu 'alaihi wa sallam)* as my Nabi (Prophet)."

OBITUARY

With profound grief and sorrow, we condole the sad demise of Japanese Muslim Leader, Al-Haj Mustafa Komura, at the age of about 90

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

" Surely, we are entirely Allah's and indeed to Him we are to return " (2 156)

He embraced Islam in between 1930 and 1940 His father was also a Muslim. He founded Japan Muslim Association and established Islamic center in Japan. He compiled Tafsir of Quraan Majeed in Japanese language All His services will remain the source of his remembrance among the Japanese living people

We extend our heart-felt condolences to the bereaved family & Muslim people in Japan and pray to Almighty Allah that He, in His infinite Mercy, may allow to rest the departed soul in perpetual peace **Aameen!**

SALAAT FIVE TIMES A DAY

HOW TO OFFER SALAAT IN A PERFECT MANNER ?

1. **Quraan Majeed** repeatedly exhorts the believers to offer **Salaat** regularly at the appointed timings according to the prescribed manner as the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* himself demonstrated

Salaat is enjoined on every sane and adult believer, man and woman

Quraan Majeed emphasises the virtues of **Salaat**. It offers many advantages besides its numerous spiritual virtues and values.

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said

a) The comfort of my eyes lies in **Salaat.**
b) **Salaat** is M'iraaj for believers
c) **Salaat** promotes goodness in all spheres of life
d) **Salaat** offered at a congregation in a mosque has still many more advantages

The believers are duty-bound to offer **Salaat** five times a day, which brings Blessings of Allah and ensures the pleasure of His noble Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* This will, no doubt, lead us to peace and prosperity in this world and also in the Here-after

2. To achieve perfection of **Salaat,** it is necessary for one to create the habit of meditating upon death, and meditating on meeting with Allah This meditation should be maintained even in the very act of **Salaat**

The method of attaining this meditation in **Salaat** is to reflect on the form of the **Salaat** Think of it in this manner that in **Salaat** one is standing with folded hands, and cannot speak with any one nor can he/she look towards anyone One neither can eat nor drink The reason for total and complete diversion from the world is because one is standing in the Court of Allah, requesting, petitioning and appealing unto Him

3. **POSITION OF QIYAAM :**

In the position of **Qiyaam** (standing posture), think that Allah's bounties and favours are innumerable and offering of **Shukr** (thanks) for these is an obligatory responsibility upon the recipient

4. **RECITING SOO-RAH FATIHA :**

Whilst reciting **Soo-rah Fatiha** (the opening chapter), think of offering thanks to Allah for His bounties, acknowledging Him to be the Creator and Sustainer, acknowledging one's servitude to Him Later on, one makes the **du'aa** by reciting another Soo-rah or verses from **Quraan Majeed** to be able to remain steadfast on the Path of Servitude to Allah, and voicing disgust and displeasure at the ways of those who have been cursed and are fit for the Wrath of Allah, **and that one is making a pledge to remain eversteadfast on the Straight Path revealed by Allah to His servants.**

5. **POSITION OF RUKOO' :**

When going into **Rukoo'** (bowing down), think of having been created out of the very dust and sand whereupon one is standing Think that it is only within the Power of the Almighty Creator to create a being with life, sight and hearing from the dead crust of this earth Think that nothing but the act of worship is befitting a being who has thus been created and the qualities of Greatness and Majesty are befitting only to the Almighty Creator, Who is free from all defects This is the very reason why time and again **'Allahu Akbar'** is uttered in **Salaat** -- signifying thereby·

"O Allah! We have sacrificed our assumed greatness and dignity at the altar of Your Splendour and Majesty"

6. **POSITION OF SAJOOD :**

While going into **Sajood** (prostration), think that one day one will be deposited in the bowels of the earth and at that time, besides Allah, there will be no helper for him/her and all signs of his/her will be obliterated from this earth

When in the second **Sajood** think that one is already dead and has met Allah And besides Allah, there is none to look after him.

7. **POSITION OF JALSA :**

During the Jalsa (sitting for Tashah-hud), think that after death there will be another existence (resurrection), wherein only Eamaan,

good deeds and good words, will be of any avail Think that in that life the dignity of and respect for our Holy Prophet *(Sallallahu 'alaihi wa sallam)*, all **Ambiya**, (Messengers -- *Alaihimus salaam*), **Malaa-ikah** (angels) and all pious servants of Allah will be made known, and that they will intercede on behalf of the sinners, hence, **salaams** should be offered to them thus establishing relationship with them

8. In the end of the **last Raka'at** (division of **Salaat**) think sending special **salaams** to them Think also of sending special **salaams** to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* because his attachment and concerntion with his **Ummah** is the greatest

9. When this concept has become firm in one's mind then whilst still in the position of **Jalsa** visualise the Plans of **Qiyamah**, where all deeds, actions and words are being presented and weighed Imagine **Rasoolullah** *(Sallallahu 'alaihi wa sallam)*, as well as the other **Ambiya** *('Alaihimus salaam)*, the pious people and the **agnels** are present in the Court of Allah and one is offering **Darood** and **Salaams** to them all, and finally one makes the appeal for success and salvation

10. By performing **Salaat** in this manner, we will acquire tranquillity of mind and humility of heart, and all stray thoughts will get banished.

IMAAM AL-GHAZAALI

(Rahmatullah 'alaih)

The Great Scholar.

Imaam Al-Ghazaali was one of the greatest scholars of true wisdom and celebrated saint of Islam A most original thinker and philosopher of his time, he wrote with confidence on almost all aspects of Islam. His books were translated into Latin soon after his death and were read with keen interest by the Non-Mulsims of Europe

Imaam Al-Ghazaali, whose full name was Abu Hamid Muhammad, was born in A C 1052 in Toos, in the neighbourhood of Mash-had in Iran He received his early education in his home village At the age of 20 he went out to join the Nizamiyah Madrassa in the city of Nishapur, which was a great centre of Islamic learning

He was gifted with a sharp and retentive memory and an amazing capacity for work He says of himself, "The thirst for knowledge was innate in me from an early age, it was like a second nature implanted by Almighty Allah " His teacher, Imaam Al-Haramain Al-Juwaini, was himself a noted intellectual of his time He did not take long to mark him out as his most distinguished pupil

Imaam Al-Ghazaali *(Rahmatullah 'alaihi)* soon became so famous for his knowledge, that Nizam-ul-Mulk Toosi, the Grand Wazeer of Baghdad, invited him to his court He put him to the test in theological discussions with the leading scholars of the day, and was deeply impressed by his learning and scholarship.

Before long he attached him to his personal retinue of scholars and theologians Imaam Al-Ghazaali held this position until A C 1091 when he was appointed lecturer at the Nizamiyah College, Baghdad. He tried to bring home to his devoted pupils that the object of education was not merely to impart factual knowledge, but also to stimulate their moral consciousness He held that appointment for four years

Imaam Al-Ghazaali started his religious life as an orthodox Muslim, but he was unhappy with traditional authority He examined the doctrines of the various sects of Islam and also inquired into the religious convictions of those who did not believe in Islam He did so in order that he might be able to discriminate between orthodoxy and heresy But the more he tried to understand the bases of other faiths and teachings, the less dogmatic he felt about his own beliefs

In A C 1105, however, Imaam Al-Ghazaali experienced a sudden transformation in his ideas and ideals Finally, he fled from Baghdad, became a **'dervish'** (a recluse) and roamed from place to place He made a pilgrimage to Makkah and also visited Madinah and Jerusalem He taught and wrote for two years in the Cathedral Mosque at Damascus

In A C 1106, he returned to a more active life and devoted himself once again to his work as a preacher and teacher among the people of

Baghdad Two years later he went back to his native town, Toos, where he established a Madrassa for students and a **'Khanqaah'**, (or sufimonastery) for his disciples There he led a life of seclusion until his death in A C 1111

Imaam Al-Ghazaali was the most prolific writer, Islam has ever known He started writing books at the age of twenty, and before his death he had given to the world a large number of works of singular merit on **'Fiqh'**, (Muslim Jurisprudence), logic, philosophy and mysticism. Most of his rare works have since been translated into the French, German and English languages

His masterpiece is **'Ahya-ul-Uloom-ud-Deen'** ('the Revival of Sciences of Religion') The great work established his position as one of the foremost religious figures in Islam and immortalised his name The first two parts of that historic work deal with the outward form of worship, and the last two treat of the inner nature of religion He has, in this work, for the world the essence of medieval Muslim thought

Imaam Al-Ghazaali has given us the following nine rules of conduct -

a) **Good intention** is most essential in all our deeds and actions

b) **Unity of purpose** is the second rule of conduct It means service to Allah, the Creator of this Universe We should trust in Him and strive to do good

c) We should constantly **conform to truth,** and have the courage to struggle against our own inclinations by forsaking pleasure and enduring pain, by resisting base desires and abjuring luxury and ease

d) We should **avoid all innovations** ('bida't') and conform in life to the established practice, because, authority is always better than anarchy

e) We should show **zeal and determination** in what we try to achieve

f) As human being we **should acknowledge our inability** to accomplish anything without the help of Allah Almighty But we should not use this as a pretext for laziness and excuse for inaction.

g) We should not **feel secure and satisfied** merely with our good conduct in life, but should also **place our hope in Allah Almighty** Who is All-Merciful

h) He who persists in **watching and observing his own heart** and banishes therefrom everything but good will find Allah and His Grace

i) **Consecration to acknowledge of Allah** which will bring us close to Him This should be pursued with diligence, both outwardly and inwardly

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IN READING LIES – WISDOM

It is said that in reading lies knowledge, and in knowledge lies wisdom Take the first step towards wisdom by asking for a copy of Yaqeen

(Continued from Page 189)

PURPOSE OF MAN'S CREATION

for his sustenance and salvation At the same time man will start realizing his own humbleness, meek and dependence upon His Mercy and Grace He will further understand that all powers and faculties which he wields are not his personal property but given to him in the form of trust for a limited period and the real owner of this trust is He, Who is the Master of the whole Universe That Master takes back this trust as and when He wishes.

We have seen, therefore, that a person who is obedient to his Almighty Lord and follows the fundamentals which have been given to him through the Last Prophet of Islam Muhammad *(Sallallahu 'alaihi wa sallam)* would lead a righteous and noble life And that is the purpose of life

It is only Islam which unfolds bounties in this life as well in the life to come Islam is no secret Its principles are plain and simple Let anyone who wishes to carry out research do it and then accept Islam, the faith of Peace, and attain eternal peace with enormous bounties from the Creator

We hope our esteemed readers might have understood the purpose of our creation in this world and, therefore, it is binding on us to follow the principles of Islam so that we may be able to lead this life and hereafter peacefully and blissfully **Aameen!**

NEWS AND VIEWS

ISESCO ARABIC COURSE FOR CHINESE TEACHERS

BEIJIN : The Islamic Educational, Scientific and Culture Organization (ISESCO) is continuing with its dedicated work in the field of popularizing the learning of Arabic amongst Islamic communities.

Thus, ISESCO is currently organizing a training course for teachers of Arabic, and Islamic guidance specialists in China

Thirty Chinese Muslim teachers, who teach Arabic in Beijin Islamic schools participated in the course

ISESCO noted that this is the first course it organization in China, with the cooperation and assistance of the China Islamic Society and the Saudi-based Iqra Society

It is expected that other courses will follow, in order to raise the competence of Arabic teachers in China (IINA)

Courtesy : Da'wah Highlights (December 1998)

WAMY ACTIVITIES

RIYADH : The World Association of Muslim Youth (WAMY) organized last year, 52 vocational and rehabilitation courses world-wide. It established numerous rehabilitation centres in a number of African states in order to teach Muslim youth technical skills and save them from unemployment

The assistant general secretary of WAMY Dr Aweesh Bin Harbi Al-Ghamdi stated that these centres and courses were a complete success It trained numerous students and retrained others in new skills

WAMY is now planning to organize another 50 rehbilitation and training centres

He added that these courses enable the Muslim youth to raise their educational standards, and introduces them to new skills such as computer skills, secretarial skills, languages and others (IINA)

Courtesy : Da'wah Highlights (December 1998)

GROWTH OF ISLAM IN PHILIPPINES

MANILA : The number of Muslims in the Philippines is rapidly growing, like in many other parts of the world

The president of the Islamic Mission to the Philippines, Najeeb Rasuul, an active preacher, emphasized the need for more effort to spread the universal message of Islam

Historically, the Philippines was largely a Muslim country, before the arrival of the Portuguese, who used their military power to institute a savage system of persecution that all but eradicated Islam from these fair islands

However, current studies show that there are 7 75 million Muslims in the Philippines, 15 7% of the total population of 63 million The figures are based on a 1994 census conductory by the Office of Muslim Affairs

The Muslims are classified in three groups lowlanders of the coastal area, highlanders in the hinterlands, and the Balik-Muslims, the new Muslims

The study points out that the growing Islamic *da'wah* activity will help to reduce the impact of Christian evangelists in the regions (IINA)

Courtesy : Da'wah Highlights (December 1998)

(Continued from Page 185)

ISLAM AND ITS MERITS

We hereby call on all the Muslims -- the elite and the common folks, to come forward to serve ISLAM, to cooperate with each other in the dissemination of Islamic teachings that is to cooperate in spreading what is real and just.

We appeal in the name of Allah Who created all of us from a single person and Who has blessed us with Islam, to join hands in building the moral of the younger generation Your reward is with your Lord He is the Best to give and the Patron of the righteous

الطهـــارة . . .

(متبع من العدد السابق)

المرتبة الثالثة : تطهير القلب عن الأخلاق المذمومة . من الحرص والحقد ، والحسد ، والكبر ، وغير ذلك . فكم من متعبد يبالغ في كثرة الصلاة والصوم ، ولا يعاني صلاح القلب ، وقد يكون عنده الكبر والرياء ، والنفاق ، والجهل بالعلم ولايحس بذلك ، وانما تنفع العبادة وتظهر آثارها ، وتبين لذتها مع اصلاح أمراض القلب .

المرتبة الرابعة : تطهير القلب عما سوى الله تعالى : وهي طهارة الأنبياء صلوات الله عليهم والصديقين وهذه المرتبة العليا ، لن تحصل الا لمن تحلت له أوصاف الحبيب، فتدخل في دائرة المحبة .

قال أحمد بن أبي الحواري سئل عمرو ابو سليمان وأنا حاضر : ما أقرب ما يتقرب به الى الله عز وجل ؟ فبكى أبو سليمان ثم قال : أقرب ما يتقرب به اليه ، أن يطلع على قلبك ، وأنت لا تريد من الدنيا والآخرة الا هو . .

ومن نظر الى الله عز وجل قريبا منه ، بعد عن قلبه كل شئ سوى الله تعالى ، ومن طلب مرضاته أرضاه الله عز وجل ، ومن اسلم قلبه ، تولى الله جوارحه ولذلك قال الله تعالى : (قل الله ثم ذرهم في خوضهم يلعبون) .

قال سهل بن عبد الله : ما من عبد الا والله عزوجل مطلع على قلبه ، فأي قلب رأى فيه غيره سلط الله عليه ابليس . وقال الله عزوجل : (ومن يعش عن ذكر الرحمن نقيض له شيطانا فهو له قرين) — الزخرف : ٣٦ .

ولن ينال العبد المرتبة العالية ما لم يفرغ من طهارة القلب عن الخلق المذمومة ، وعمارته بالخلق المحمودة ، ولن يصل الى ذلك حتى يطهر الجوارح عن المناهي ويعمرها بالطاعات قال الله تعالى : يريد الله لجعل عليكم من حرج ولكن يريد ليطهركم وليتم نعمته عليكم لعلكم تشكرون) المائدة : ٥ .

من آداب السنة

* عن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ : « المؤمن القوى خير وأحب الى الله من المؤمن الضعيف وفي كل خير ، احرص على ما ينفعك ، واستعن بالله ولا تعجز ، وان أصابك شيء فلا تقل لو اني فعلت كذا ، ولكن قل قدر الله وما شاء فعل ، فان لو تفتح عمل الشيطان » .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

كثيرون من رجالات أوروبا العلم فى مساجد الأندلس ، وعلى أيادى شيوخها وعلمائها ، ونهلوا من رحيق الاسلام السمح ، وحضارته التى لاتكف عن العطاء ولكن الحكام المسيحيين الذين اجتاحوا بلاد الأندلس بعد ما أزالوا عنها سلطان المسلمين قد تركوا الحبل على الغارب للمتعصبين حتى أدى ذلك إلى أن واجه الناس أسوأ فترة من التعصب ، والحقد لم يشهد لها التاريخ مثيلا فى القديم ، ولا أظن أنه سيشهد مثلها فى الحديث ، وحسبك لتدرك مدى بشاعتها أن تعرف أن محاكم التفتيش كانت مظهرا من مظاهرها الدامية .

وقد خرج الباحثون من استعراض هذه الحقبة التاريخية من تفاعل الحضارات والشعوب بحقيقتين على جانب كبير من الأهمية : الأولى الأثر البين للعرب فى حضارة العرب المعاصرة والثانية روح التسامح التى تميز بها الاسلام وسار عليها المسلمون فى كل بلد حلوا فيه ، وأرض اظلوها بسلطانهم ، وقامت فيها حضارتهم وحسبك دليلا على ما أشرت إليه أن تقرا معى ما كتبه العالم الايطالى « أكدوبيلى » فى كتابه « العلم عند العرب وأثره فى تطور العلم العالمى » حيث يقول « أما فى شبه جزيرة الأندلس فقد كانت حركة نقل العلم العربى إلى العالم المسيحى أعمق تغلغلا وأشد قوة ، ودامت مدة أطول عهدا من كل مكان آخر ، كما تحقق هناك التطور الحاسم الذى كان لابد أن يعتمد عليه تجديد العلم الأوربى وبالاضافة إلى الرحلات البحرية العظيمة التى أدت إلى الكشف عن القارتين العظيمتين بعد ازدهار العلم العربى ونقله إلى العالم المسيحى أسمى آيات المجد والفخار لأسبانيا وقطالونيا والبرتغال .

ويمتد التأثير إلى الشعر والقصص حتى أدى ذلك إلى أن تكتب اللغة القشتالية بالحروف العربية مما أدى إلى قيام نهضة زاهرة فى الآداب والفنون ، ويشير إلى التسامح الاسلامى فيقول : « والتسامح العظيم الذى تحلى به الخلفاء الأميون وملوك الطوائف والموحدون فى آخر أيامهم لم يكن فقط للشعوب والعلماء المسلمين ، بل بسط ظله على العلماء المسيحيين الذين أقبلوا مهطعين من أبعد الأقطار لتلقى العلوم فى المدن المزهرة التى لاتحصى فى ذلك القطر الساحر الآخذ بمجامع القلوب .

من آداب السنة

عن أبي هريرة رضي الله عنه قال :

قال رسول الله ﷺ : « لاتحاسدوا ، ولا تناجشوا ولا تباغضوا ، ولا تدابروا ، ولايبع بعضكم على بيع بعض ، وكونوا عباد الله اخوانا ، فالمسلم أخو المسلم لايظلمه ، ولا يخذله ولا يكذبه ولا يحقره ، التقوى ها هنا ، ويشير الى صدره ثلاث مرات بحسب أمرىء من الشر أن يحقر أخاه المسلم ، كل المسلم على المسلم حرام دمه وماله وعرضه » . رواه مسلم .

يتسابقون فى الأخذ من متع الحياة قدر الامكان حتى عاشت الانانية وحب الذات على سلوك الانسان ، وكأنما ساروا فى الطريق الذى وصفه القرآن الكريم لأقوام مضوا استعبدتهم المادة فقالوا : « ماهى إلا حياتنا الدنيا نموت ونحيا وما يهلكنا إلا الدهر ، وما لهم بذلك من علم إن هم إلا يظنون » ونتيجة لهذا الفقر الروحى تعرض العالم للدمار بتسابق من أيديهم الاختراع فى التفنن فى وسائل الهلاك والفناء ، وأصبح العالم يعيش فى جو من القلق النفسى والخواء الروحى ، وافتقد السعادة والطمأنينة على الرغم من تمكنه من كل وسائل الحياة المادية ، وهذه هى النتيجة الحتمية لحضارة لا ترى فى انطلاقها إلا المادة وسيلة وغاية.

وحينما أخذت أوروبا وسائل المعرفة والعلم عن المسلمين اعماها الحقد عن الجانب الأخلاقى والروحى فى الاسلام فوصلت إلى تلك النتيجة التى لا يعلم مداها — الذى تنتهى إليه — إلا الله ولعلها لو تمادت فى طريقها بعيدا عن وحى السماء تصل إلى النهاية التى صورها القرآن الكريم حين يقول : « حتى إذا اخذت الأرض زخرفها وازينت وظن اهلها أنهم قادرون عليها أتاها امرنا ليلا أونهارا ، فجعلناها حصيدا كأن لم تغن بالأمس » .

وجمهور الغربيين ينكرون تكبرا وعنادا أن يكون لحضارة الاسلام فضل عليهم ، أو مشاركة فى نقلهم من الجهالة إلى المعرفة ، ومن الوحشية إلى المدنية ، ولكن المنصفين من الباحثين الغربيين من يقرر بصراحة لا مواربة فيها أن النهضة الأوروبية الحديثة قد اعتمد فى بنائها وقيامها على الفكر العربى المسلم ، وجهود العلماء المسلمين فى الشرق والغرب على السواء ، وأن الأوروبيين قد أتيحت لهم الفرصة للوقوف على الحضارة الاسلامية وعلى فكر المسلمين واكتشافاتهم فى العلوم المختلفة على مراكز ثلاثة .

المركز الأول : بلاد الشام حيث جاء الصليبيون إلى هذه البلاد بقصد الاستيلاء على الأرض المقدسة ، يدفعهم تعصب دينى غير واع وحب أنانى فى السيطرة على بلاد الشرق وإخضاعها لسلطانهم ، وكان ذلك بتأثير من رجال الكنيسة ومحاولاتهم إذكاء روح التعصب فى نفوس الأوروبيين بدعوى الحرص على تحرير بيت المقدس من أيدى المتعصبين المسلمين وتخليص الأرض التى شهدت مولد المسيح . وإبقائها تحت السيطرة المسيحية ، وكانوا فى سبيل تأجيج روح التعصب فى نفوسهم وإثارة حقدهم على المسلمين يصورونهم لهم بصورة المتوحشين القساة ، الغلاظ القلوب ، الذين لا يعرفون سموا فى الأخلاق ، ولا تهذيبا فى السلوك ولا نصيبا من المعارف والعلوم ، ولكن القادمين إلى فلسطين فوجئوا بأقوام لهم حضارة قد هذبت طباعهم وعدلت سلوكهم وأثرت معارفهم ، وجعلت منهم نماذج إنسانية رفيعة تمتاز بالتسامح وسعة الأفق ، ورحابة الصدر وسمو العقيدة ونبل المروءة ورقى السلوك .

أما المركز الثانى : فكان فى صقلية حيث ظلت عدة قرون تحت حكم المسلمين نمت فيها العلوم . وازدهرت الحضارة ، وقام المسلمون بدور نشط فى البحث والدرس والتهذيب ، واتسعت دائرة المعارف حتى شملت المسلمين وغير المسلمين على السواء ، ولما انحسر الحكم الاسلامى عن صقلية ، وقام فيها حكام مسيحيون كانوا قد تأثروا بروح الاسلام المتسامح ، فشجعوا الحركة العلمية ، واغدقوا على العلماء حتى يستمروا فى متابعة عطائهم . وكان أغلبهم من المسلمين وفى مقدمة هؤلاء العالم الجغرافى الشهير «الشريف الادريسى» الذى أهدى كتابه لملك صقلية المسيحى .

أما المركز الثالث : فكان فى الأندلس حيث طلب

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ه

فضل الحضارة الاسلامية على الحضارة الأوربية

بقلم محمد إبراهيم الجيوشي

فضل الحضـــارة الاسلامية

الاســـلام جاء لسعادة البشرية على الاطلاق ، وجاءت تعاليمه لخير الانسان ، ومن هنا كان صحابة رسول الله ﷺ وهم تلامذة رسول الله كانوا سعداء باتباع شرع الله واسعدوا من حولهم فنشروا الحضارة على أوسع أبوابها فى جميع ارجاء المعمورة فاستفاد منها المسلم وغير المسلم .

وعـن فضل الحضـارة يحدثنا الدكتور محمـد ابرهيم الجيوشى فيقول :

الفكر الانسانى فى حاجة إلى ضوابط تحكمه حتى لا يجمح فى انطلاقه فيعود بالخراب والدمار على صاحبه وبنى جنسه ، ومن هنا كانت الحاجة الماسة إلى وحى السماء تهدى خطى العقل فلايضل ، وترسم له الطريق فلا يتجاوز مداه . وهذا هو السر فيما نلمسه على مر العصور من أن نتاج الفكر الاسلامى كان دائما صورة حية للرحمة الشاملة والرغبة الصادقة فى إرساء قواعد السعادة والأمن لبنى البشر جميعا ، لأنه فكر اهتدى بضياء الوحى ، ورحمة السماء فانعكس أثر ذلك على ما أنتجه من علم وفن واختراع وحكم وسياسة .

أما حينما ينطلق العقل من قيود الايمان ، وتغيب رقابة الضمير الدينى عن تسديد خطاه ، فإنه ينطلق مغترا معتزا بما لديه من علم ناسيا أن ما علمه ليس شيئا فى جانب الأسرار التى يموج بها الكون ، والله سبحانه يقول « وما اوتيتم من العلم إلا قليلا » حينما ينطلق العقل بعيدا عن الرقيب الدينى يكون نتاجه وبالا على الانسانية ، ونكبات لا يدرى مداها إلا الله والدليل على ذلك ماثل بين أعيننا فيما اتجهت إليه حضارة العرب ، فقد اضطرحت القيم الروحية جانبا ، وانطلقت عبدا فى ركاب المادة ، فجفت ينابيع الرحمة من قلوب مفكريها ، وأخذوا

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ○

ان أهل التحقيق قالوا كمال الإنسان فى أن يعرف الحق لذاته والخير لأجل العمل به ورأس المعارف اليقينية ورئيسها معرفة الله وإليه الإشارة بقوله (إن الذين قالو ربنا الله) ورأس الأعمال الصالحة ورئيسها أن يكون الأنسان مستقيما فى الــوسط غير مائل إلى طرفى الإفراط والتفريط ، كما قال (وكذلك جعلنا كم أمة وسطاً) و قال أيضاً (اهدنا الصراط المستقيم) وإليــه الإشارة فى هذه الآية بقولــه (ثم استقاموا) وسمعت أن القارىء قرأ فى مجلس العبادى هذه الآية ، فقال العبادى : و القيامة فى القيامة ، بقدر الاستقامة ، إذا عرفت هذا فنقول : قوله تعالى (إن الذين قالوا ربنا الله ثم استقاموا) ليس المراد منه القول باالسان فقط لأن ذلك لا يفيد الاستقامة ، فلما ذكر عقيب ذلك القول الاستقامة علمنا أن ذلك القول كان مقروناً باليقين التام والمعرفة الحققية ، إذا عرفت هذا فنقول فى الاستقامة قولان (أحدهما) أن المراد منه الاستقامة فى الدين والتوحيد و المعرفة (الثانى) أن المراد منه الاستقامة فى الأعمال الصالحة أما على القول الأول ففيه عبارات: قال أبوبكر الصديق رضي الله عنه : ثم استقاموا أى لم يلتفتوا إلى إله غيره ، قال ابن عباس فى بعض الروايات هذه الآية نزلت فى أبى بكر رضي الله عنه ، وذلك أن أبابكر رضي الله عنه وقع فى أنواع شديدة من البلاء والمحنة ولم يتغير البتة عن دينه

تتنزل عليهم الملكة عند الموت كذا قال ابن عباس و قال قتادة و مقاتل اذا قاموا من قبورهم وقال وكيع بن الجراح البشرى يكون فى ثلاثة مواطن عند الموت و فى القبر و عند البعث الاتخافوا ان مفسرة لانتتنزل عليهم يتضمن معنى الوحى الذى فــيه معنى القول او مخففــة من الثقيلة اسمه ضمير الشأن اومصدرية يعنى لا تخافوا على ماتقدمون عليــه من امر الاخرة كذاقال مجاهــد ولا تحزنوا على ما خلفتم من اهل وولد فانا نخلفكم فى ذالك فالخوف غم يلحق لتــوقع مكروه والحزن غم يلحق لوقوعــه فى مكروه من فوات نافع او حصول ضار وقال عطاء بن ابى رباح لاتخافوا و لاتحزنوا على ذنوبكم يعنى لاتخافوا العقاب ولاتحزنوا على صدورالعصيان فان الله يغفرهالكم وابشروا ابالجنة التى كنتم توعدون ○ فى الدنيا على لسان الرسل اخرج ابو نعيم عن ثابت البنانى انه قرأحم السجدة حتى بغ الى قوله تتنزل علهم الملائكة فقال بلعنا ان العبد المؤمن حين يبعث من قبره يتلقاه الملكان الذان كانا معه فى الدنيا فيقولان لآ تخف و لاتحزن و البشر بالجنة التى كنت توعد قال فيأ من الله خوفه ويقرعينه .

اللهم انت ربنا فا رزقنا الاستقامة۔ آمين ثم آمين .

فضل الحضارة الاسلامية على الحضارة الاوربية :

— الاسلام جاءت لسعادة البشرية على الاطلاق وجاءت تعاليمه لخير الانسانية . . .

— حضارة العرب لا ترى فى انطلاقها الا المادة وسيلة وغاية .

— ان النهضة الاوربية الحديثة قد اعتمدت فى بنائها وقيامها على الفكر العربى المسلم . . .

الطهـــارة :

— ولن ينال العبد المرتبة العالية حتى يطهر الجوارح عن المناهى و يعمرها بالطاعات . . .

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF ASSU

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إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝

In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying) · Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised". (Al-Quraan 41 30).

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH,
2) Freedom from fear and grief, in this world as well as in the next world,
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous.
4) It should be borne in mind that Allah never breaks His promise

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In the name of Allah, The All-Compassionate, the Most-Merciful

ISLAMIC STATE
(BLESSINGS OF ISLAM)
(I)

Absolute and perfect justice with regard to non-Muslims residing in the Islamic state, whether they are citizens or resident aliens has been strongly advised by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to his followers to practise.

He has warned the Muslims in these words --

1. "Beware! whoever (among Muslims) does injustice to a (non-Muslim) covenantee (in any way) or burdens him beyond anything belonging to him without his hearty consent, I will plead on his (the non-Muslim's) behalf (in the court of Almighty Allah) on the Day of Judgement."
2. "Whoever oppresses a Protected non-Muslim, I will present his case for prosecution against him on the Day of Judgement -- and I will have the upper hand against everyone whom I accuse."
3. "Whoever kills a non-Muslim covenantee, he will not be able to have even the smell of Paradise, although it extends beyond a distance of forty years' time-length."
4. "My Lord (Allah) has forbidden me from doing any injustice to a non-Muslim whether he is a Covenantee or otherwise."
5. "Beware! the property of the Covenantees (non-Muslims) is not lawful unto you without (proper legal) right."
6. Muslims are under obligation to observe all such terms as are founded on truth (and justice)."
7. "May be, you will have the opportunity of engaging in war with (an enemy) people whom you will overpower, they will enter into a treaty with you concerning their property and their offspring. Thereafter, do not take anything from their possessions beyond that which has been stipulated in the treaty."
8. "Whoever (among Muslims) gives guarantee of life to another person and kills him thereafter, I would not like to have anything to do with him (i.e. the Murderer) even though the murdered person is a non-Muslim."
9. "Fulfilment of the Covenant in the best manner is a part of Faith."
10. "When you conquer Egypt, treat the Egyptians well, because you shall be bound to them by your Covenant as well as matrimonial relation."

TAUHEED
ONENESS OF ALLAH

وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ

"And God of you all (men) is One, no god is there but He the All-Compassionate, the Most-Merciful." (2:163)

Everything of the universe signifies and proves the Presence of its Creator and Master.

The Holy Quraan syas :

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنفَعُ النَّاسَ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِن مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

"In the creation of the heavens and the earth, and(in) the variation of night and day, and in the ships that sail the ocean carrying what benefits mankind, and in the water which God sends down from the sky and with it revives the earth after its death, and scatters therein creatures of all kind, and in the shifting of winds, and in the clouds harnessed between the heaven and the earth, (in all these) are indeed signs for a people who understand." (2:164)

Again, the working of the system of the universe is marked in a certain way:

a) The lengthening and shortening of the day and the night under a set order.

b) In one season the days are long and the nights are short while in the other, the days are short and nights are long.

c) The following of the sun and the moon of their computed course; the moving of planets in their fixed orbits: the staying of stars in their appointed positions.

d) The occurring of summer, winter and rainy seasons in their fixed periods, without any change.

These are all the signs which prove that their Creator and Real Master is the One and Only Allah. He is to be worshipped and none else and there is none besides Him who deserves worship. He is Omnipotent and He reigns supreme over the whole world and creatures. Everything in the universe, from big to small from high to low, from visible to invisible, etc., are His creation and live under His direction and authority No one can retract from His command even to the slightest degree. And that is the reason why the sun, the moon, the stars, the planets, which we daily observe with our eyes, follow their appointed course in the orbit at a computed speed.

Never we find either the sun rising from the West and setting in the East nor the night overtaking the day or the day overtaking the night.

We always find the moon waxing in the beginning of the lunar month and waning in the end and never constant throughout. Also, it always emits a cool and shining light and never the scorching and dazzling light like that of the sun.

We find the stars twinkling at their fixed positions while the planets move along their respective course. We observe the winter, the summer and the rainy seasons falling in succession and never all occurring at one and the same time or effecting any change in their order.

The whole universal system and everything of the cosmos follows the command of Allah Who is One and only and Who has no partner and Who is the Real Master of the World and every thing within it and outside of it.

Whatever duty He has assigned to the sun, the moon, the day, the night, the stars, the planets, and all other heavenly bodies, is discharged by them without the slightest difference in their computed order or schedule or course. How can they dare budge even by hair's breadth from the Divine directives ?

The Holy Quraan says:

"It is not for the sun to overtake the moon, nor is it for the night to overstrip the day. And each one is floating in an orbit." (36:40)

Have you ever been to a garden and not seen the multicoloured flowers with varying fragrance, numerous kinds of plants and trees of different beautiful shapes, loaded with tasty and delicious fruits? Have you then thought why the colour and fragrance of the flower differ from

one another? Do you ever consider why one flower does not emit the fragrance of another? Why the rose does not smell like the jasmine or vice versa?

This is all due to the Wisdom and administration of One Authority. It is the One and Only Creator and Master of the Universe, the Protector and Sustainer of all creations, who gives varying colours to flowers or plants and varying fragrance to flowers.

Whatever attributes or qualities which have been given by Him to the flowers and plants, are to remain unchanged as there is no one else who has power to change or make any alteration in the system set by that Supreme Authority.

Whatever functions have been assigned to a thing or things by Allah, the One and Only, are dutifully discharged by them and no question of any difference or digression from their assigned role, even to the slightest degree, does arise.

All that exists between the earth and the sky is obedient to Allah alone:

بَلْ لَّهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ كُلٌّ لَّهٗ قٰنِتُوْنَ

"......To Him belongs what is in the heavens and the earth. All are subservient to Him." (2:116)

No one can effect or evolve such a perfect system. Man is incapable of doing so, and no power can run any machinery with such confidence and perfection to match the Divine system. Does this not show us and prove the Supremacy of Allah and invite us to devote ourselves to His worship and obey His commands?

We must then believe that Allah is the Creator and Master of the Universe and all creations. He is the One and Only God, the Only One to Whom worship is due, all other things or beings that we can think of are His creatures; and in no way comparable to Him. He is Eternal – without beginning or end; Absolute, not limited by time or place or circumstance; the Reality before which all other things or places are mere shadows or reflections.

He is not like any other person or thing that we know or can imagine. His attributes and nature are unique. He is dependent on no person or thing, but all persons or things are dependent upon Him.

He has no partner or associate. Nothing can happen without His Will. The keys of life and death are in His hands. Neither life nor death is a fortuitous thing. Behind them both is the One Who causes, and only He inflicts illness and also blesses with recovery. He is the Sustainer of the whole universe.

The sky, which has been decorated by the sun, the moon, the stars, the planets, and other heavenly bodies and the earth which has been decorated with mountains, forests, rivers, fields, deserts, etc., are His crafts. Man, Jinn, Angels, wild beasts, grazing quadrupeds, flying birds, creeping insects, ocean and its fishes and other dead and living things in it, the mountains, the fields and all other creations of the universe have been created by Allah and Allah alone.

In a few words, all the things of the world, whether big or small, high or low, visible or invisible etc., have been created by Him and He is their Real Master. All of them recite the Praise of His Grace and Greatness: The Holy Quraan states:

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ

"Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign-Lord, the Holy, the Mighty, the Wise." (62:1)

This is because everything is His creation and His property. Man and everything else are His servants and He is their Master and their Allah. Neither angel, jinn, nor man is His son, daughter, or wife, but these are all His indigent servants.

As explained above, Allah is the Creator and Master of everything He provides sustenance -- food and drink, -- to everyone; hears the prayers and pleadings of a caller; gives health to a patient; observes and looks after everything; briefly speaking, the administration of the whole system of the universe is in His hands. He is living and shall live for ever; He neither feels drowsy nor sleeps; the life and death of every living thing are under His authority; and all lifeless things do exist at His Will. He can do whatever He Wills. The whole world is indigent before Him. The Holy Quraan says:

لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ يُحْيٖ وَيُمِيْتُ
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

"To Him belongs the sovereignty of the heavens and the earth, He gives life and He causes death; and He is Omnipotent over all things." (57:2)

(Continued on Page 171)

YOUR NEIGHBOUR AND HIS RIGHTS

Man is a social being and likes to live in company of fellow beings for the sake of mutual help and benefit. The ups and downs of life are the charm of life and make it worth living. The importance of a helping hand and offer of sympathy from neighbours in times of need cannot be over-emphasised. Prudence as well demands good neighbourliness. Sympathy and support being mutual are important to the art of a happy and contented life.

Islam as a natural religion, prescribes a code of conduct which takes full account of one's requirements with the greatest emphasis on good neighbourliness. Allah Almighty has revealed in Quraan Majeed --

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوا بِهٖ شَيْئًا وَّبِالْوَالِدَيْنِ اِحْسَانًا
وَّبِذِی الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِی الْقُرْبٰى
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيْلِ وَمَا
مَلَكَتْ اَيْمَانُكُمْ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرَا

"Worship Allah and do not associate anything with Him; and be kind to the parents, the kindred, the orphans and the poor, and to the near and distant neighbours and friends with whom you mix, and (be kind) to the wayfarers and the salve whom you own. Surely Allah does not like those who are conceited, vainglorious," (4:36)

About the rights of neighbours, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has said :

a) "The Archangel Gabriel *('Alaihis salaam)* put such a great emphasis on me as regards the rights of neighbours, I began to think as he would ask me to include them amongst those entitled to inheritance.

b) *"Do you realise the rights of neighbours? By the Almighty* Allah in Whose power is my life, *only one on whom are the* blessings and mercy of Allah can acquit himself of the obligations to one's neighbours.

c) "If the neighbour needs your help, offer him help, if he asks for money lend it to him and if he needs your services make them available to him. If he is sick, attend on him and if he passes away, accompany him to the grave. Try to share in his sorrows as well as in his happiness. Raise not the walls of your house to shut out fresh air from him. If you buy fruits present some to him, and if you cannot afford to do that, do not display it, neither let the children go out and eat it openly to cause distress to the neighobur's children. Do not let the smoke from your kitchen make him unhappy, but only if you make a present to him out of what you cook.

d) "Tell him who has faith in Allah and the Day of Resurrection that he should respect his neighbour. It is my will in respect of your neighbour and the slave.

e) "He is not a believer who causes grief to his neighbour.

f) "One who hurls a stone at his neighbour's dog, is also the one who hurts him.

g) "When you hear the neighbour speaking well of you, you should feel assured that your deeds are good. And when you hear him speaking ill of you, you should take it that your deeds are not good.

h) "The obligation to the neighbour is not only that he should not be harassed, but also that he is well treated.

i) "On the Day of Judgement the poor neighbour will demand an explanation of his rich neighbour.

j) "To enquire about the state of one's neighbour and then not to offer him sympathy, is a sign of hypocricy.

k) "One from whose mischief his neighbours are not free from fear, is not a Muslim, irrespective of the fact whether the neighbour be a believer or a non-believer.

l) "The tormentor of his neighbour is one destined to be cast in Hell irrespective of the fact whether he prays during the whole night and fasts for the whole day.

m) "The believer is one who likes for his neighbour what he likes for himself.

n) "A pious neighbour will take his companion to Paradise.

o) "It is not permissible to cause even the slightest of trouble to the neighbours.

In the end, we pray to Almighty Allah to enable us to fulfill all the conditions of our neighbours, as we are required to do according to the Islamic Shari'at. **Aameen!**

HEREAFTER (LIFE AFTER DEATH)

Life is uncertain and unpredictable and irrespective of one's state of health, one can at any time be overtaken by death. If only we were to remember this, life in this world would be blissful. Yet strangely enough, this stark reality is almost always forced into obscurity and one is prone to regard death as a distant illusion.

In the process, therefore, in spite of our Faith, the consequences of our deeds in this world appear so far removed that the reality of reckoning in the Hereafter is forgotten. As a result of this indifference, the people do not often hesitate to resort to unlawful ways and means overlooking the consequences in the **Hereafter.**

Muslims believe in life after death as an article of their Faith. They also believe that the lot of man in the **Hereafter** depends upon his deeds in this world. By the grace of Allah, the bounties of Paradise can be earned as a reward for good and virtuous deeds in this world. Indulgence in sinful acts results in the torments of Hell.

The modern social trends and the prevailing pattern of life, the outcome of materialistic culture and philosophy, have largely contributed to blur our vision and confuse our realisation of the true Islamic virtues and values. We do believe in the rewards of Heaven and the torments of Hell, but our conviction has little practical significance.

The Hereafter being an undeniable reality, must be kept fresh in our consciousness. And then alone we shall think before we proceed to act. The fear of reckoning in the H[illegible] should deter us from contemplating sinful acts, and the rewards of Heaven should encourage us to do good.

Through the remembrance of the Hereafter, hatred, enmity and jealousy will be driven far away from our minds, and disobedience to Divine Commands shall be farthest from our thoughts. This world of trials, tribulations, misery and sorrow can thus be transformed into a place of peace and happiness.

The lives of the companions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* are an example of the practical significance of the belief in the Hereafter Their deeds and dealings were guided by the thought of the Hereafter and as a result, in spite of the lack of worldly means, they conquered large parts of the world and become the acknowledged leaders.

History bears witness that no other body of men, besides the great companions, ever achieved such spectacular resutls in such a short time. In fact, in the early days of Islam, the thought of the Hereafter had dominated the behaviour of the Muslims generally and their phenomenal rise to power was mainly due to their God-fearing approach.

Whenever Muslims ordered their lives with an eye on the Hereafter, they invariably attained a position superior to and far more distinguished than their contemporaries. Let us take note of this to reinforce and strengthen our belief in Almighty Allah and the Hereafter so that the real success of the world may be ours as also the benefits of the Hereafter.

(Continued from Page 16?)

HAZRAT ABU BAKR SIDDIQUE

(Razi Allahu 'anhu)

that he was none else than the Caliph himself!

He milked the goats of his neighbours as usual even after being elected Caliph of Islam.

He had great affection for children who used to embrace him and call him 'Baba' (Father):

He took pleasure in doing all his work with his own hands and never tolerated anyone to share his domestic work.

On his death-bed he instructed that a particular plot of land owned by him should be disposed of and 6,000 dirhams (roughly 1500 rupees) which he had drawn during his two and a half years of his Caliphate be refunded to the Baitul Maal. He had just a dinar when he died.

Just on the eve of his death bed, he told his daughter Hazrat 'Ayesha Siddiqah *(Razi Allahu 'anhaa)* that the two sheets which were on his body should be washed and used as shroud and the third one might be purchased. When Hazrat 'Ayesha Siddiqah *(Razi Allahu 'anhaa)* said that she was not so poor as to ill-afford a shroud for her father, Hazrat Abu Bakr Siddique *(Razi Allahu 'anhu)* replied that the new cloth could be used more profitably for the living than for the dead.

Hazrat Abu Bakr Siddique *(Razi Allahu 'anhu)* died on August 23,634 A.C. at the age of 63 and his Caliphate lasted for two years, three months and eleven days. He was buried by the side of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

HAZRAT ABU BAKR SIDDIQUE

(Razi Allahu 'anhu)

THE FIRST CALIPH OF ISLAM

Hazrat Abu Bakr Siddique *(Razi Allahu 'anhu)* was born in Makkah fifty and a half years before the commencement of Hijra. He was known as Abul Ka'ab in pre-Islamic days and on conversion to Islam was given the name of Abdullah and the title of As-Siddique (the Truthful) by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*.

He belonged to the Quraishite clan of Bani Taim and his genealogy joins with that of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* in the seventh generation. He was one of the most respected leaders even before and after embracing Islam. His ancestoral occupation was business and occasionally he undertook commercial trips to Syria and Yemen.

Hazrat Abu Bakr Siddique *(Razi Allahu 'anhu)* was in Yemen at the time of first revelation. On his return to Makkah, he hurried to the Prophet's *(Sallallahu 'alaihi wa sallam)* place and embraced Islam.

"Whenever I offered Islam to any person", says the Prophet *(Sallallahu 'alaihi wa sallam)*, "he showed some hesitation before embracing it. But Abu Bakr is an exception as he embraced Islam without the slightest hesitation on his part."

Hazrat Abu Bakr Siddique *(Razi Allahu 'anhu)* being a wealthy person placed his entire wealth at the disposal of the Prophet *(Sallallahu 'alaihi wa sallam)*. He also purchased and set free a number of slaves including Hazrat Bilal *(Razi Allahu 'anhu)*, who were bitterly persecuted for accepting Islam. He, too, had to endure all sorts of hardships, intimidation and torture in the service of the new faith. He migrated to Madinah as the only companion of the Prophet *(Sallallahu 'alaihi wa sallam)*, leaving his wife and children to the care of Almighty Allah.

I HAVE RETAINED ONLY ALLAH AND HIS PROPHET FOR MY DEPENDENTS.

Once the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* appealed for funds in order to finance the defensive campaign for meeting the impending dagner. Hazrat 'Umar *(Razi Allahu 'anhu)* hurried to his home and brought a considerable portion of weatlh.

"Have you left anything for your dependenets", asked the Prophet *(Sallallahu 'alaihi wa sallam)* ?

"Half of my wealth I have set aside for my children", replied Hazrat 'Umar *(Razi Allahu 'anhu)*.

When Hazrat Abu Bakr *(Razi Allahu 'anhu)* brought his share of contribution, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* posed the same question to him.

"I have retained only Allah and His Prophet for my dependents" he replied promptly.

Deeply moved by these words, Hazrat 'Umar *(Razi Allahu 'anhu)* said :

"It would never be possible for me to surpass Abu Bakr."

ELECTION AS THE FIRST CALIPH :

When the Prophet *(Sallallahu 'alaihi wa sallam)* left this ephemeral world, Hazrat Abu Bakr Siddique *(Razi Allahu 'anhu)* was elected as the first Caliph of Islam. After his election he delivered his memorable speech before the electorate.

HIS FIRST ADDRESS :

He said : "Brothers, now I am your elected Ameer, although I am no better than any one among you.

1. Help me if I am in the right and set me right if I am in the wrong.
2. The weak among you shall be strong with me till (God willing) his right has been vindicated and the strong among you shall be weak me till (God willing) I have taken what is due from him.
3. Obey me as long as I obey Allah and His Prophet. If I disobey Him and His Prophet, obey me not."

He made the following precedents for the guidance of rulers

to maintain effective administration in a peaceful manner :-

a) That they should not transgress the limits laid down by the Quraan and Sunnah.
b) The democratic principle of taking counsel and arriving at decisions by consensus.
c) The subordination of the ruler to the will of people provided it is according to Quraan and Sunnah.

During the illness of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* an army of 700 men was mobilised under Hazrat Usama bin Zaid *(Razi Allahu 'anhu)* to avenge the defeat of Muslims at the hands of the Romans. His close associates advised him not to despatch forces outside Madinah as there was great turmoil in Arabia after the death of the Prophet *(Sallallahu 'alaihi wa sallam)*. But Hazrat Abu Bakr Siddique *(Razi Allahu 'anhu)* said that he would be the last person in the world to revise the orders of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. Hence the charger of the commander Hazrat Usama appointed by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was led by the Caliph himself. The expedition had a salutary effect and tended to establish Muslim power.

On the death of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, a number of pseudo prophets, that is, imposters raised their heads in the various parts of Arabia. He dealt with them very effectively.

PAYMENT OF ZAKAAT :

Shortly after the election of the new Caliph, a large number of tribesmen pleaded with the notables of Islam in Madinah to be exempted from the payment of Zakaat. Their pressure was so great that even a man like Hazrat 'Umar *(Razi Allahu 'anhu)* counselled Hazrat Abu Bakr Siddique *(Razi Allahu 'anhu)* "to be friendly to these people and treat them gently." Hazrat Abu Bakr Siddique *(Razi Allahu 'anhu)* replied indignantly: "You were so harsh during the days of ignorance, but now you have become so weak. The Divine revelations have been completed and our faith has attained perfection. Now, you want it to be mutilated during my lifetime. I swear by Allah that even if a string is withheld from Zakaat, I will fight for it with all the resources at my command."

The Caliph lived up to his convictions and his integrity and strength of character, preserved the basic precepts of Islam at a very critical juncture of its history.

All the punitive expeditions directed against the apostates and rebellious tribesmen successfully terminated by the end of 11 A.H., and the spirit of revolt and dissensions which gripped Arabia was curbed for ever.

During his Caliphate, Iraq fell into the hands of the Muslims. The Romans were subdued in Syria.

Hazrat Abu Bakr Siddique *(Razi Allahu 'anhu)* was the most trusted companion of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. When the illness of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* became serious, he bade Hazrat Abu Bakr Siddique *(Razi Allahu 'anhu)* to lead the prayers. Accordingly, he led the prayers seventeen times during the lifetime of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*.

"I have paid back the obligations of all except that of Abu Bakr who will have his reward on the Day of Judgement," says the Holy Prophet *(Sallallahu 'alaihi wa sallam)*.

Hazrat Abu Bakr Siddique *(Razi Allahu 'anhu)* was a prosperous businessman when he embraced Islam, but he was a pauper when he died as the first Caliph of Islam.

Even after being elected as Caliph, for about six months he carried cloth sheets on his shoulders for selling in the markets of Madinah. When his official duties did not leave him much time for his private work, he was advised to accept maintenance allowance which enabled him to pass the life as an ordinary citizen. But he was extremely scrupulous in drawing his stipend from the Baitul Maal. One day his wife asked for sweets, but he had no spare funds for sweets. She saved a few dirhams in a fortnight and gave it to him to get sweets for her. Instantly he brought home to her the fact that he was drawing stipend in excess of requirements. Hence he refunded the amount to the Baitul Maal and reduced his stipend for the future.

An old destitute woman lived on the outskirts of Madinah. Hazrat 'Umar *(Razi Allahu 'anhu)* visited her occasionally to handle her household chores. But whenever he went there, he was told that some one else had preceded him in that service. Once he visited her house in the early hours of the morning and hid, himself in a corner to watch the mysterious person who arrived at the usual time. He was surprised to see

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Al-Quraan

BELIEF IN ALMIGHTY ALLAH AND RIGHTEOUS DEEDS

The Muslims to whom Allah has promised supremacy on earth are those who combine belief with righteous action:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ
الَّذِيْنَ مِنْ قَبْلِهِمْ

"Allah has promised those of you who believe and do virtuous deeds, that He will make them successors in the land as He had made successors those who were before them...... (24:55)

The promise of pardon in the hereafter of sustenance is also in favour of such of them --

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
مِنْهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا

"......Allah has promised those among them who believe and do good deeds, forgiveness and great reward." (48:29)

In certain verses of the Holy Quraan, **Eemaan** has given place to Islam, that is, obedience and submission; and **'Amal-i-Salih** (righteous action) to Ihsaan, that is, beneficence, performance of good deeds. For instance, there is a verse rejecting the claim of the Jews and the Nasaaraa (the so-called Christians) to their exclusive right of entry in heaven, which says --

وَقَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا اَوْ نَصٰرٰى
تِلْكَ اَمَانِيُّهُمْ قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ
صٰدِقِيْنَ ۝ بَلٰى مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ
وَهُوَ مُحْسِنٌ فَلَهٗ اَجْرُهٗ عِنْدَ رَبِّهٖ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

"And they said: No one shall enter the Paradise unless he be a Jew or Christian. This is wishful thinking. Say: Bring your proof if you are truthful.

No, but whoso submitted his countenance (i.e. himself) to Allah and he is righteous, so for him is his reward with his RABB (Creator and Sustainer), and no fear shall be for such people and neither shall they grieve." (2:111-112)

The verses we have quoted go to prove that salvation depends not only on Eemaan (Belief) but also on righteous action (**'Amal-i-Salih**). This principle is the one greatest truth, the deviation from which had been responsible, before the advent of Islam, for acts of omission and commission on the part of the people of other Prophets.

Every phenomenon has been subjected by Allah to material competence and resources. Here we cannot attain success and felicity through mental approach and Eemaan unless and until they are backed by practice.

Because of the belief that food satisfies hunger, we do not and cannot ward off hunger. On the contrary we have to make efforts to procure food and also to chew it to let it pass through the throat down into the stomach and thus do we relieve ourselves of hunger. The belief that our two legs can transport us does not take us from one place to the other. We have to use them in a particular manner. This also is the position with regard to other actions of ours.

Similarly, Eemaan, bereft of action, cannot by itself achieve any measure of success though it is of some use in the sense that one who believes in the truth of the principles of Islam fares better than one who does not believe in them at all. This is because the former has a chance of coming over to the right path and to be righteous sooner or later, but the other has none, as he has not even accepted the basic fact. The fact that the former at least had believed in the truth of His commands may come to his rescue, and may merit a better treatment in the hereafter through the Mercy and Munificence of Allah.

The scape of Righteous action is comprehensive :

a) It includes all aspects of good deeds. Their generic classification is 'Ibaadat (worshipful practices),
b) Akhlaaq (Moral conduct and behavior) and
c) Mu'amilaat (Social and business attitudes).

Islam attaches great significance and wide meanings to 'Ibaadat (Worshipful practices) to include all such actions and inclinations as are undertaken for the pleasure of Allah. Therefore, if in matters pertaining to Akhlaaq or **Mu'aamilaat**, one has the righteous intentions, the same will come under 'Ibaadat. The logists have put them in three separate and self-contained divisions as explained below :-

Righteous Deeds are of two kinds:

1. an act addressed specifically to Allah is 'Ibaadat,
2. acts performed in respect of His

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INSURANCE
(DO WE NEED ANY ALTERNATIVE ?)

(The subject of insurance has been the bone of contention lately. If Islam forbids it, do Muslims have any alternative ? The Muslim Reader attempts to provide some suggestions).

The basis for insurance started as soon as Man discovered that he is a social being and that he was not so self-dependent after all. A hunter in the stone age who was blessed with a bison and who shared it around can be rest assured that he would not starve during the days he was not so lucky as his more blessed friends would surely share their bisons with him. The basis of insurance is, thus, mutual help.

There exists today a range of insurance policies that a policy holder can choose from, according to his needs like term assurance, annuity, personal accident insurance and many more where any mishaps could happen.

RATIONALE FOR INSURANCE

Insurance functions on the law of 'large numbers' where the probability of risks is spread throughout the policy holders. The premium paid is pooled together and invested in other businesses. The profits derived from these business ventures by the insurance company may be shared among the policy holders according to the types of policy bought. The amount and time of compensation also differ according to the different policies.

Basically, insurance is formed to provide compensation for the policy holder on the members of his family in times of misfortunes and tragedies such as death, accident, theft and sickness. We would naturally want our dependents to be well provided for in such times of crisis. As Muslims, we must believe in any catastrophe and disaster that befall us as 'Qadar' and 'Qadha' from Allah *(Sub-haa-na-hoo wa Ta-'alaa)* that is to be faced with strength of Faith and patience. Nevertheless, it is also the duty of every Muslim to find ways and means to avoid such occurrences wherever possible and to lighten our or our family's burden should such events occur.

INSURANCE TODAY

The conventional insurance system seems to fulfil this need. However, Muslim scholars found out that although the ultimate intention of mutual help is incorporated in the system, the operation of modern day insurance does not conform to the rules and requirements of the Shariah since it embodies the following four elements :-

1. Al-Gharar :

There is the element of unknown or uncertainty (al-gharar) in the operation of the insurance contract. In the present contract, the insured or the policy holder agrees to pay a certain sum of premium throughout a certain period of time. In return, the insurance company guarantees to pay a certain amount of compensation (sum insured) in the event of mishaps befalling the policyholder. However, the policy holder is not informed, for example, of how the amount of the compensation that the company will pay him is to be derived. In Islam, no contract can be drawn up based on uncertainty.

2. Al-Maisir :

The element of gambling (al-maisir) is involved, which arises as a consequence of the presence of uncertainty, in particular in the case of life insurance. In cases where the life policy holder dies before the maturity of his insurance policy (that is, he has only paid a part of his total premium), his dependents will receive a certain sum of money as compensation, which the policyholder, in the first place, is not informed of how and from where it is to be derived. It is clear that the 'profits' the family gets (total compensation received minus the amount of premium paid) is dependent on whether the policyholder dies earlier or later.

3. Al-Riba :

Since those insurance companies are profit oriented and are owned by non-Muslims, the practices of interest taking and giving (al-riba) in the investment

activities are rampant.

4. Inheritance :

The compensation which a person is entitiled to get on his death is not distributed among his heirs but is given to a person who is nominated in the policy. This is contrary to the law of inheritance in Islam.

It seems that present Muslims are trapped. Since misfortunes do not discriminate between Muslims and non-Muslims, how can Muslims cushion themselves and their families against the impact of such catastrophe ?

ALTERNATIVE FOR MUSLIMS

Mufti Muhammad Shafi jurisconsult, Dar-ul-Uloom, Karachi (Pakistan) suggested that :

1. The amount to be paid as premium be regarded as a share in capital and to be invested. This is the concept of Mudharabah (where the lender shares equally in profit and loss). The profit is to be distributed among the members of the business venture. There is no pre-determined interest in the contract as in the conventional insurance procedure. It is on percentage basis and thus the amount of profits to be received or the amount of loss to be incurred fluctuates according to the business cycle. Al-gharar can thus be eliminated.

2. In order to run the business on cooperative lines, the poliocy-holders be bound, with their consent, to contribute a considerable portion of their profits, one-thrid or one-fourth towards a reserve fund in the form of a waqf (endowment), which will be utilised, under particular rules, to provide for those who are victims of accidents.

3. In case of mishaps, aid is to be given only to those who are bound by this contract and are shareholders of the company. This is in consonant with the waqf'alal'awlad (endowment for lineal descendents).

4. The original amount together with profit be given to each shareholder which will be considered as his property, while the reserve fund will remain a waqf. The waqif (person who contributes to waqf) will be entitled to be benefitted by the waqf in case of accident. It is not unlawful for a person to benefit from his own waqf.

5. For easier management and uniformity, rules be framed to provide for aid in case of accidents which are common and a considerable amount be fixed for the aid of survivors. And in case of accidents which are not common, for example, death owing to sickness, the age for a normally healthy person be fixed at 60 and some aid be given, if he dies earlier. To examine the state of nromal health, the same method be adopted which is being practised in insurance companies. The age of a sick or a weak person may be determined having regard to the said standard.

6. There should be no forfeiture of the instalments that are paid, in case further instalments are not paid. However, to be fair to the company, rules may be laid down to this effect that, if a person having once become shareholder of the company, wants to take his share back, he shall not be given it until the expiry of five, seven or ten years. It may also be specified that no profit will be given unless half of the stipulated sum is paid. And when the half is paid, a portion of profit, possibly 6% to 12%, be fixed as payable. These issues may be decided according to the discretion of the managing committee.

It can be clearly seen that there is not much difference in the flow of money between that of the conventional system and that of the Islamic way. However, in the latter, every party is clear of the profits, of how they are derived and how they are shared.

Also, each policy-holder consents to the use of his waqf money to be given as compensation to the more unfortunate members. Hence, mutual assistance is practised in its fullest sense.

The virtues of cooperation, mutual help and shared responsibility among the participants in cushioning each

other against the impact of catastrophe or mishaps are embodied in the operation of the Islamic insurance company. This is in line with the Quraanic teaching (Soo-rah Al-Maidah, verse 2) which states that, "Help one another in furthering virute and God-consciousness (taqwa), and do not help one another in furthering evil and enmity".

CONCEPT OF TAKAFUL

As a result of this and other studies, Muslim jurists unanimously agreed in the settling up of Takaful companies providing cover based on the Islamic concept of Takaful. The word 'takaful' in Arabic means joint guarantee. In the practical sense, the members of the group agree to guarantee jointly that should any of them suffer a catastrophe or disaster, he will receive a certain sum of money to help him to meet the loss. Being a new development in the Muslim world, to date the following companies have been established:

Islamic Insurance Company Ltd., Sudan (1979).
Islamic Arab Insurance Company, Saudi Arabia (1979).
Dar Al-Maal Al-Islam, Geneva (1981).
Islamic Takaful Company (ITC), S.A. Luxembourg (1983).
Islamic Takaful & Re-Takaful Company, Bahamas (1983).
Syarekat Al-Takaful Al-Islamiah Bahrain, E.C. (1983).
Syarikat Takaful Malaysia Sdn Bhd.

OTHER RESORTS

In Singapore, insurance cover is provided for only by the conventional insurance companies. The closest to the takaful concept is the operation of the 'Khairat Kematian' or the 'Benevolence Service', which members pay their subscription monthly (usually less than five dollars). Upon facing any death in the family, the cooperative will provide some financial aid to manage the funeral. If this concept could be expanded to a larger scale, unfortunate families could benefit even more. This proposal has been voiced during the KEMAS Congress (Malay-Muslim Economic Congress).

Besides relying on insurance cover to meet eventualities, we ought to instil the habit of saving for a rainy day. This can be done as cash savings in the bank or as in the contribution to the Central Provident Fund (CPF). This fund should not be looked upon only as a means to purchase a home or to invest in shares but also as a form of life insurance. These are some of the measures in which one can prepare himself.

It is also the duty of the immediate family members to look after the needy in times of eventualities. If a man dies before he could make sufficient preparation for his family, then it is also the duty of his brothers and sisters and other blood relations to see that the dead man's family be taken care of. The act of responsibility and kindness has been helping the Muslims over the years even without insurance

If the immediate family is in no position to help, then the responsibility falls on to the society. Aid is available in the form of zakat or sadaqah. There are other means where a Muslim can fall back on. Nevertheless, we must make the effort to prepare (ikhtiar) by ourselves before leaving it to Allah as is clear in the following Hadith.-

"The prophet *(Sallallahu 'alaihi wa sallam)* told a Bedouin Arab who left his camel untied to the Will of Allah."

"Tie the camel and then leave it to the Will of Allah." (reported by Tirmizi and Ibn Majah).

(Courtesy : Muslim Reader)

(Continued from Page 168)

BELIEF IN ALMIGHTY ALLAH AND RIGHTEOUS DEEDS

servants are termed as Akhlaaq and Mu'aamilaat -- where the righteous act is done by way of duty as a human being pertains to Akhtaaq, and when a righteous act is undertaken as a legal responsibility it comes under Mu'aamilaat.

May Allah grant us the will to act rightly to gain His Blessings here and hereafter. **Aameen!**

(Continued from Page 163)

TAUHEED
ONENESS OF ALLAH

Allah Alone is the Administrator of the whole universe. He is to be worshipped. He has no partner or associate to His Being and Attributes; none else deserves worship but He:

وَهُوَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ
وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

"And He is Allah; there is no God but He. All praise is His in the world and in the Hereafter; only He has the Supreme Authority and to Him you shall be brought back." (28:70)

MYSTICISM (REMEMBRANCE OF ALLAH)

There are two kinds of 'Zikr'. One is the direct kind, when a person lays aside all worldly preoccupations and devotes himself exclusively to remembering his Creator. The second is indirect and through the intermediary of actions. This kind of remembrance means that before performing any act one should consider whether it is liked by Allah or not.

The perfection of this 'Zikr' is that it should be constant, just as a man's activities are constant. When the Sufis (mystics) say that the object of life is the Remembrance of Allah, they refer to both these kinds of remembrance, the direct as well as the indirect. Allah the Highest says:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"(They are) those who believe and whose hearts find comfort in remembering Allah. Surely, in the remembrance of Allah do the hearts find comfort." (13:28)

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

"So remember Me and I will remember you, and give thanks to Me and be not ungrateful." (2:152)

What life is worthy of the name if the heart is not contented? Who is not aspiring to be remembered by Allah? Remembrance of Allah is not only the very essence of life but also its glorious achievement.

"Giving Thanks" to Allah is to obey His Law, to do His Will, to practise righteousness and to use all gifts in His service.

NEWS AND VIEWS

FIRST MOSQUE IN STOCKHOLM PERMITTED

Muslims in Sweden enumerate about 300,000 out of total population of 8.5 million, thus making Islam the second largest religion in the country (the first being Protestant Christianity). The municipal authorities' permission, which will be announced soon, comes as reformatory step towards recognising Muslims and restoring their rights of religious practice.

The municipal authorities in Stockholm agreed to give Muslims the permission to build the first mosque in the Swedish capital so that they can observe their religious rights. Muslims have been trying for more than two decades to build this mosque but were faced with procedural obstacles with municipal authorities who considered the building to be foreign to the architecture of the city. Moreover, local residents protested the construction of a mosque in their neighbourhood.

(Courtesy : Radiance Viewsweekly) 3-19 December 1998

SALAAT

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it, we can triumph over all difficulties and blaze a new trail.

ISLAM CLASSES ALLOWED IN BERLIN

Religious classes are mandatory in most of Germany, but voluntary in Berlin and two other states. Generally they foucus on Catholic and Protestant teachings. However, North Rhine-Westphalia has offered courses on Islam since 1986. In a statement, the Islamic Federation appealed to all Berlin's Islamic groups to join them in "putting together the religion lessons and filling them with life." The city's commissioner of foreigner affairs, Barbara John, backed the call.

A Berlin court has allowed the Islamic Federation, representing 12 of 70 mosques in the city, to have the right to organise voluntary religious instruction in public schools, just like Catholic and Protestant churches. The court, overturning a lower court's ruling, found that the Islamic Federation's members represented a broad enough spectrum of Islam to qualify it to be accepted by the school system as a religious community.

(Courtesy : Radiance Viewsweekly) 3-19 December 1998

الطهارة...

عن أبي مالك الأشعري رضي الله عنه قال : قال رسول الله ﷺ : الطهور شطر الايمان " (رواه مسلم) ، واعلم أن الطهارة على أربع مراتب :

المرتبة الأولى : تطهير البدن من نجس أو حدث .

فأما طهارة الأنجاس — ففي الصحيحين من حديث ابن عباس رضي الله عنهما ، عن النبي ﷺ ، أنه مر بقبرين ، فقال : أنهما يعذبان في كبير . أما أحدهما : فكان لا يستبرئ من البول " . ومعنى الحديث الشريف أنهما لم يعذبا في أمر كان يكبر عليهما فعله ، أي يشق .

وروى الدار قطني من حديث أبي هريرة رضي الله عنه ، عن النبي أنه قال : " استنزهوا من البول ، فان عامة عذاب القبر منه "

فأما طهارة الأحداث : ففي الصحيحين من عبد الله بن عمرو قال : تخلف عنا رسول الله ﷺ في سفرة سافرناها ، فادركنا ونحن نتوضأ ، فجعلنا نمسح على أرجلنا قال : فنادى بأعلى صوته مرتين أو ثلاثا " ويل للأعقاب من النار".

وفي حديث ابن مسعود رضي الله عنه ، عن النبي ﷺ أنه قال : " ان الله تعالى أمر بعبد من عباده يضرب مائة جلدة ، فلم ، يزل يسأل ويسال ، فصارت جلدة واحدة ، فأمتلأ قبره نارا فلما أفاق قال : لم جالدتموني ؟ قالوا : انك صليت صلاة بغير طهور ، ومررت على مظلوم فلم تنصره " .

وقد ورد في اسباغ الوضوء فضل عظيم فعن أبي هريرة رضي الله عنه قال : قال رسول الله ﷺ : " اذا توضأ العبد المسلم أو المؤمن فغسل وجهه ، خرجت من وجهه كل خطيئة نظر اليها بعينيه مع الماء أو مع آخر قطر الماء ، فاذا غسل يديه خرجت من يديه كل خطيئة بطشتها يداه مع الماء ، حتى يخرج نقيا من الذنوب " رواه مسلم ، وعن عثمان بن عفان رضي الله عنه قال : قال رسول الله ﷺ : " من توضأ فأحسن الوضوء خرجت خطاياه من جسده حتى تخرج من تحت أظافره " (رواه مسلم) .

المرتبة الثانية : تطهير الجوارح من الآثام : قال الله عز وجل : (ان السمع والبصر والفؤاد كل أولئك كان عنه مسئولا) — الاسراء .

(بشكر مجلة الداعي الهندية)

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

هو الحبيب الذي ترجى شفاعته لكل هول من الأهوال مقتحم

والمؤمن باليوم الآخر يقدم فى ثقة على أداء ما هو مطلوب منه فى فسحة الحياة من الأعمال التى وجهته اليها آيات القرآن والسنة النبوية المطهرة حتى لو خالف ذلك مألوفه وهواه .

فيسعى بما يفيده ويفيد المجتمع من أعمال صالحات فيقوم بشئون نفسه وأهله ويصل رحمه ويحسن الى جاره ويأخذ بيد الضعيف ويسعى على الأرملة واليتيم ويهتم بأمر الجماعة التى يعيش فيها تنفيذا لقول الرسول الكريم " من لم يهتم بأمر المسلمين فليس منهم " .

ونجده فى كل حال يأمر بالمعروف وينهى عن المنكر ولا يقدم على عمل حتى يعلم حكم الله فيه ودائما تلقاه ساعيا بين الناس بما يقوى الأواصر وينشر المحبة ويؤلف قلوب الأفراد والجماعات .

والمؤمن باليوم الآخر يصبر على ما أصابه فى الدنيا من نصب أو وصب أو هم أو غم مستيقنا أن الله سيجعل بعد عسر يسرا ويعدهم فرجا وأنه سيجزيه فى الآخرة خيرا عن كل ذلك حتى الشوكة يشاكها فى قدمه .

والمؤمن باليوم الآخر لا يرائى فى عمل ولا يتكالب على الدنيا وانما يخلص ساعيا الى ما أمر الله باتقان مستوثقا أنه لن تموت نفس حتى تستوفى رزقها وأجلها ومتأكدا أن الله يعلم السر وأخفى ويعلم خائنة الأعين وما تخفى الصدور وخلاصة الأمر أن اليقين بالآخرة هو مفرق الطرق بين من يعيش فى جدران الحس المغلقة وبين من يعيش فى الوجود المديد الرحيب .

بين من يشعر أن حياته على الأرض هى كل ما له هذا الوجود قائلا :

" ما هى الا حياتنا الدنيا نموت ونحيا وما يهلكنا الا الدهر " .
(الجاثية : ٢٤) .

وبين من يشعر أن الحياة على الأرض ابتلاء يمهد للجزاء حيث الحياة الحقيقية والخلود الدائم .

ولذلك لا يستوى المؤمنون بالآخرة والمنكرون لها فى شعور ولا خلق ولا سلوك .

فهما صنفان مختلفان وطبيعتان متميزتان لا يلتقيان فى فى الأرض فى عمل ولا فى الآخرة فى جزاء . فبينما نجد المؤمن باليوم الآخر فردا صالحا يسعى لاسعاد نفسه واسعاد المجتمع الذى يعيش فيه نجد المنكر للآخرة يسعى لا هثا وراء ملذاته وشهواته تتملكه الأنانية ويستبد به الفساد ويسول له الشيطان كل شر وسوء وكلما آمن مجتمع باليوم الآخر وجدت أفرده يعيشون فى رغد وهناءة وسعة وسعادة لأن الله يقول :

" ولو أن أهل القرى آمنوا واتقوا لفتحنا عليهم بركات من السماء والأرض " .
(الأعراف : ٩٦) .

فلنسع جميعا الى تأكيد ايماننا باليوم الآخر وزيادة يقيننا به لنحظى بالسعادة ونحصل على الحسنى وزيادة لنحقق مجتمعا قويا نظيفا راقيا صالحا لا يظلم فيه ضعيف لضعفه ولايضيع فيه فقير لفقره .

وانما نكون كالبنيان يشد بعضه بعضا وتكون قلوبنا متآلفة وأرواحنا متلاقية وأعمالنا خالصة حتى يجمع الله بيننا فى جنة الخلد فنسعد بما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر .

(بشكر مجلة الداعى الهندية)

ومقاه يوم الحساب فقال يحكى بعض دعاء ابراهيم عليه السلام .

" ربنا اغفرلى ولوالدى وللمؤمنين يوم يقوم الحساب" .
(ابرهيم : ٤١) .

ولو أخذنا نجمع أسماء هذا اليوم وصفاته فى القرآن والسنة لطال بنا الحديث وخرج الكلام عما يناسب المقام .

ولذلك فاننا نكتفى بذكر هذا القدر من أسمائه وصفاته لننتقل الى نقطة أخرى وهى أن العقل السليم يؤدى بصاحبه الى الايمان باليوم الآخر ويؤكد ضرورة وقوعه فلا يتصور عاقل أن ينصب الله هذا الكون الفسيح المتعدد الأجناس والخلائق دون أن تكون هناك نهاية عادلة، من يعمل فيها مثقال ذرة خيرا يره ومن يعمل فيها مثقال ذرة شرا يره .

ولقد أشار القرآن الكريم الى هذا البرهان بقوله :

" افحسبتم أنما خلقناكم عبثا وانكم الينا لا ترجعون ، فتعالى الله الملك الحق لا اله الا هو رب العرش الكريم ، "
(المؤمنون ١١٥ ، ١١٦) .

فاليوم الآخر آت لا ريب فيه ، يقول جل شأنه :

" وان الساعة آتية لا ريب فيها وأن الله يبعث من فى القبور " .
(الحج : ٧) .

والايمان به ركن من أركان الايمان له مظاهره وآثاره فى سلوك الفرد والجماعة .

فهو الذى يجعل أنظار البشر وقلوبهم تتعلق بعالم آخر فلا تستبد بهم ضرورات الأرض فيستعلون على هذه الضرورات . ولا يستبد بهم القلق على تحقيق جزاء سعيهم فى عمرهم القصير المحدود فى مجال الأرض المحصور .

وهذا يجعلهم يعملون العمل لوجه الله وابتغاء مرضاته ولاينتظرون الجزاء الا من الله حيث يقدره فى الأرض أو فى الدار الآخرة .

فترى كل مؤمن يقدم على أعمال البر والخير فى طمأنينة بما عند الله وثقة فى الجزاء العادل .

فالايمان باليوم الآخر يربط الدنيا بالآخرة والمبدأ بالمصير والعمل بالجزاء فيشعر الانسان بأنه ليس لقى مهملا وانه لم يخلق عبثا ولم يترك سدى وانما العدالة المطلقة فى انتظاره ليطمئن قلبه وتستقر نفسه ويهئ الى العمل الصالح .

والايمان باليوم الآخر يؤثر فى استقامة البشرية على منهج الله وشرعه لأنه يطمئن قلوب الناس بأن جزاءهم على الأرض ليس نصيبهم الأخير وان هناك حياة أخرى أعظم من هذه الحياة تستحق أن يجاهد لها وان يضحى بكل شئ لنصرة الحق والخير اعتمادا على العوض الذى يكون فيها وصدق الله اذ يقول :

" وان الدار الآخرة لهى الحيوان لو كانوا يعلمون " .
(العنكبوت : ٦٤) .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الإيمان باليوم الآخر وأثره فى السلوك الإنسانى

من قواعد الايمان الكبرى فى الدين الاسلامى الايمان باليوم الآخر فقد قال ﷺ " الايمان أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر " .

وهو اليوم الذى قدره الله وأراده ليكون يوم الحساب يوم الرجاء والجزاء والثواب والعقاب بعد النشاة الثانية . حيث تبدل الأرض غير الأرض والسماوات ويبرز الجميع للواحد القهار وقد شغل كل منهم بعاقبته فلا أنساب بينهم يومئذ ولايتساءلون وانما (يفر المرأ من أخيه وأمه وأبيه وصاحبته وبنيه لكل امرئ منهم يومئذ شأن يغنية) وهناك تبلى السرائر ولايجد الانسان الا ما سعى ثم يجزاه الجزاء الأوفى .

ولعظم شأن ذلك اليوم وجلال خطره جعله الله ختام مسك صفات المتقين فى سورة البقرة فقال : وبالآخرة هم يوقنون " وسماه أسماء عديدة تجعل المؤمن الحق يحسب له كل حساب ويستعد له عظيم الاستعداد .

فسماه يوم القيامة يقول جل شانه :

كل نفس دائقة الموت وانما توفون أجوركم يوم القيامة فمن زحزح عن النار وأدخل الجنة فقد فاز وما الحياة الدنيا الامتاع الغرور " .

(آل عمران : ١٨٥) .

وسماه الساعة فقال :

" يا أيها الناس اتقوا ربكم ان زلزلة الساعة شى عظيم، يوم ترونها تذهل كل مرضعة عما أرضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد .

(الحج : ١ - ٢) .

وسماه يوم الدين :

"وما أدراك ما يوم الدين، ثم ما أدراك ما يوم الدين، يوم لا تملك نفس لنفس شيئا والأمر يومئذ لله " .

(الانفطار : ١٧ - ١٩) .

وسماه يوم الجزاء فقال :

يا أيها الناس اتقوا ربكم واخشوا يوما لا يجزى والد عن ولده ولا مولود هو جاز عن والده شيئا ان وعد الله حق فلا تغرنكم الحياة الدنيا ولا يغرنكم بالله الغرور" .

(لقمان : ٣٣) .

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ۝

ان أهل التحقيق قالوا كمال الإنسان فى أن يعرف الحق لذاته والخير لأجل العمل به ورأس المعارف اليقينية ورئيسها معرفة الله وإليه الإشارة بقوله (إن الذين قالو ربنا الله) ورأس الأعمال الصالحة ورئيسها أن يكون الانسان مستقيما فى الوسط غير مائل إلى طرفى الإفراط والتفريط ، كما قال (وكذلك جعلنا كم أمة وسطاً) و قال أيضاً (اهدنا الصراط المستقيم) وإليه الإشارة فى هذه الآية بقوله (ثم استقاموا) وسمعت أن القارىء قرأ فى مجلس العبادى هذه الآية ، فقال العبادى : و القيامة فى القيامة ، بقدر الاستقامة ، إذا عرفت هذا فنقول : قوله تعالى (إن الذين قالوا ربنا الله ثم استقاموا) ليس المراد منه القول بااللسان فقط لأن ذلك لا يفيد الاستقامة ، فلما ذكر عقيب ذلك القول الاستقامة علمنا أن ذلك القول كان مقروناً باليقين التام والمعرفة الحققية ، إذا عرفت هذا فنقول فى الاستقامة قولان (أحدهما) أن المراد منه الاستقامة فى الدين والتوحيد و المعرفة (الثانى) أن المراد منه الاستقامة فى الأعمال الصالحة أما على القول الأول ففيه عبارات: قال أبوبكر الصديق رضي الله عنه : ثم استقاموا أى لم يلتفتوا إلى إله غيره ، قال ابن عباس فى بعض الروايات هذه الآية نزلت فى أبى بكر رضي الله عنه ، وذلك أن أبابكر رضي الله عنه وقع فى أنواع شديدة من البلاء والمحنة ولم يتغير البتة عن دينه

تتنزل عليهم الملكة عند الموت كذا قال ابن عباس و قال قتادة و مقاتل اذا قاموا من قبورهم وقال وكيع بن الجراح البشرى يكون فى ثلاثة مواطن عند الموت و فى القبر و عند البعث الاتخافوا ان مفسرة لانتنزل عليهم يتضمن معنى الوحى الذى فيه معنى القول او مخففة من الثقيلة اسمه ضمير الشأن اومصدرية يعنى لا تخافوا على ماتقدمون عليه من امر الاخرة كذاقال مجاهد ولا تحزنوا على ما خلفتم من اهل وولد فانا نخلفكم فى ذالك فالخوف غم يلحق لتوقع مكروه والحزن غم يلحق لوقوعه فى مكروه من فوات نافع او حصول ضار وقال عطاء بن ابى رباح لاتخافوا و لاتحزنوا على ذنوبكم يعنى لاتخافوا العقاب ولاتحزنوا على صدورالعصيان فان الله يغفرهالكم وابشروا ابالجنة التى كنتم توعدون ۝ فى الدنيا على لسان الرسل اخرج ابو نعيم عن ثابت البنانى انه قرأحم السجدة حتى بغ الى قوله تتنزل عليهم الملائكة فقال بلغنا ان العبد المؤمن حين يبعث من قبره يتلقاه الملكان الذان كانا معه فى الدنيا فيقولان لاتخف و لاتحزن و البشر بالجنة التى كنت توعد قال فيأ من الله خوفه ويقرعينه .

اللهم انت ربنا فا رزقنا الاستقامة۔ آمين ثم آمين .

الايمــان باليوم الآخر وأثره فى السلوك الانسانى :

— فقد قال ﷺ " الايمان أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر" . . .

— الايمان بالآخرة يجعل المؤمن يعمل لوجه الله وابتغاء مرضاته .

— الايمان باليوم الآخر يربط الدنيا بالآخرة .

الـطـهــارة :

— وفى حديث " الطهارة شطر الايمان (رواه مسلم) .

— وفى حديث آخر " استنزهوا من البول " فان عامة عذاب القبر منه .

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AL-HADIS 160

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا

وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝

In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying) Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised" (Al-Quraan 41 30)

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH,
2) Freedom from fear and grief, in this world as well as in the next world;
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous
4) It should be borne in mind that Allah never breaks His promise

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

RAMAZAAN-UL-MUBARAK
LAILA-TUL-QADR (NIGHT OF POWER)

The Esteemed Night or the Night of Power is the Night which is full of spiritual bliss. It is one of the odd nights in the month of Ramazaan, especially of the last nine nights of Ramazaan Virtuous deeds, invocations, prayers and recitation of Quraan Majeed accomplished during this night, fetch a reward better to that of the performance of similar acts for a period of one thousand months

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of Allah, the All-Compassionate, the Most Merciful

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝
تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ۝ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۝

"Indeed, We sent it (the Quraan) down in the Night of Power (Al-Qadr) And what shall make you understand what the Night of Power (Al-Qadr) is? The Night of Power (Al-Qadr) is better than a thousand months In it, descend the Angels and the spirit (JIBREEL - Gabriel) by the permission of their RABB (Guardian-Lord), for every bidding It is peace till the break of day " (Soo-rah Al-Qadr No 97)

In the words of Quraan Majeed mentioned above, this single night is better than one thousand months, that is, eighty three years and four months. Fortunate are those who avail themselves of this night by spending it in 'Ibaadat (worship) of Allah It is great gift of Allah, the Exalted, for those who remain devoted to Him

Since the exact location of the night is not known, it makes one more careful and attentive and to do more and more of 'Ibaadat on different nights in quest of **'Laila-tul-Qadr'**.

IMPORTANT NOTE :

If **'Laila-tul-Qadr'** were known definitely, and if one had failed to honour it in an appropriate manner, it could cause anguish and frustration as one would not have had the opportunity to make amends during other nights Moreover, there are persons, who cannot help giving up their life of sin For them, it would have been a real calamity having persisted in their sinful ways knowingly, even on **'Laila-tul-Qadr'**.

In the opinion of Imam Abu Hanifa *(Rahmatullah 'alaih)*, **Laila-tul-Qadr** pervades throughout the month of Ramazaan. Amongst the signs of **Laila-tul-Qadr** are, the effusion spiritual blessings; descent of angels to the earth in large numbers; containment of satans, and acceptance of prayers and supplications made therein.

AHAADEETH RELATED TO LAILA-TUL-QADR:

Hazrat Anas *(Razi Allahu 'anhu)* has narrated "Once during the holy month of Ramazaan, the Prophet *(Sallallahu 'alaihi wa sallam)* said, "A month has come to you wherein there is a night which is better than one thousand months. One who lost it, deprived oneself of all the rewards, and that nobody was debarred from its blessings unless in fact he/she so deserved." (Ibn Majah and others)

Hazrat Ubaidah Bin Samit *(Razi Allahu 'anhu)* inquired of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* about **Laila-tul-Qadr** and the prophet *(Sallallahu 'alaihi wa sallam)* said · "It appears during the odd nights of the last ten days of Ramazaan, either on 21st, 23rd, 25th, 27th, 29th or the last night of the month One who prays during that night with faith and firm hope, all his past sins are forgiven".

SIGNS OF THE LAILA-TUL-QADR:

a) One of the signs of the night is that it is serene, clear and bright, resplendent with special aura, neither hot nor cold, but temperate as if, (on account of the abundance of light) the full moon was shedding its light Meteoric shooting of Satan is held in abeyance till the morning

b) Again, one of the signs of the night is that on the next morning the rays of the sun are without their usual glare The sun appears like the moon of the 14th night, as a disc of soft light

c) On that day, Allah holds back the Satan from coming out with the sun, as against other days when the Satan appears on the scene with the rising of the sun " (Baihaqi and others).

It is reported from Hazrat Anas *(Razi Allahu 'anhu)* that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* said. "**Laila-tul-Qadr** has been gifted to his Ummah (Followers) " There are several traditions in explanation of this Great Gift. According to some of traditions in explanation of this Great Gift According to some of the Ahaadeeth, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* felt grieved at the short span of life of the people of his Ummah as compared to that of the people of the earlier Umam, and that his followers would not have equal opportunity to strive for Allah's rewards like those of the earlier Umam who were fortunate to have a longer span of life Hence the gift of **'Laila-tul-Qadr'**.

Hazrat Ayeshah *(Razi Allahu 'anhaa)* says that she inquired from the Holy Prophet *(Sallallahu 'alaihi wa sallam)* as to how she should pray, if she found **'Laila-tul-Qadr'**. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* told her to make the following prayer:

Al-la-hum-ma in-na-ka 'a-fuw-wun tu-hib-bul 'af-wa fa'-fu-'an-nee.

Translation:

O Allah! Surely Thou art the Forgiver, Thou lovest to forgive, so forgive me. (Ahmed, Ibne Majah and Tirmizee)
Aameen!

RAMAZAAN-UL-MUBARAK

I'TIKAAF

SPECIAL DEVOTION TO ALLAH

To sit and spend sometime in prayerful seclusion within the precincts (boundary) of a Mosque preferably near his dwelling place, in the month of Ramazaan, with the sole intention of devoting oneself to prayer and contemplation, is called **'I'tikaaf.'**

It is one of the special features of Ramazaan, which is observed from the evening of the 20th (a little before sunset) till the appearance of Shawwaal moon

The purpose of I'tikaaf is to concentrate through prayer and other acts of devotion, on the glories of Allah, and remaining wholly and solely devoted to His Remembrance.

All thoughts and sentiments of a **Mu'takif** should centre round his love **for Allah,** so that he gets filled with His love.

This loving devotion would stand him in good stead in the dreadful seclusion of the grave when there would be none to comfort him except his hopes in Allah.

What could explain better the value of **I'tikaaf** than the fact that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* used to make preparations for it in advance and with great care. One who places himself in a mosque in **I'tikaaf** is like one sitting at the door of his benefactor, with a vow not to leave it unless his request was granted. Whosoever knocks at the door of Allah, turning his back on the world, what doubt can there be in his not being blessed with His favour and rewards

I'tikaaf is to be observed in a mosque where the daily five-time congregational prayers are regularly held For the sake of **I'tikaaf,** in Ramazaan, one should enter the mosque with the express **Niyyat** (Intention) of staying there till the appearance of the Shawwaal moon. It is, indeed, an act of special devotion for one to give up the daily routine of life, and to forego the comforts of domestic life as well as the freedom of movement, for gaining the pleasure of Allah

According to **Imam Abu Hanifa** *(Rahmatullah 'alaih)*, **I'tikaaf** is of three kinds, as described below -

1) **I'tikaaf-i-waajib** : It becomes due on a vow undertaken, for example, in thanksgiving for a wish having been granted by Allah, or otherwise on a simple vow to undertake I'tikaaf for a number of days.
   In the latter case, it becomes necessary to spend the stated number of days in I'tikaaf
2) **I'tikaaf-i-Sunnah** : It is observed in emulation of the noble practice of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* for the last nine or ten days of Ramazaan, as the case may be, beginning immediately after 'Asr (late after noon prayer) and ending after Maghrib (evening or dusk prayer) on the last day of Ramazaan.
3) **I'tikaaf-i-Nafl** : It is entirely optional and one is free to choose one's time and duration. Theoretically speaking, one could observe I'tikaaf of this kind for the whole of one's life. As for the minimum period of I'tikaaf-i-Nafl, there is some difference of opinion Imam Abu Hanifa *(Rahmatullah 'alaih)* considers that I'tikaaf is not valid for less than a day, while Imam Muhammad *(Rahmatullah 'alaih)* holds that I'tikaaf is valid for any short peirod, even for a part of a day. The juristic ruling (fatwa) is based on the latter opinion.

It is, therefore, highly desirable to make a Niyyat for **I'tikaaf-i-Nafl** when entering a mosque, to earn the added blessing of I'tikaaf for the time spent in the mosque.

If **I'tikaaf** is observed in all solemnity, it could be the best of devotional acts Its spiritual gains are beyond description. Every single moment of a **Mu'takif** counts towards **'Ibaadat** (worship), whether awake or asleep, because of his presence in the house of Allah

According to a Hadeeth ---

"whosoever proceeds one cubit towards Allah, Allah is pleased to

come to him by two cubits."

And according to Hadeeth Qudsi (Saying of the Holy Prophet -- *Sallallahu 'alaihi wa sallam* -- reproducing Divine words):

"If one comes to Me walking, I go to him running "

RULES FOR I'TIKAAF FOR MEN:

The best place for **I'tikaaf**, in order of preference, is the Holy Mosque at Makkah, the Mosque of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* at Madinah, the sacred Mosque at Jerusalem, any Jama'-Masjid (Central mosque) in town, or a mosque (or a place ear-marked for offering daily salaat) in one's locality According to Imam Abu Hanifa *(Rahmatullah 'alaih)*, **I'tikaaf** should be observed in a mosque, where the five time daily obligatory prayers (salaat) are offered in congregation, while his two disciples Imam Qazi Abu Yousuf and Imam Muhammad *(Rahamtullah 'alaihuma)* consider any mosque suitable for the purpose whether or not the five daily congregational prayers are held there.

RULES FOR I'TIKAAF FOR WOMEN :

A women, should observe **I'tikaaf** in a place in her house set apart for offering daily prayers If there be no such place, a secluded place in the house will do. **I'tikaaf** is much easier to observe for women because they can stay at home and get their domestic duties done through others and earn the great reward for **I'tikaaf** without much sacrifice Women should not, therefore, deprive themselves of the blessings of **I'tikaaf**, the noble Sunnah of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*.

CONDITIONS FOR I'TIKAAF:

A **Mu'takif** must be

- a sane person and a Muslim free from Hadas Akbar, that is, should be ritually clean from pollution after sexual intercourse, a female **Mu'takif** should also be free from menstruation also
- with Niyyat for **I'tikaaf**, made either mentally or orally, before entering the place of **I'tikaaf**.
- in a mosque where the five daily prayers are held regularly and in congregation (for males only)
- A **Mutakif** should not leave the mosque during **I'tikaaf**, except for some genuine reasons, such as, for---

1. (a) answering the call of nature (b) performing an obligatory bath, if such facilities be not available within or by the side of the mosque If a **Mu'takif** owns or has rented two houses, he should go to the house which is nearer to the mosque for the above purposes
2. offering Juma' prayers in another mosque, if they are not held in the mosque where he is in I'tikaaf. He should not, however, remain absent from his mosque for an unnecessarily long period It is better that he should leave his mosque at Zawaal (the time when the sun crosses the Meridian) or reach the Juma' Mosque, just in time to offer four rak'ats of Sunnah prayer before the scheduled time for the Juma' sermon.
3. going out of the hall of the mosque to recite Azaan.

The above conditions are essential for all types of **I'tikaaf.**

For I'tikaaf-i-waajib, as also for I'tikaaf Sunnat-i-Muakkadah, which is observed in Ramazaan, Fasting is essential

During I'tikaaf, a **Mu'takif** follows the normal routine of life He can eat and drink outside the hours of Fasting and sleep in the mosque or make some essential purchases from outside the mosque if and when there is no one else to do the shopping for him He can also attend, while in the Mosque, to his private and professional work which needs his immediate attention He can join (or lead) funeral prayers if he had them in mind when he made his resolve for **I'tikaaf,** otherwise not

CIRCUMSTANCES WHICH NULLIFY I'TIKAAF :

a) leaving the mosque wilfully or if for some genuine reason up-held by shari'ah for a period longer than necessary.

b) leaving the mosque because of fear of some disease.

c) making love

No **'Qaza'** (Compensatory) **I'tikaaf** is necessary for I'tikaaf Sunnat-i-Muakkadah and I'tikaaf-i-Nafl if they happen to get nullified But observance of **'Qaza' I'tikaaf** for a nullified I'tikaaf-i-Waajib, is essential

ZAKAAT

يا أيها الذين آمنوا أنفقوا من طيبت ما كسبتم ومما أخرجنا لكم من الأرض ولا تيمموا الخبيث منه تنفقون ولستم بآخذيه إلا أن تغمضوا فيه واعلموا أن الله غني حميد

"O believers! Spend from the good things which you have earned and which We have produced for you from the earth, and do not think of spending the bad things, those from which you would not like to receive unless you close your eyes to it; and be sure that Allah is Ghani (Want-Free), All-Praised " (2 267)

The meaning of **Zakaat,** besides purity, integrity, honesty -- is **'alms giving'** at a fixed portion of one's wealth whether cash or kind, which it is obligatory for a Muslim to contribute annually for the benefit of the poor and the deserving. The giving away of a portion of one's wealth to the needy is regarded as the cause of its purification as well as its increase. Spending of one's wealth for the good of the indigent is, as mentioned in Quraan Majeed --

مثل الذين ينفقون أموالهم في سبيل الله كمثل حبة أنبتت سبع سنابل في كل سنبلة مائة حبة والله يضعف لمن يشاء والله واسع عليم

"The analogy of those who spend their wealth in the cause of Allah is like a grain which produces seven ears and in every ear a hundred grains, Allah multiplies for whom He wills, and Allah is Bounteous, All-Knowing " (2.261)

Zakaat is the next important obligation after keeping up of prayers, and the two together form are the basis of Islam.

وأقيموا الصلوة وآتوا الزكوة واركعوا مع الركعين

"And keep up the SALAAT (Prayer) and give ZAKAAT (mandatory charity) and bow down along with those who bow down " (2:43)

Zakaat gives us the lesson that the joys of life should be shared with others and helps to make our joys more joyful and our sorrows less burdensome.

Our beloved and blessed Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* laid great stress on its observance He is reported to have said that the **hoarded wealth for which 'Zakaat'** had not been paid would, on the Day of Judgement, come to the owner as a venomous snake and start devouring his hands. Another saying reported from the Holy Prophet *(Sallallahu 'alaihi wa sallam)* is that one who had defaulted in the payment of **Zakaat,** will on the Day of Judgement, duly receive his chastisement.

There was a time in the world of Islam when the wealthy were in search of the poor to distribute **Zakaat** but there were no poor to be found. The secret of it was strict compliance with the Islamic laws regarding production, consumption and distribution; produce as much and as best as you can but by lawful means and consume to your heart's content but not exceeding the bounds of what is **halaal** (permissible) and what is **haraam** (prohibited) and distribute the surplus according to a measured scale (Nisaab-described at the end); and more if you please, to help the poor and the needy

There should, therefore, be no question of poverty ever showing its face in a truly Islamic society Let us do our duty to ourselves, to our fellowmen and above all to Allah and be happy here and in the Hereafter. It is certainly worth our while!

Zakaat is an annual Obligatory duty (Farz) as an article of faith for every adult Muslim, who is a free person, sane, and a **Nisaab** holder.

Nisaab is the amount on possession of which **Zakaat** falls due. **Nisaab for Silver** is 52 ½ tolas or 21 ozs. (avoirdupois) or 0.6 kilo. **Nisaab for Gold** is 7 ½ tolas or 3 ozs. (avoirdupois) or 85 grams. For other goods including those meant for trade, **Nisaab** may be ascertained by determining their value in terms of gold or silver.

Zakaat rate is 2½ per cent, i.e. one-fortieth (1/40 th) of the value of goods held for one full lunar year, if not below the **Nisaab.** But, once, one becomes a **Nisaab** holder, and continues to hold it, **Zakaat** becomes payable at the prescribed rate, on additional cash and bullion, and other goods as well which may come in one's possession, during the year irrespective of the period of possession, that is, even for less than a year.

Zakaat is due on gold and silver and on articles made thereof such as, coins, ornaments, utensils and thread Currency notes are to be treated as gold or silver at their face value.

In case, one has both gold and silver each below the **Nisaab,**

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SADAQA-TUL-FITR

It is Obligatory for each and every Muslim who is in possession of **Nisaab** to pay **Sadaqa-tul-Fitr.** For others, it becomes due after taking into account all types of household goods in excess of normal needs.

A **Nisaab** holder has also to pay **Sadaqa-tul-Fitr** on behalf of his minor children who are not owners of **Nisaab.** If they be **Nisaab holders, Sadaqa-tul-Fitr** should be paid from out of their property.

It is wrong to presume that **Sadaqa-tul-Fitr** is payable only by those who observe Fasting during Ramazaan **Sadaqatul-Fitr** is essential even if one did not observe Ramazaan Fasting for any reason

Sadaqatul-Fitr becomes due irrespective of fact whether or not the person concerned was the owner of **Nisaab** for full one year

Sadaqa-tul-Fitr should preferably be paid before **Eid prayers.** It remains due as long as it is not paid and **is never time barred.** Payment can be made either in kind or cash If paid in the form of wheat or its products, such as flour, the quantity per head is 1 67 kilos, or to be on the safe side 2 (Two) kilos. If disbursed in the form of barley or its flour it should be double of what is prescribed for wheat For other food-grains, the quantity should be such as will fetch the value of the prescribed quantity of wheat or barley. Payment of **Sadaqa-tul-Fitr** in cash should be made on the basis of the market value of wheat and/or of barley.

Sadaqa-tul-Fitr can be given to all those who are entitled to receive **Zakat,** for instance, all those not in possession of **Nisaab,** a **debtor** whose assets after payment of the debts, would not come up to **Nisaab,** a **traveller** in need of assistance, persons studying in **Islamic Madrasa** and their Managers who offer to spend the amount on the students It can be given to one or more than one individual.

EID-UL-FITR

The night of **'Eid-ul-Fitr'** is called in the heavens as **"Laila-tul-Ja-za"** -- the Night of Rewards **Eid-ul-Fitr** day, is the 1st of Shawwaal, the festive day marking the end of fasting during Ramazaan, Allah the Exalted, deputes His angels to various places. They come down to the earth and taking their position at street corners, call out -- this call is heard by every creation of Allah the All-Glorious and the All-Powerful, other than human beings and the Jinns

"O Ummah of Muhammad *(Sallallahu 'alaihi wa sallam)* Proceed towards the Bountiful Cherisher Who showers (blessings) in the largest measure and forgives the greatest of sins."

When the believers proceed towards the places where **'Eid prayer** is to be offered, Allah the Almighty and the All-Powerful, inquires from the angels as to what should be the reward of the worker who had done his duty well The angels reply --

"O our Lord and Master! The return is that they should be paid in full measure."

Allah then declares,

"O My angels! Bear witness With Me that I have bestowed upon them, in lieu of their Fasting and Taraaweeh during the month of Ramazaan, My Pleasure and Forgiveness "

To His servants Allah addresses thus

"O My servants! Beg of Me Upon My Honour and Might, in your present congregation, today whatever you would pray for the Hereafter, I will bestow upon you, and whatever you would beg for your earthly life, I shall grant if advisable. Upon My honour, so long as you attend upon Me I shall cover up your shortcomings Upon My Honour and Might, I shall not put you to disgrace before the sinful defaulters Now, go back (to your homes), absolved and forgiven, you have pleased Me and I am pleased with you "

The angels become exceedingly jubilant and rejoice at the rewards bestowed upon this Ummah, Followers of the Holy Prophet Muhammad, *(Sallallahu 'alaihi wa sallam)* on the day marking the end of the month of **Ramazaan** (Targheeb)

There is no fasting on **'Eid-ul-Fitr** day -- it is strictly forbidden As its name indicates, it heralds the breaking of Fasting as **Fitr** in Arabic means "to split, to break, to open "

HOW TO CELEBRATE 'EID-UL-FITR

Get up early in the morning, take a bath and dress in best clothes and use a perfume.

Pay **Sadaqa-tul-Fitr** before going out for **'Eid prayer.** Offer 'Eid

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QURAAN MAJEED
THE DIVINE BOOK REVEALED BY ALMIGHTY ALLAH

Sure it is There is no doubt about it, let us ponder a while, and if we can help keeping ourselves above blinding prejudice, we shall, without doubt, believe it to be the word of Allah.

If we are the genuine seekers after truth, let us first of all turn our attention towards the marvellous literary structure of the Holy Quraan, and there we shall soon be forced to own that the construction of its verses is unique, the selection of words used in the verses is unique, and the diction is also unique

The verses run so smoothly, so easily and yet so majestically that their recitation either overwhelms the hearer with ecstasy or strikes him dumb with awe This soul stirring effect is all pervading, the hearer may or may not be a believer, the reciter may or may not be a sweet voiced person, and here it should be borne in mind that the Holy Quraan is not poetry, it is prose and simple.

This inexplicable effect which the verses of the Holy Quraan leave on the minds of the hearers can be widely testified by one and all who have ever an occasion of hearing the Quraan recited, sure there is no book of prose or poetry on the earth which can so profoundly impress both friend and foe, and surely there is no writer who can claim to have written a book of such force.

So we can very naturally assume that nothing short of Divine power can produce the marvel of a book like the Holy Quraan--so much for the mere sound of words and phrases of the Holy Quraan

Let us, further, try to examine the literary excellence of its verses -- there we shall soon find the verses so well set and words so well chosen that the whole Holy Book looks like a veritable garden of precious jewels. That is not merely, a poetic metaphor -- an exaggeration indulged in by a credulous believer, but the beauty of the construction of its verses and the choice of the words are so outstanding that all the literary luminaries of the world who have studied the Holy Quraan for pleasure, instruction or criticism are one in opinion that nothing approaches the Holy Quraan in its literary excellence Thousands of quotations to this effect from famous literary men are available in book forms in the market

Well, if even this is not sufficient to convince the unbeliever of the Holy Quraan's Divinity, let him for a while turn towards the internal marvels of the Holy Quraan What has it given to the world, what reforms has it introduced in the social, economical, and ethical life of humanity? Details of all these reforms can be studied in the Holy Quraan

Here we may only hint at some of the most conspicuous ones known to the world at large The Quraan, as if with one stroke of hammer welded all the factions and societies of the world into one compact brotherhood, colour bars, national bars and country bars were totally erased Humanity, for the first time, was freed from all these humiliating bars. The world was wonder struck seeing the lowly and dark coloured slaves raise their heads high and look the aristocrats and kings in the face without fear Search for a reform with a reformer like that throughout the history of mankind, and we are sure you shall never be able to do so. Go further and you shall see, idols weltering into dust with their most revered and highly placed priests; So after all man was freed to have communium with his Creator without the intervention of these priests in the garb of devils.

Look against at the honour conferred upon women This class of human beings was treated by their menfolk in the most disgraceful manner from the Dawn of history The Quraan bestowed upon them the status they were worthy of With Reforms of such magnitude the whole Quraan is full Well then think for a while, dear reader, setting aside your ingrained bias Could all this be achieved by a single man, unlettered and untutored without being taught, instructed and guided by Allah the Almighty Himself.

Thus the Quraan provides humanity with a code of law for human activities which is far superior to man-made Legislature. This again can be proved by tangible facts There are hundreds of Quraanic laws that have been adopted by democratic Governments of the world and many more are being considered worthy of being adopted by the Legislatures of modern Governments.

In the end, no one can deny the fact that Allah is the Creator of the whole Universe and that every thing

in the Universe behaves in a certain way ordained for it by Allah. Being so, it would be the height of folly to assume that human beings, Allah's choicest beings, were left without guidance No reasonable man can argue in that vein and we Muslims believe that Allah, in his great mercy, has been kind to man by showing him the righteous path through His chosen servants from time to time since the beginning of the world He has been Merciful by giving His last word in the shape of the Holy Quraan through His Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* for the guidance of man for all times to come.

The irrefutable proof of the superiority of a claim of Conduct over all others must be evident from the actions of men who conduct themselves along the ordained path of Islam Here a cursory glance at the life of Muhammad *(Sallallahu 'alaihi wa sallam)*, the lives of his great companions and the biographies of his true followers would show to what heights of moral, material and spiritual excellence, they had risen Kings knelt before them, kingdoms fell wherever they marched. This change in their lives was, without doubt, due to their following the tenets of Islam.

Even if all this is not yet sufficient to prove that the Holy Quraan is the word of Allah then let any one come forward and meet the challenge of the Holy Quraan itself.

The challenge is revealed in these words "If one disbelieves in the Holy Quraan of its being a Divine Revelation then let one try to write a single verse like that of the Holy Quraan "

The challange stands up to this day unanswered and nobody has dared to take up the challenge.

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SADAQA-TUL-FITR

prayer at an 'Eidgaah (an open place for 'Eid prayers).

Return home by a different route.

Recite **Takbeer** when going out for **'Eid prayer** and when returning home. Takbir is

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَآ اِلٰـهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

Allah-hu-Akbar, Allah-hu-Akbar, Laa-Ilaaha illalla-hu wallahu Akbar Allahu Akbar, Wa-Lillahil-Hamd.

There are no'Nafil (optional prayers) before the **'Eid prayer.**

'Eid Prayer : 'Eid prayer is **waajib** while **'Eid Khutbah** (sermon) is a **Sunnah.** There is neither any **Iqaamah** nor an **Azaan** for **'Eid prayer. 'Eid Khutbah** (Sermon) is delivered after the **'Eid prayer,** and should be listened to with great attention The **prayer** procedure is given below and be noted carefully

Make the **Niyyat** (intent), as follows –

"I offer to Allah two Rak'ats of Salatul Waajib (obligatory prayer) for 'Eid-ul-Fitr led by this Imaam with my face to the Holy Ka'ba."

Call out **Takbeer-e-Tahreema,** raising both hands up to the lobes of the ears and pronouncing **Allahu Akbar.** Thereafter the hands are to be placed below the chest, one upon the other, holding the wrist of the left hand by the fingers of the right hand.

Recite **Ṣanaa** and thereafter follow the Imam, in raising the hands with each call of **Allahu Akbar** and **dropping** them after each of the **first two Takbeers.**

At the end of the **third Takbeer,** the hands should be held together as before. Imaam will recite a portion from Quraan Majeed and proceed to complete the rak'at as usual

During the second rak'at, the Imaam will make the recitation first and then call out **Takbeer** three times, the congregation should follow him raising their hands and **dropping** them down after each **Takbeer.** After the **fourth Takbeer** the Imaam will bow down in **ruku'** without raising hands and so will the congregation. The rest of the rak'at is to be completed as usual.

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ZAKAAT

Zakaat amount should be arrived at by calculating the value of gold and silver and then adding up the two to determine **Nisaab.**

Zakaat is to be calculated at the market price of the goods in question current at the time of payment of **Zakaat.**

Zakaat is not due on precious stones, if not meant for trade Utensils, other than those made of gold and silver, are exempt from **'Zakaat'.** Similarly, furniture and other household goods, not meant for trade, are also exempt from **Zakaat.** If gold, silver and other goods or merchandise, have not been initially in possession of the owner for one full lunar year, no **'Zakaat'** is payable.

Zakaat can be paid at any time during the year.

THE SERMON AT TABOOK
THE GREAT TRUTHS!

In the 9th year of the Hijrah, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* delivered at Tabook, on the borders of Syria, the following pithy, profound and heart-moving sermon.

His concern was not for power and conquest, but to stir men's hearts to the great truths which he had come to preach

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* firstly praised Allah and thanked Him and then he said·

"Verily, the most veracious discourse is the Book of Allah (the Quraan).

The most trustworthy handhold is the word of piety.

The best of the religions is the religion of Ibrahim

The best of the precedents is the precedent of Muhammad

The noblest speech is the invocation of Allah.

The finest of the narratives is the Quraan

The best of the affairs is that which has been firmly resolved upon.

The worst in religion are those things which are created without sanction

The best of the ways is the one trodden by the Prophets.

The noblest death is the death of a martyr

The most miserable blindness is waywardness after guidance

The best of the actions is that which is beneficent.

The best guidance is that which is put into practice.

The worst blindness is the blindness of the heart.

The upper hand is better than the lower hand (that is, it is better to give than to receive).

The little that suffices is better than what is abundant and alluring

The worst apology is that which is tendered when death stares one in the face

The worst remorse is that which is felt on the day of Resurrection".

"Some men do not come to Friday prayer, but with hesitance and delay. And some of them do not remember Allah but with reluctance. The tongue which is addicted to false expression is a bubbling spring of sins."

"The most valuable possession is the contentment of the heart The best provision is that of piety The highest wisdom is fear of Allah, the Mighty and the Great The best thing to be cherished in the heart is faith and conviction, doubt is infidelity."

"Impatient wailing and fulsome laudation of the dead is an act of ignorance. Betrayal leads one to the fire of Hell. Drinking amounts to burning. Obscene poetry is the work of the devil Wine is the mother of all evil The worst thing eaten is one which belongs to the orphan. Blessed is he who received admonition from others "

"Each one of you must resort to a place of four cubits (the grave). Your affairs would be decided ultimately in the next life The worst dream is the false dream Whatever is in store is near."

"To abuse a believer is transgression, raising arms against him is infidelity. To backbite him is disobedience to Allah. Inviolability and sacredness of his life and property is as that of his blood."

"He who swears by Allah (falsely), in fact falsifies Him. He who pardons others is himself granted pardon. He who forgives others, is forgiven by Allah for his sins."

"He who represses anger, Allah rewards him. He who faces misfortunes with perseverance, Allah compensates him. He who acts only for fame and reputation, Allah disgraces him. He who shows patience and forbearance, Allah gives him a double reward. He who disobeys Allah, Allah chastises him "

Before concluding his Sermon, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* sought thrice the forgiveness of Allah!

SALAAT

SALAAT is the Pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it, we can triumph over all difficulties and blaze a new trail.

THE MERITS OF ISLAM

All the principles and rules of *Islam are most reasonable and proved. The 'Ulema (learned men)* have written definite books on the principles and beliefs of the Shari'at-i-Islamiah and given the rational proofs, the causes, the secrets, expediencies of its provisions and the rules. In these books the principles and rules of Islam have been shown to be according to sound reason, right understanding and true nature. If any person raised any objection on any religious question, the 'Ulema gave a very reasonable, logical and complete answer to it.

Islam pointed out such wonderful ways of serving and wroshipping Allah, which are not to be found either in any other revealed book or in any worldly religion

Islam has given so thorough details of the obligations towards Allah, towards self and towards fellow beings that even the hundredth part of which is not to be found in any other religion

No constitution and no law can compete with the perfect political system of a country or a city constitution and the rules of justice, administration and international security, presented by Islam. Take the constitution and Law of other countries, you will find by going through it that it is based on the expediencies of a particular territory and whichever law is enacted, it will be found to contain particularly the element of domination and preference of a particular nation and a particular territory.

On the contrary, the law promulgated by Islàm, enunciates the rights of mankind without distinction of race and colour No branch of Islamic law is based on the expediencies and objects of any particular territory and particular race. The proof of this is that whenever any problem presents itself in the world, whether it be about the agreement and treaty with any nation or about war, and whether it be about the internal administration or foreign policy of the country, a commandment relating to it will certainly be found in Shari'at.

No other religion contains even a shadow of the science of ethics and manners as contained in Islam This will be proved by a perusal of the books "Aḥyaul Uloom" (Renaissance of Learning) and "Kimiyae-Sa'adat" (Alchemy of Virtue) by Imam Gazali (may his soul rest in peace) All these things are taken from the Holy Quraan and Ahadith of the Holy Prophet, Muhammad *(Sallallahu 'alaihi wa sallam).*

No other religion contains the injunctions about the prevention and restraint of the carnal desires, evil instincts worldly pleasures and about the protection of chastity and character of women as are found in Islam.

Islam enjoined Purdah for women and prohibited men from casting their looks on women, so that the chastity and character of women may not be tarnished and descent and progeny may not become doubtful.

Islam has prohibited singing and music because it leads to sexual way-wardness.

Islam has prohibited alcoholic drink because it takes away the faculty of reason which is the most valuable gift in the world. Therefore, the Shari'at of Islam has prohibited all those intoxicating things which cause the destruction and annihilation of the faculty of reason People should be thankful to Islam which has managed to protect our faculties of reason, upon which depends our faith and worldly affairs

Islam has prohibited usury and gambling which are the causes of man's spiritual and temporal degeneration. Islam enjoins you to advance 'Qarz-i-Hasanah' (loan without interest) to others when they need it. That is, you should help them by advancing loan without interest and in case of the articles belonging to them may be taken as pledge, and if you gain some profit out of the pledged articles, it should be credited towards the principal loan Help the needy when they are in need and advance loans to them without making them feel obliged. Allah is not kind to one who is not kind to men This is the teaching of Islam

The creed of usury tells you that you should take advantage of the miseries and needs of the needy, and should increase your wealth by advancing loan on interest to them. without doing any work or labour. If the debtor is unable to pay the debt in time, give him further time with a smiling face, so that the interest is

doubled and trebled and you may put his house and property to auction.

The results of usury are briefly as follows :-

1) Mutual help and obligation come to an end.
2) It makes a man hard-hearted instead of kind-hearted.
3) One addicted to this evil is pleased to see others in trouble and he is always on the look out to find a needy person so that by showing sympathy, he may be able to entrap him in the net of loan and got his property auctioned.
4) When avarice and greed of wealth is augmented, his conscience teaches him various ways of dishonesty and fraud
5) Gradually such a person becomes indolent and pleasure seeker When he sees that he has accumulated so much wealth to enable him to earn thousands, rather lacs, of rupees without any exertion and labour, he does not care to take the trouble of indulging in trade, cultivation of land or industry, upon which depends the progress of the country If the capitalists invest their capital only to secure interest and do not establish any industrial factory, the country will not make any progress.

In short, Islam has completely prohibited indulgence in revelry and carnal desires, and has made adequate provision for the protection of honour, chastity, descent and progeny of women. It has also prohibited the dirtiness of usury, because Islam does not tolerate such an acquision of money which generates dishonesty fraud, cruelty, hard-heartedness and pleasure over the trouble of the afflicted.

Communism exhorts the poor to rob the Capital of the Capitalists and bring them down to the level of a beggar and a labourer.

But Islam enjoins the rich and wealthy people to pay the Zakaat and to help the poor by giving alms to them without letting other people know of it in the least It is not valid for you to let your neighbour go to bed hungry When you give alms and charity to anybody, you should not press your obligation upon him, but you should thank Allah who enabled you to help others, because if Allah wished He could do the reverse If any needy person be not inclined to accept charity, help him by advancing Qarz-i-Hasanah (Loan without interest) to him.

Islam enjoins the poor not to cast their looks on the property of others, to remain content with their poverty, rather, to be grateful to Allah because poverty is also a blessing which was conferred by Allah on His friends. Ibraheem *(Khaleelullah)*, Moosa *(Kaleemullah)* and Eesaa *(Roohullah) ('Alaihimus salaam)* were blessed with the gift of poverty and He granted Namrood, Pharaoh and the Jews the tempting sovereignty of this transient world. When the rulers of states were intoxicated with power, wealth and position and became so proud and haughty as to defy that very God Who had granted the kingdom to them, Allah after the lapse of centuries, destroyed them all in no time Now you may compare the preachings of Communism with the teachings of Islam.

Islam is the gist of the Shari'ats of all the prophets *('Alaihi-mus-salaam)* and the essence of wisdom of all the wisemen. There is not a single good and virtue which has not been enjoined and there is not a single evil and vicious act which has not been prohibited.

Imam Rabbani Mujaddid Alf Saani *(Rahmatullah 'alaih)* in one of his letters says :

"The personality of Sarwar-i-'Aalam (Leader of the Universe) Muhammad *(Sallallahu 'alaihi wa sallam)* the Messenger of Allah, was the reflector of all the attributes and virtues. The Book which was revealed on him, that is, the Holy Quraan, is the gist of all the Divine Books which were revealed on all the prophets *('Alaihi-mus-salaam)*, and his Shari'at is the gist and essence of all those Shari'ats, and the practices and religious services of his Shari'at are the combinations of the religious services of the angels and of the whole universe. Some Angels are ordained to undertake Rukoo' (bowing) some Sajood (prostration) some Qiyaam (standing erect). In Salaat (Muslim Prayers) all these services are combined. On previous communities, some had the morning prayer as obligatory, others had other prayers and on this community (of Islam) all the prayers have been made obligatory. The religious services of this community are the combination of the different religious services of the earlier communities. Therefore, to act on the Shari'at of Muhammad *(Sallallahu 'alaihi wa sallam)* as a matter of fact, is to act upon all the Shari'ats, and to deny the Shari'at of Muhammad *(Sallallahu 'alaihi wa sallam)* is to

deny all the Shari'ats. To affirm our Prophet *(Sallallahu 'alaihi wa sallam)* is to affirm all the Prophets *(Alaihi-mus-salaam)* and to deny him is to deny all the prophets *('Alaihi-mus-salaam)*. Therefore, the believers in him are the best of communities and the deniers of him are the worst of communities." (Extract from 79th maktoob from Daftari Awwal)

The **Economic law** of **Islam** is based on this principle that no one should be left unprovided for. It is the primary **duty** of an **Islamic State** that it should establish a **"Baitul Maal"** -- (Public Treasury) and realise **Zakaat,** charities and other recoveries and spend the Zakaat collected from a particular town on the poor and the destitute of that town and to spend only that portion of it elsewhere which is left after making provision for the deserving people of that town. It is also the duty of an Islamic State that if any non-Muslim is unable to earn livelihood, he should be maintained from the Baitul Maal of the Islamic State

The judicial and criminal system of Islam is fully responsible for maintenance of public peace and order. It enjoins to cut the hands of the thieves so that no thief may dare even to look at the property of others. It enjoins to whip and stone the adulterers so that no bad character be able to defile the chastity and character of women and may not thereby make doubtful the descent and progeny of any family, and thus prevent the illegitimate issues from becoming co-sharers in the inheritance along with the legitimate issues.

The present form of Government not only fails to prevent the theft and adultery, but allows them to thrive day by day, and the simpletons regard it as progress and democracy and regard the Islamic penal law to be barbarous By Allah, Reason tells us that the barbarity is far better as compared to the prevailing civilisation and democracy which puts the honour and property into danger There is no latitude for the thieves and the bad characters in the Islamic law as said -

(It is as bad to do good to the bad as to do evil to the good)

The fact that a particular law of the land creates anxiety among the thieves and the bad characters. Therefore, the fact that Islamic Penal law makes the thieves and knaves nervous is a clear proof of its being just and right

The Islamic law is plain and clear and not vague and complicated The Islamic law does not tolerate that a case should remain pending for tens of years and the time and money of the parties should be wasted on the hearing; and the court, as a matter of fact, is insane that it cannot grasp the facts of the case in so much time or whether the bribe and nepotism make it insane In Islamic law there is no room for a barrister or a Wakeel (advocate) to prove the truth as falsehood and vice versa The law which is so flexible that an advocate may turn it in any direction he pleases, cannot be a just law, but a crookedness. In law and justice, there is no likelihood of any interference. English Law is known susceptible to any interpretation. Islamic law is the law of justice It only tends to do justice. It is rigid and not capable of being turned to any other side.

AL-HADIS

Narrated Abu Huraira *(Razi Allahu 'anhu)* : A man asked the Prophet *(Sallallahu 'alaihi wa sallam)* "O Allah's Apostle! What kind of charity is the best?" He replied. "To give in charity when you are healthy and greedy hoping to be wealthy and afraid of becoming poor Don't delay giving in charity till the time when you are on the death bed when you say, 'Give so much to so-and-so and so much to so-and-so,'and at that time the property is not yours but it belongs to so-and-so (i e. your inheritors) " (Bukhari)

AL-HADIS

Narrated Ibn 'Umar *(Razi Allahu 'anhu)* . I heard Allah's Apostle *(Sallallahu 'alaihi wa sallam)* saying, "All of you are guardians and responsible for your charges the Ruler (i.e Imaam) is a guardian and responsible for his subjects, and a man is a guardian of his family and is responsible for his charges; and a lady is a guardian in the house of her husband and is responsible for her charge, and a servant is a guardian of the property of his master and is responsible for his charge." I think he also said. "And a man is a guardian of the property of his father." (Bukhari)

الهوى يصد عن الحق...

قال عمر بن الخطاب رضى الله عنه :

أقدعوا (امنعوا) هذه النفوس عن شهواتها . فإنها طلعة تنزع إلى شر غاية ، إن هذا الحق ثقيل مرئ (كالمرئ فى إصلاح البدن) وإن الباطل خفيف وبئ (وخيم يمرض آكله) وترك الخطيئة خير من معالجة التوبة ، ورب نظرة زرعت شهوة ، وشهوة ساعة أورثت حزناً طويلاً .

وقال على بن أبى طالب رضى الله عنه :

أخاف عليكم اثنين : اتباع الهوى ، وطول الأمل . فإن اتباع الهوى يصد عن الحق ، وطول الأمل ينسى الآخرة .

وقال الشعبى : إنما سمى الهوى لأنه يهوى بصاحبه .

وقال أعرابى : الهوى هوان (ذل وخزى) ولكن غلط باسمه ، فأخذه الشاعر وقال :

إن الهوان هو الهوى قلب اسمه   فإذا هويت فقد لقيت هوانا

وقيل فى منثور الحكم : من أطاع هواه أعطى عدوه مناه .   (أدب الدنيا والدين)

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا   عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ   لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

ليلـــة القـــدر

ليلة القدر . هى ليلة الشرف العظيمة . وليلة الفضل الوافر جعلها الله خيرا من الف شهر . وجعلها مباركة طيبة بسبب نزول القرآن الكريم فيها .

يقول الله تعالى « انا انزلناه فى ليلة القدر . وما أدراك ما ليلة القدر . ليلة القدر خير من الف شهر تنزل الملائكة والروح فيها باذن ربهم من كل أمر سلام هى حتى مطلع الفجر » ويقول تعالى : « حٰمٓ . والكتاب المبين انا انزلناه فى ليلة مباركة انا كنا منذرين » .

وحديث القرآن الكريم عن ليلة القدر أكبر برهان على علو قدرها . وعظم الخير فيها وقد باركها الله . وفيها تنزل الملائكة ومعهم الروح الأمين جبريل قائلة هل من داع فيستجاب له : هل من مستغفر فيغفر له . وهكذا هى سلام دائم حتى مطلع الفجر .

ومن الله احياء ليلة القدر لتذكر نعمه على عباده وخاصة تلك التى كانت فيها وهى نزول القرآن الكريم يقول النبى ﷺ من قام ليلة القدر ايمانا واحتسابا غفر له ما تقدم من ذنبه .

تحرى ليلة القدر :

هناك اقوال كثيرة عن تحديد ليلة القدر لكن المشهور هو انها فى رمضان وفى العشر الأواخر منه . والمسلم عليه أن يتحرى ليلة القدر لاحيائها بالطاعة والقيام وقراءة القرآن الكريم وأحاديث النبى ﷺ تحدد للمسلمين مظان ليلة القدر .

يقول النبى ﷺ : تحروا ليلة القدر فى العشر الأواخر من رمضان .

يروى ابن عمر رضى الله عنهما ان رجالا من اصحاب النبى رأوا ليلة القدر فى المنام فى السبع الأواخر . فقال رسول الله ﷺ . أرى رؤياكم قد تواطأت فى السبع الأواخر . فمن كان متحريها فليتحرها فى السبع الأواخر .

ويقول النبى ﷺ : انى رأيت ليلة القدر ثم أنسيتها فالتمسوها فى العشر الأواخر فى الوتر .

واحياء ليلة القدر سنة . وعلى المسلم أن يكثر فيها من الدعاء . تقول السيدة عائشة رضى الله عنها انها سالت رسول الله فقالت يا رسول الله ان علمت ليلة القدر . ما اقول فيها ؟ قال : قولى اللهم انك عفو تحب العفو فاعف عنى . ويقول النبى ﷺ « اذا كانت ليلة القدر نزل جبريل عليه السلام فى كبكبة من الملائكة يصلون ويسلمون على كل قائم وقاعد يذكر الله تعالى » .

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في رمضان ينبغي أن تصفو النفوس وتتطهر القلوب من الغل والبغضاء ، ففيه ينادي مناد (يا باغي الخير أقبل ، ويا باغي الشر أقصر) وفيه تنزل رحمة الله ويستجيب الله الدعاء ويغفر الخطايا .

حبذا لو انعقدت فيه الندوات والحلقات لتدارس القرآن وسنة خير الأنام ، بل ان على كل أسرة ان تتذاكر أمور دينها وان تجعل من وقتها ما تستمطر به رحمة ربها وخيراته التي بها تطمئن القلوب وتصفو الأنفس وتسخو الأيدي بالبر والخير والعطاء ، فتنتشر المودة والألفة ، وتندفع الحاجة وتتوثق أواصر المجتمع الاسلامي ، بل والانساني .

وهكذا كان احياء رمضان بالعبادة وتلاوة القرآن ومداومة الاحسان سنة رسول الله ﷺ وأصحابه .

ان الصوم سر بين المسلم وربه ، فهو عبادة لا يدخلها الرياء ومن ثم كان على ما وصفه الحديث القدسي الذي ثبت في البخاري ومسلم : (قال الله عز وجل : كل عمل ابن آدم له الا الصوم فانه لي وانا اجزي به ، والصيام جنة فاذا كان يوم صوم أحدكم فلا يرفث ولا يصخب ولا يجهل ، فان سابه أحد أو شاتمه فليقل اني صائم) .

هذا الصوم وقاية من الآثام والاجرام قولا وفعلا، فهو حصن للمسلم ، وهو وسيلته الى اعتياد الاستقامة والترفع عن الدنايا ، هو رياضة بدنية ونفسية وتربية خلقية ، وهو قوة تدعو الى الحزم والى الجزم .

تعالوا أيها المسلمون ونحن في غرة هذا الشهر المبارك نتعهد القرآن بالحفظ والتلاوة والتدبر في آياته ، والعمل بأحكامه والجلوس الى مائدة الله التي لا ينفد خيرها .

تعالوا نتخذه شهرا اوقف الاسراف في الطعام والشراب ، ولا نجعله موسما للموائد الزاخرة بما يثقل البطون ويمرض الأجساد ويتلف الأموال .

تعالوا : نتخذه موسما لعلاج السرف والترف ، فنوفر لبلادنا ولأنفسنا الكثير من المنافع والمرافق ونرفع عن كاهلنا عبء هذه الديون التي قد استمرأناها واسترسلنا فيها .

ها هو ذا شهر رمضان اتخذوه موسما للاقلاع عن سيء العادات ، وصوموه احتسابا لربكم ، وقوموه احسانا لعاقبتكم ، وتوادوا فيه ، وتحابوا واكتسبوا فيه بعبادتكم الصفاء والنقاء ، فان الله طيب لا يقبل الا طيبا

تعالوا نستمع الى وصية رسول الله ﷺ لمعاذ بن جبل رضي الله عنه لنأخذ انفسنا بها في هذا الشهر المبارك أملا في رضوان الله وهدايته قال :

« الا ادلك على ابواب الخير؟ قلت بلى يا رسول الله . قال : الصوم جنة ، الصدقة تطفئ الخطيئة كما يطفئ الماء النار وصلاة الرجل في جوف الليل ثم تلا « تتجافى جنوبهم عن المضاجع يدعون ربهم خوفا وطمعا ومما رزقناهم ينفقون فلا تعلم نفس ما اخفي لهم من قرة اعين جزاء بما كانوا يعملون .

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بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

شهر رمضان الذى انزل فيه القرآن...

هـذا شهر رمضان ، غرة الزمان ومتحر اهل الايمان ، قد اختصه الله بانزال القرآن وفرض فيه على المؤمنين الصيام ، وجعله احد اركان الاسلام (شهر رمضان الذى انزل فيه القرآن هدى للناس وبينات من الهدى والفرقان فمن شهد منكم الشهر فليصمه ومن كان مريضا او على سفر فعدة من ايام اخر يريد الله بكم اليسر ولا يريد بكم العسر ولتكملوا العدة ولتكبروا الله على ما هداكم ولعلكم تشكرون) .

اليس هذا تنويها من الله سبحانه بفضل شهر رمضان الذى وجب على المسلمين صومه؟ والبس تنويها بفضل القرآن الذى انزله الله هدى للناس على رسوله محمد ﷺ الذى جاءت رسالته للهداية العامة لجميع الأنام ؟ (وانه لهدى ورحمة للمؤمنين) .

وفى شأن هذا الشهر وفضله روى ابن خزيمة فى صحيحه عن سلمان رضي الله عنه قال : خطبنا رسول الله ﷺ فى آخر يوم من شعبان فقال :

(انـه قد اظلكم شهر مبارك ، شهر كتب الله عليكم صيامه ، شهر جعل الله صيامه فريضة وقيام ليله تطوعا ، من تقرب فيه بخصلة من خصال الخير كان كمن أدى فريضة فيما سواه ، ومن ادى فيه فريضة كان كمن أدى سبعين فريضة فيما سواه ، وهو شهر الصبر ، والصبر ثوابه الجنة وشهر المواساة وشهر يزاد فيه فى رزق المؤمن ، من فطر فيه صائما كان مغفرة لذنوبه وكان له مثل أجره من غير ان ينقص من أجر الصائم شئ) .

أرأيت أنه شهر الصبر على طاعة الله ؟ والاستسلام لأمر الله والبعد بالصوم عما حرم الله ومآل المسلم فيه وبه الى الصفاء ، والنقاء ، الصفاء من نوازع الشر والآثام ، والنقاء عن اللغو والرياء وذلك باعتبار ان الصوم عبادة ورياضة ، وتهذيب لبنى الانسان وتعويد على الصبر والالتزام بطاعة الله والابتعاد عما حرم الله وبه يصبح الصائم مالكا لأمر نفسه ، قويا فى دينه ودنياه ومن هنا كانت تسمية الرسول ﷺ (شهر الصبر والصبر ثوابه الجنة) .

والصوم نوع من الجهاد فى سبيل الله ، اذ المجاهد هو من جاهد نفسه والزمها الوفاء بطاعة الله والكف عما حرم الله ، وهذا النوع من المجاهدين قد وعدهم الله أجزل المثوبة (ذلك بأنهم لا يصيبهم ظمأ ولا نصب ولا يطئون موطئا يغيظ الكفار ولا ينالون من عدو نيلا الا كتب لهم به عمل صالح ان الله لا يضيع أجر المحسنين) .

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ۝

ان أهل التحقيق قالوا كمال الإنسان فى أن يعرف الحق لذاته والخير لأجل العمل به ورأس المعارف اليقينية ورئيسها معرفة الله وإليه الإشارة بقوله (إن الذين قالو ربنا الله) ورأس الأعمال الصالحة ورئيسها أن يكون الأنسان مستقيما فى الـوسط غير مائل إلى طرفى الإفراط والتفريط ، كما قال (وكذلك جعلنا كم أمة وسطاً) و قال أيضاً (اهدنا الصراط المستقيم) وإليـه الإشارة فى هذه الآية بقولـه (ثم استقاموا) وسمعت أن القارىء قرأ فى مجلس العبادى هذه الآية ، فقال العبادى : و القيامة فى القيامة ، بقدر الاستقامة ، إذا عرفت هذا فنقول : قوله تعالى (إن الذين قالوا ربنا الله ثم استقاموا) ليس المراد منه القول باالسان فقط لأن ذلك لا يفيد الاستقامة ، فلما ذكر عقيب ذلك القول الاستقامة علمنا أن ذلك القول كان مقروناً باليقين التام والمعرفة الحققية ، إذا عرفت هذا فنقول فى الاستقامة قولان (أحدهما) أن المراد منه الاستقامة فى الدين والتوحيد و المعرفة (الثانى) أن المراد منه الاستقامة فى الأعمال الصالحة أما على القول الأول ففيه عبارات : قال أبوبكر الصديق رضي الله عنه : ثم استقاموا أى لم يلتفتوا إلى إله غيره ، قال ابن عباس فى بعض الروايات هذه الآية نزلت فى أبى بكر رضي الله عنه ، وذلك أن أبابكر رضي الله عنه وقع فى أنواع شديدة من البلاء والمحنة ولم يتغير البتة عن دينه

تتنزل عليهم الملكة عند الموت كذا قال ابن عباس و قال قتادة و مقاتل اذا قاموا من قبورهم وقال وكيع بن الجراح البشرى يكون فى ثلاثة مواطن عند الموت و فى القبر و عند البعث الاتخافوا ان مفسرة لانتنزل عليهم يتضمن معنى الوحى الذى فـيه معنى القول او مخففـة من الثقيلة اسمه ضمير الشأن اومصدرية يعنى لا تخافوا على ماتقدمو ن عليـه من امر الاخـرة كذاقال مجاهـد ولا تحزنوا على ما خلفتم من اهل وولـد فانا نخلفكم فى ذالك فالخوف غم يلحق لتـوقع مكروه والحزن غم يلحق لوقوعـه فى مكروه من فوات نافع او حصول ضار وقال عطاء بن ابى رباح لاتخافوا و لاتحزنوا على ذنوبكم يعنى لاتخافوا العقاب ولاتحزنوا على صدورالعصيان فان الله يغفرهالكم وابشروا ابالجنة التى كنتم توعدون ۝ فى الدنيا على لسان الرسل اخرج ابو نعيم عن ثابت البنانى انه قرأحم السجدة حتى بغ الى قوله تتنزل عليهم الملائكة فقال بلغنا اد العبد المؤمن حين يبعث من قبره يتلقاه الملكان الذان كانا معه فى الدنيا فيقولان لاتخفو لاتحزن و البشر بالجنة التى كنت توعد قال فيأ من الله خوفه ويقرعينه .

اللهم انت ربنا فا رزقنا الاستقامة ـ آمين ثم آمين .

شهر رمضـان الذى انـزل فيه القرآن :

— قد اختصه الله بانزال القرآن وفرض فيه على المؤمنين الصيام .

— رمضان شهر المؤاساة وشهر يزداد فيه رزق المؤمن

— والصوم نوع من الجهاد فى سبيل الله .

— فى رمضان يسعى أن تصمو النفوس وتتطهر القلوب من الغل والبغضاء .

ليلـة القـدر :

— يقول النبى ﷺ : من قام ليلة القدر ايمانا واحتسابا غفر له ما تقدم من ذنبه .

AND SURELY IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAINTY

A NON-SECTARIAN ENGLISH-ARA
JOURNAL PRESENTING ISLAM IN
PRISTINE PURITY AS TAUGHT BY
QUR-AAN AND SUNNAH

yaqeen international

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NEWS AND VIEWS

In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying) . Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised". (Al-Quraan 41.30).

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves.

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH;
2) Freedom from fear and grief, in this world as well as in the next world;
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous.
4) It should be borne in mind that Allah never breaks His promise.

Dear Esteemed Readers,

Assalamu Alaikum wa Rahmatullahi wa barakatuhu,

We appreciate your interest in our Fortnightly Journal Yaqeen International. This is a non-sectarian Journal presenting Islam in its pristine purity – publishing English and Arabic articles based on the Quraan and the Sunnah since 1952. Besides, it contains English Translation of Quraan Majeed with its Arabic Text and Transliteration.

We have also been able to complete the commentary on the last Para 30 whose Soo-rahs are commonly recited in the daily prayers. We have also published commentaries on some other important Soo-rahs of the Quraan Majeed to enable our esteemed readers to understand the meaning of the Divine Revelation.

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In the name of Allah, The All-Compassionate, the Most-Merciful

RAMAZAAN-UL-MUBARAK
(VIRTUES & MORAL EXCELLENCE)

The purpose of this issue of Yaqeen international is to revitalize the Islamic Virtues and Moral Excellence through words and deeds.

As a step in this direction, it is suggested that as the month of Ramazaan sets in, the Haafiz leading Taraaweeh prayers, or any other competent person may organise a discourse or a group discussion based on this presentation, or read out relevant material out of it to a company of friends so that through the blessed message of His beloved, Holy Prophet *(Sallallahu 'alaihi wa sallam)*, Allah may enable all of us to have practical regard for the auspicious month of Ramazaan, and our thoughts and deeds may be in conformity with its teachings, ultimately leading us to greater good and less and less evil. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* has said, "If Allah enables even a single person to follow the Right Path through your efforts, it would be better for you than (to own) a string of red camels (which are highly valued) "

We are thankful to Almighty Allah that the blessed moments of the month of Ramazaan have descended upon us again.

It has allowed Muslims, both individually and collectively, to a sustained life of fasting and prayer, of worship and obedience, of devotion and discipline. Call has gone forth to every believer to take to prolonged companionship with the Quraan Majeed

Quraan Majeed has become the centre of life, for it was in these very moments when it started to come down in the custody of 'noble and trust-worthy angels'.

Fasting in one form or another has always been an important and often necessary part of religious life, discipline and experience in every faith.

It provides par excellence to come nearer to Allah, to discipline the self, to develop the spiritual and physical exercise of worship and devotion to Almighty Allah.

We are pleased to know and thank to Allah that during the month of Ramazaan the doors of Paradise are opened wide for those observing fast from amongst the people of the Ummah (followers) of Muhammad *(Sallallahu 'alaihi wa sallam)*.

Allah, the Almighty and the All Powerful says, "O Rizwaan! throw open the gates of Paradise;

O Malik (Warden of Hell)! Close the gates of Hell upon the fast keeping Ummah of Ahmed *(Sallallahu 'alaihi wa sallam)* : and O Gabriel: Go down to the earth and catch hold of the rebellious devils and collar their necks, then throw them into the seas so that they do not spoil the fast of the Ummah of Muhammad *(Sallallahu 'alaihi wa sallam)*, My beloved."

Further, the Holy Prophet *(Sallallahu 'alaihi wa equals sallam)* has said, "Allah, the Glorious and the Powerful directs an announcer to proclaim thrice, every night throughout the month of Ramazaan :

Is there a supplicant whom Allah may accept his repentance? Is there a seeker of salvation whom Allah may grant salvation?

Is there any one who would lend to the Affluent (Allah) — One Who is not indigent, He who pays in full without diminishing or curtailing the reward in return?

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* further said, "Allah the Exalted and the Almighty, sets free at the time of Iftaar daily during the month of Ramazaan, one million people from Hell, who had been condemned to it having fully deserved that punishment.

At the end of the month of Ramazaan, the number freed from Hell equals the multitude of persons freed from the first to the last day of the month;"

On the occasion of Laila-tul-Qadr (Night of Power), Allah the Exalted orders Gabriel *('Alaihis salaam)*, to descend to the earth. He comes down along with a large company of angels holding a green flag which he hoists on the Holy Ka'bah Gabriel *('Alaihis salaam)* has one hundred arms, only two are used during that night He spreads them from east to west Gabriel *('Alaihis salaam)* then urges upon the angels to offer greetings and shake hands with every Muslim found standing or sitting engaged in Salaat (prayer) or Zikr (Remeberance of Allah), and to add 'Aameen' to his Du'a (supplications)

It continues till the early hours of the morning when Gabriel *('Alaihis salaam)* asks the angels to return. The agnels inquire from Gabriel *('Alaihis salaam)*, "What about the Ummah (followers) of Ahmed *(Sallallahu 'alaihi wa sallam)* ?"

He tells them, "During the night, Allah did bestow His attention towards their prayers and forgave them all except the four "

The Sahaabah *(Razi Allahu 'anahum)* (Companions of the Holy Prophet -- *Sallallahu 'alaihi wa sallam)* inquried from the Holy Prophet *(Sallallahu 'alaihi wa sallam)* as to who were the four?

In reply, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* said -- "(1) One addicted to drinking; (2) one disobedient to parents; (3) one who cuts off family ties; and (4) one who entertains malice."

The Sahaabah *(Razi Allahu 'anhum)* further asked the Holy Prophet *(Sallallahu 'alaihi wa sallam)* as to what should they understand by one who entertains **malice**"? The Prophet *(Sallallahu 'alaihi wa sallam)* replied, "One who breaks the bonds of **mutual relationship.**"

Fasting is the most endearing devotion to Allah, the Exalted. It has been narrated that whereas a pious deed is rewarded by Allah through His angels, Fasting is rewarded by Allah Himself because Fasting is for Him.

A Hadith refers to a person who lives through Ramazaan but fails to seek Allah's forgiveness Blessings of Allah come down in Ramazaan like rain, and if they are not availed of it is nothing short of a tragedy. There would be no other time, as opportune and propitious as Ramazaan, for one to seek forgiveness and if one fails to avail oneself of the opportunity, perdition is more than likely to be his fate The best way to earn Allah's forgiveness is to do one's duty by Ramazaan, as enjoined by Allah with utmost care and attention, offering repentance and seeking forgiveness

BASIC ELEMENTS OF ISLAM

The "Belief in Islam" has five essential elements all of which must be believed in by the Muslims. These five essential articles of faith have been described in the Quraan Majeed at various places in various forms The Quraan Majeed at one place says ·

وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
وَالْكِتَابِ وَالنَّبِيِّينَ

" but (real) Virtue belongs to him who believes in Allah, and the Last Day, and the Angels and the Books and the Prophets " (2 177)

These 'Basic Elements' or the essentials of faith have also been described at length in the Traditions According to a Tradition Hazrat 'Umar the Great *(Razi, Allahu 'anhu)*, one of the renowned Companions of the kind Prophet *(Sallallahu 'alaihi wa sallam)* and the second Caliph of the Faithfuls, once said that one day he and others were in the company of the kind Prophet *(Sallallahu 'alaihi wa sallam)* when a well dressed and well-behaved stranger came and joined the company.

The stranger was inquisitive and there were many things concerning Islam on which he sought enlightenment from the kind Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* One of the things which the stranger asked was, what really was 'Faith', and the kind Prophet *(Sallallahu 'alaihi wa sallam)* explained that the Faith comprised the five elements, viz., **to believe in**

a) Allah Almighty,
b) His Angels,
c) His Books,
d) His Prophets and Messengers, **and**
e) in the inevitability of the Last Day of Judgement.

In other words, by believing that all these five essentials of Faith are right and true, the Faith in Islam becomes accomplished

We shall now take up the article of Faith about the Angels, and try to explain as to what they are, and what should be our belief about them.

In the first instance let us understand who the Angels are. The Angels are Allah's creation who have no material body They are spiritual beings created out of **'Noor'** — light and refinement, and for this reason they are neither visible to our eyes nor feelable to our senses.

They are imperceptible to all humans except to Allah's Prophets and messengers by His Will. The Angels are completely obedient to Allah's Will and never falter in their duty and, therefore, they never sin.

The Angels always carry out the duties entrusted to them by Allah unerringly and ceaselessly without the slightest possibility of deviation or dereliction because they are created to be obedient and faultless.

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ
مَا يُؤْمَرُونَ

"who do not disobey Allah in whatever He bids (them) and do what they are bidden (to do) " (66 6)

The Angels are so completely obedient and faultless that all those who have been commanded by Allah to remain prostrate or bowed, are for ever prostrate or bowed; and shall remain so, as long as Allah Wills. And those Angels whom Allah Almighty has appointed on different duties in the world, go on carrying out their duties according to Allah's Will. In such duties there is no place for their own will or discretion because they have none.

The Angels also serve as messengers carrying Divine Messages and Revelations to Allah's creatures in the World. At times they have been called upon to enforce Divine Commands in this world. They carry Divine Commands or Revelations when required and reveal them, or enforce them, according to the Will of their Maker and Master.

The Angels are grouped in different classes, each class being assigned a set of duties. In the highest class are those Angels who have been assigned to support the Divine Throne and sing Divine Praises, and also those who are in attendance around the Divine Throne all the while engaged in Allah's Praises. They also pray for the deliverance of those dwellers of the earth who are honest, sincere and faithful to His Commands.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ
كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ
وَقِهِمْ عَذَابَ الْجَحِيمِ

"Those (angels) who bear the **'Arsh** (The Divine Throne) and those around it, celebrate the praise of their Lord and believe in Him and beg forgiveness for those who believe (saying). O our Lord! You do embrace everything in mercy and

knowledge, so forgive those who repent and follow Your way, and save them from the torment of Hell Fire;" (40:7)

Next come those Angels who carry the Divine Commands to 'Sidra-tul-Mun-tahaa'; and after them are those Angels who carry the Divine Commands to the earth to be propagated or enforced.

There are four Angels who are above all others. Their names are : (1) Hazrat **Jibraeel,** (2) Hazrat **Mikaeel,** (3) Hazrat **Israfeel** and (4) Hazrat **Izraeel** *('Alai-hi-mus-salaam)* Among these four Angels, Hazrat **Jibraeel** *('Alaihis salaam)* comes first and is closest to Allah Almighty. He is the Leader of all Angels. Hazrat **Jibraeel** *('Alaihis salaam)* first receives the revelation of Divine Commands to be transported to the appropriate part of the Universe All Divine Messages, Revelations and Commands for Allah's Prophets and Messengers were carried by Hazrat **Jibraeel** *('Alaihis salaam)* himself, and it was through him that the Quraan Majeed was revealed to our Kind Prophet *(Sallallahu 'alaihi wa sallam)*

نزل به الروح الامين على قلبك

" . The trusted Spirit has brought it down upon your heart....." (26.193-194)

In another place Allah Almighty has revealed :

قل نزله روح القدس من ربك بالحق ليثبت الذين امنوا وهدى وبشرى للمسلمين

"Say. The Holy Spirit has revealed it from your Lord with the truth so that He may establish those who believe, and as guidance and good tidings' for the obedient (Muslims)." (16:102)

In the above verse by the names of **'Roohul-Ameen'** and **'Roohul-Quds'** Allah Almighty has referred to Hazrat **Jibraeel** *('Alaihis salaam).*

The other Angel of eminence, **Hazrat Mika-eel** *('Alaihis salaam)* is appointed to supervise the distribution of livelihood among Allah's bondmen, and also the arrangements concerning rains on the earth. There are many Angels under him who carry on their duties tirelessly and unerringly.

The third great Angel is Hazrat **Israfeel** *('Alaihis salaam)* who has been appointed to blow the Last Trumpet on the Day of Reckoning. He is ever vigilant and ready with the Trumpet in his mouth to be blown the moment Allah Almighty commands. When the Trumpet will be blown there shall come out of it a sound at first sweet and melodious but every moment increasing in intensity and depth until it will be transformed into a most terrifying and awesome blast. The rumble and thunder of that blast shall strike terror and havoc of unimaginable proportions by which will be caused death and destruction everywhere of everything existing, and the entire universe will be in confusion and chaos. That shall be the Day of Reckoning.

" .And (when) the Trumpet shall be blown then whoever are in the heavens and whoever are in the earth shall fall unconscious.. .." (39:68)

The fourth among these great Angels is Hazrat 'Izra-eel *('Alihis salaam)*. He has been appointed to take away the lives of Allah's bondmen. He takes the lives away of all, and he has under him a huge army of Angels. Among them are those of a category carry away the soul of only the good men, and there are those of the other category who carry away the soul of only the bad people. Before Hazrat 'Izra-eel *('Alaihis salaam)* the entire universe is like an open book. Effortlessly he can take away the lives of innumberable people at different places at one and the same time He is also known as 'Malakul-Maut', or the Angel of Death.

قل يتوفكم ملك الموت الذي وكل بكم ثم الى ربكم ترجعون

"Say The Angel of Death who has been given charge of you shall take your soul, then to your Lord you shall be returned " (32 11)

In addition to the four Arch angels, who have precedence over other angels, there are innumerable other angels performing countless duties entrusted to them. From among them two angels are assigned to every human being to keep watch over him or her, and to record their thoughts and deeds Nothing can escape unobserved from the vigilance and watchfulness of the two angels, be it in the strict privacy or in the shuffling confusion of a crowd They record everything good or bad. They shadow their charge everywhere and remain alert and aware of everything:

وان عليكم لحفظين كراما كاتبين يعلمون ما تفعلون

"And, surely, over you are guardians (Angels), Honoured recorders; They know what you do. (82·10-12)

They watch everything said or done and keep a protecting vigilance over all the activities of the human

beings.

سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ الْقَوْلَ وَمَن جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ ۝ لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

"Alike (to Him) is he, among you, who conceals his speech and he who utters it loudly and (so) is he who hides (himself) in the night and he who walks in the day For him there are attendant angels following one another, before him and behind him, (and) they guard him by Allah's command ." (13.10-11)

Allah Almighty is merciful and kind, for He, in all His mercy and kindness, has wished His angels to record immediately when anyone contemplates doing a good deed, but on the other hand when anyone is thinking of sinful deed, that is not to be recorded until the sinful deed is actually committed. And if anyone seeks His forgiveness and repents for the evil done, that evil deed is obliterated from the record and a good entry made instead.

A host of angels have been appointed by Allah to render service in Paradise and tend the many bounties which Allah has bestowed upon Paradise. The chief of the Angels of Paradise is called **"Rizwaan". He has numerous angels** under him to welcome those entering **Paradise** and to make them comfortable with the eternal blissful luxuries of Paradise. These angels approach from the countless gates of Paradise and add to the heavenly cheer by announcing the tidings of eternal peace.

وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ۝ سَلَامٌ عَلَيْكُم بِمَا صَبَرْتُمْ

" ....and the agnels, will come to them you because you persevered in patience....." (13:23-24)

As there are angels of **Paradise,** so there are **angels** appointed by **Allah to keep the Hell-fire ablaze** all the time, and the many torments that are there in awesome readiness. Their chief Angel is called "Maalik", and he has hordes of angels serving in the nineteen main departments divided according to the nature of their torments. Each department of torment has an angel at its head

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ

"And none knows the hosts of your RABB (Guardian-Lord), but He (74:31)

Sometimes it so happens that these angels appear in the guise of human beings, as they had come to Hazrat Loot *('alaihis salaam)* when Allah's wrath was about to befall his people. Through these angels in the form of human beings, Hazrat Loot *('alaihis salaam)* received the divine warning of the pending catastrophe that by the coming morn his people were to be destroyed, and he himself was beckoned to leave while the darkness of the night afforded time from the overtaking disaster.

قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ۝

"They (the messengers) said . O Loot, in fact we are the ones sent by your Lord (and) they shall never be able to reach you, therefore set forth with your family in some part of the night and let not any one of you look back, but your wife (will not obey) Surely what befalls them shall befall her Surely the morning is their appointed time Is not the morning near?" (11·81)

In similar fashion these angels have often come down in human form bearing warnings of impending Divine punishments which from time to time overtook the dwellers of the earth.

The teachings of Islam lay the greatest emphasis on the belief that Allah is One, and this belief has not only been explained but all those beliefs which run counter to this fundamental article of faith have been forcefully contradicted. The belief about the angels is also very important since the followers of other religious beliefs have attributed to them divine powers and thereby they erroneously seek to hold them as partners in His Kingdom. Islam has dispelled all such erroneous notions or beliefs by revealing the reality It has included among its basic tenets the correct and proper beliefs about angels so that there should not linger the slightest doubt in the minds of the people about the Oneness of Allah Almighty

The correct belief about angels is, that they have been created by Allah from light Their make-up is free from matter and is all refinement. They are completely obedient to the Will of Allah and cannot even imagine sin They perform their appointed duties and tasks ceaselessly and unswervingly. They are neither males nor females, and since they have been endowed with an existence of light and refinement, they remain unseen by human eyes. They have been appointed to carry Divine Messages and often required to enforce His will on earth They exist to pray and worship, and obey Allah's Will.

Al-Quraan

HUMAN SOCIETY IN THE GRIP OF SEXUAL ANARCHY

There was a time when nobility of character was the hall-mark of cultured people. They were poised in their thought and action, held their conduct in a state of equilibrium, showed due respect to species of their own kind irrespective of age, sex, religion or colour and clime. With a few exceptions, no one interfered or meddled in the affairs of others nor threatened them for life nor for monetary gains nor assaulted them sexually.

Things have altogether changed now. Values have altered. New impulses have erupted changing man's aversion to perversity. There is, at present, noticeable perversion in human activities in almost all spheres. There is no correlation between his thought and action. Good is still good for him, yet impulses compel him to commit murder, rape, adultery, abduction, etc.

Sexual impulse domineers above every other thing. We read daily in the newspapers about a series of crimes such as kidnapping of women and subjecting them to rape, or assaulting teen-ager children, male or female, for making them the object of their heinous sexual passions.

Such immoral activities are not confined to one place, country or continent. This epidemic of moral depravity has become universal. Its frequency may be less somewhere but its existence is acknowledged there, too, through publicity media or speeches delivered in their national assemblies.

There is an uproar against such moral perversions in all walks of society everywhere but no one is able to suggest a sure remedy so as to check or eliminate them. Parents are worried about their daughters as to how they should safeguard them against such outranges, hidden or manifest.

The piety of it is that people very well know that sinful acts are really sinful but they nevertheless commit them. Some powerful impulse motivates them to succumb They are driven into sin by some hidden evil force. One may seriously think of the factors responsible for drifting people into the grip of sexual anarchy We delineate some of them hereunder.

1. Projection of films by cinematographs consisting of nude or semi-nude moving pictures of women.
2. Film posters exhibiting photos of beautiful women in exciting poses.
3. Libidinous film songs and tunes.
4. Promiscuity or free and frequent meetings of men and women not related to each other
5. Non-observance of purdah (veil) by women and their non-confinement within the prescribed limits
6. Wearing of provocative dresses by women which expose parts of their body attracting attention of men.
7. Showing blue or nude films and V.C.Rs. showing glamorous girls in obscene action
8. Freedom of sale and use of wine.
9. Circulation of erotic and pornographic literature.
10. Lack of fully effective laws against all such frivolities.

Further, besides heterogeneous sexual mania, there is homosexual abuse. It is prevalent in the West and reported in lesser degrees in other countries too.

The fate of the rebellious people among whom Hazrat Lut (Loot) 'alaihis salaam was raised by the Lord, is described by Quraan Majeed :

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ۞ فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ۞ فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ۞

"By your life (O Muhammad) they were wandering blindly drunk with their lust So the (terrible) cry seized them at sunrise And We turned that (town) upside down, and rained upon them stones of baked clay (15·72-74)

The only course open to the mankind is to repent sincerely and solemnly for all their misdeeds and acts of shamelessness, and avow at the same time never to commit those sins again, as we have been warned by Allah through the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* vide the Quraanic verse

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۞

"Say: Indeed my Lord has forbidden the indecencies which may be obvious or hidden, sinful acts aggression without justice, and to associate (partners) with Allah for which you have not been given any authority, or to say against (Allah what you do not know)." (7 33)

In the end, we humbly pray to Almighty Allah to guide mankind to tread the Straight Path and make our Earth a blissful place to live in, free from sins and aggression. Aameen!

DRESS FOR THE MUSLIMS
BASIC REQUIREMENT OF A MUSLIM

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

"And it is not befitting for a believing man, nor for a believing woman when Allah and His Messenger have decided a matter, that there should remain for them any choice in their affair. And whoever disobeys Allah and His Messenger then indeed he has fallen into obvious error" (33 36)

One basic requirement to be a true believer according to Quraan Majeed is to hold one's opinions, feelings and inclinations subservient to whatever Allah and His Messenger have decided.

Now in the particular matter of the dress, it must be pointed out that it must cover the whole body except for the area which are specifically exempted Quraan Majeed states

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ

"Tell the believing men to lower their gaze and guard their sexual parts. That is more decent for them Surely, Allah is Aware of what they do. And tell the believing women to lower their gaze and guard their sexual parts, and not to display their adornment, except that which remains (necessarily) apparent thereof, and to draw their covering over their bosoms, and not to expose their adornment except to their husbands, ." (24 30-31)

These verses contain, among other things two main injunctions:

1. A Muslim woman should not display her beauty and adornment (Zeenat) except "that which must ordinarily appear of it" ***(Maa zahara minhaa)***, or "that which is apparent."

The word (Zeenat) lends itself to two related meanings: (a) natural beauty and (b) acquired adornment such as ornaments and clothes

The part of Zeenat which is exempted from the above injunction, has been interpreted in two ways:

a) **The face and the hands** are exempted according to the interpretation of the majority of the **Jurists,** past and present. This interpretation is confirmed by **Ijma'a** (consensus) that a Muslim woman is allowed in Islam to uncover her face and hands during pilgrimage and even during the prayers, while the rest of her body is regarded as **'Awrah (satar -- that which should remain covered).** The interpretation is based on the authority of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* **vide** his **hadith** in which he *(Sallallahu 'alaihi wa sallam)* says:

"....If the woman reaches the age of puberty, No (part of her body) should be seen but this --- and he pointed to his face and hands."

b) **Whatever appears of the woman's body due to uncontrollable/unavoidable factors such as the blowing of a strong wind, or out of necessity such as the outer clothes themselves.**

2. The headcovers **(Khumur)** plural of **Khamaar** should be drawn over the neck slits **(Juyoob). It is to preserve the** distinct Islamic personality to differentiate in practice and appearance from that of the unbelievers.

3. The dress should not be a dress for show, pride and vanity. Such aim is sought by wearing an excessively fancy dress as a status symbol or an excessively ragged dress to gain other's admiration of one's selflessness Both motives are improper by Islamic standards. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* says:

"Whoever wears a dress of fame in this world, Allah will clothe him with a dress of humility in the day of resurrection, then set it afire."

REQUIREMENTS OF MUSLIM DRESS :

The basic requirements for men are almost the same as apply to the Muslim women's clothing; the difference being mainly that of degree This can best to understand by looking into what Islam defines as **'Awrah (Satar); which refers to the parts of the body that shoud remain covered at all times** unless

there is an expressed exception. The covering of 'Awrah is also a condition for the validity of daily prayers for both men and women.

It has been agreed among **jurists on the basis of Quraan Majeed and Sunnah** that **'Awrah** for the women is defined as the whole body except their face and hands For a man, the **'Awrah** is defined as the area **covering the navel upto the knees.**

Within the definition of **'Awrah** for men and women, all the four basic requirements are essentially the same, namely,

1. Man should fully cover his **'Awrah.**
2. Men's clothes should be loose enough so as not to describe what he is covering (that is his **'Awrah**).
3. They should be thick enough so as not to disclose the colour of the skin of the parts which need to be covered.
4. They should not be designed in a way to attract attention The basic rule of modesty and avoidance of gaudy costumes applies to all believer men and women.

The three other additional requirements discussed under the Muslim woman's code of dress apply to men's clothes as well

1. They should not be similar to that as is known to be a female costume
2. They should not be similar to that as is known to be costume of the unbelievers.
3. The clothes should not be meant for show, pride and vanity

In addition to the above limitation on the Muslim man's clothes, men are not allowed to wear silk and gold.

Islamic Mysticism

DIVINE MYSTERIES

(Asrar-i-Ilaahi)

Etymologically, the word 'mystery' means anything obscure; or that which is beyond human knowledge to explain

Divine Mystery is that obscure truth, the knowledge of which is inspired into man by Allah.

Islamic Mysticism is a discipline or an exercise which helps a believer in his inviting the blessings of Allah towards him and thereby having a glimpse of the Unseen or the Truth that is veiled.

Mysticism, works to generate exclusively the love of Allah in the heart of a mystic. He loves Allah only for Allah's sake He remembers Him day and night so intensively that every other thing relapses into the background He asserts himself through the medium of constant remembrances, regular worship, penitence and supererogatory devotion to please his Creator so that He may shower His Blessings upon him.

The mystic seeks His Proximity with him and strives to be engulfed in His Infinity. He keeps the niche of his heart lighted in the hope of a probable visitation of his Beloved Allah therein

He is very careful to shun all those evil acts which, he thinks, will annoy the Object of his love, that is Allah, and tries to choose and do those good deeds only which, in his opinion, will please Him

In short, it is the passion or ardent love for Allah which keeps his heart and mind agitated. He feels the pangs of separation from his Creator and is anxious of spiritual communion with Him. So he calls Him by His every beautiful name, being sure of His response as He has promised in Quraan Majeed :

> "So remember Me and I will remember you, and give thanks to Me and be not ungrateful " (2 152)

When a mystic remembers Allah he also offers his gratitude to Him for all His Blessings bestowed upon him Allah's Blessings, besides those bestowed generally upon all mankind, may, if He so likes, include some sort of supernatural communication, some hint that might convince the mystic of His Proximity with him

The disclosure of divine secrets is the outcome of the mystic's sincere devotion, and his extreme love or infatuation for Allah, and in consequence of his deep and incessant remembrance of Allah. He fully knows that besides Him no other thing exists by itself The outward manifestations of the Signs of Allah, which we see in the form of mountains and rivers, pastures and desert, mankind and animals, the sun, the moon, the stars, the deep oceans, and the like, all will be annihilated Only the Countenance of Allah endures for ever

As a matter of fact, the things which we see around us are a mirage They may, indeed, be extremely alluring to our senses but they have otherwise no reality. **The only**

reality is Allah Almighty, the Creator of all these manifestations.

Since man has been endowed with life, consciousness, wisdom, discretion, imagination, etc., by his Creator, it is his bounden duty to love his Creator as a mark of thankful gratitude, especially because he has also been given the knowledge of the ephemeral nature of things around him and the sense of their proper uses

Everybody knows that **love breeds love, as enmity and hatred,** without articulation and even communication with the object of love or hatred So if one cultivates love for Allah in his heart, it reaches Him because He knows everything Whether it be open or hidden; and when this love for Him is articulated and communicated, that is to say, it is declared in lowly tone or vociferously, He too responds Love demands it to be so as He Himself has promised·

"So remember Me and I will remember you "(2 152)

But then let there be a pause for a moment. A mystic loves Allah, there is no doubt, and in return He too acknowledges his love because, as Quraan Majeed poses the question,

"Is the reward of goodness anything but goodness?" (55 60)

However, there is one apparent paradox here --

THE MYSTIC LOVES ALLAH:

Allah loves the mystic in Allah, above all, loves the man who is His Prophet, the Chosen Prophet, the Last of all His Prophets, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* Allah accepts, therefore, a mystic's love for Him only if he loves and obeys the commands of His most beloved Prophet *(Sallallahu 'alaihi wa sallam)*. Quraan Majeed says :

"Say (O Prophet) If you love Allah then follow me, Allah will love you and forgive you your sins "(3 31)

Love for the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is the first criterion for loving Allah. There is no other highway to heaven, no other ladder to ascend towards His Throne, and no short cut to attract His favour, except your love for, and your winning the loving favour of, the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, **'Love Muhammad, Allah will love you'** is the only formula for attaining the spiritual heights by a Muslim mystic

Allah invited the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to the Heavens The incident is known as **'the Celestial Ascension,'** or M'eraaj. What transpired between them only. Allah and His Prophet *(Sallallahu 'alaihi wa sallam)* know. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* did not disclose for us except those matters which were meant for the benefit of the Muslims at large. Allah Almighty makes a mystic mention·

"So Allah revealed to His 'ABD

Beyond this there is silence about the revelation itself.

This ascension was a **love-motivated-flight to Heavens.** The Holy Prophet *(Sallallahu 'alaihi wa sallam)* did not reveal all the secrets of his visit except what was necessary for mankind. Similarly, when a Muslim strictly abides by the command of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and passes himself through mystic experiences, his heart starts receiving spiritual signals. It turns itself into a receptacle containing divine secrets.

It is good to hold a secret intact, all the more a divine secret, but the moment the clayey urn, the human heart, gives way and spills it, most often a storm of opposition is raised to admonish and condemn the man.

For example, Hazrat Mohyuddin Ibn 'Arabi and Hazrat Mansoor Al-Hallaj *(Rahmatullah 'alaihimaa)* were impeached because of their esoteric utterances They had rather keep their metaphysical experience to themselves than making its loud proclamation in public

Under Islamic mysticism, the heart of a mystic is the repository of divine mysteries, the aerial of spiritual signals from the high, or the casket holding celestial jewels. Like a trust they need be kept, secret and secure

In the end, we conclude that we should follow in the steps of the last Prophet, Muhammad *(Sallallahu 'alaihi wa sallam)* with heart felt love to win the favour of Almighty Allah here in this world and in the hereafter **Aameen!**

Eminent Muslims

MAULANA MUHAMMAD ALI JAUHAR

By : Prof. Dr. Irshadul Haq Quddusi

Maulana Muhammad Ali, a prolific writer never wrote a book. Once in 1920 when he was in England as a leader of the Khilafat delegation he was invited to prepare a small volume on the subject of his noble mission He carried the contract form in his brief case for some months hoping to be able one day to fulfil the task, but the date stipulated in the contract form expired before he had time to sign it. Such was the busy life of this great leader of Muslims.

The famous trial of Ali Brothers at Karachi and Muhammad Ali's consequent conviction, however, gave him the quiet necessary for writing a book. In the solitude of prison he decided to compile a book on the life of the Prophet of Islam *(Sallallahu 'alaihi wa sallam)* more or less on the lines of Maulana Shibli's famous biography of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. The preliminary preparation took about a year, and it soon became evident that jail was not the proper place for such a great undertaking.

Maulana Sahib, however, set to writing another book which would be more personal and less difficult to complete. This he called "Islam: Kingdom of God" But alas! even this modest and unpretentious wish was not to be fulfilled. He had hardly begun the task when he was discharged from jail. He lived nearly seven years after that event but never had time to revise or to add material, and thus the book remained incomplete.

In the fragmentary account, he started with the life of the Prophet of Islam *(Sallallahu 'alaihi wa sallam)*, and ended with his own. However, study lays bare the working of a great mind who had so much to do in shaping the destiny of the Muslims all the world over, in general, and of the subcontinent of India, in particular

On January 4, 1931, the world lost a great son of Islam and a fearless freedom-fighter Maulana Muhammad Ali Jauhar. Addressing the First Round Table Conference in London he had said "I have not come to ask for Dominion Status I do not believe in the attainment of Status. The only thing to which I am committed is complete independence, I will not go back to a slave country. I would prefer to die in a foreign country so long as it is a free country, and if you do not give us freedom in India, you will have to give me a grave here (in England)."

He breathed his last thereafter at 9:30 p.m., and lies buried in the sacred city of Jerusalem as desired by him.

Maulana Muhammad Ali was one of the few great and valiant champions of complete independence of the people from the yoke of British rule in this subcontinent. The force of his logic, apart from his profound sincerity, convinced even his deadliest adversaries of the truthfulness of his mission and his purpose. His historic contributions towards rejuvenation of Muslim nationalism, revival of Islamic spirit, and resurgence of Islamic values constitute some of the brightest chapters in the story of the struggle against foreign domination and subjugation.

Maulana Muhammad Ali was a seasoned journalist, and eminent poet and an outstanding writer He was a shrewd Politician, a great statesman, a fiery orator, a sincere and earnest servant of Islam, a devoted freedom-fighter and a dedicated architect of political emancipation of the Muslims all the world over. He guided the nation with unflinching passion for Jihad

Maulana Muhammad Ali dominated the political scene from 1910 to 1930 as the great leader of the Muslims who were groping in the darkness of despair because of the lack of sincere and dynamic leadership.

His political prudence and sagacity resulted in the successful conclusion of the first meeting of the Muslim League at Dhaka in 1906 with a view to awakening the political consciousness of the Muslims and to inspire them to attain freedom and to act upon the Islamic teachings of equality, fraternity, discipline and unity Maulana Muhammad Ali started his famous English journal "Comrade" in 1911 in Calcutta and later on in 1913, he also started his Urdu newspaper, "Hamdard" from Delhi to propagate the political view

of the Muslims and to promote the cause of freedom. Both these papers wrought wonders. They played a leading role in awakening the Muslims of India to their destiny. Maulana Muhammad Ali's ardour, will power, courage and strong determination made him fearless in the exposition of truth. He proved himself a rock holding his own against the strong currents of opposition and oppression when he ridiculed the British administration of justice at his Karachi trial, saying. "I do not want any defence, I have not defence to offer. And there is no need of defence for it is not I, who is on trial, it is the Judge himself who is on trial It is the whole system of public prosecution, the entire public prosecution, the entire provisions of law that are on trial."

Maulana Muhammad Ali seemed to carry on his sturdy shoulders the entire burden of the sorrows and sufferings, trials and tribulations of the Muslims of India, in particular, and of the world in general He endeavoured to rouse the Muslims from their deep political lethargy, and to shake Hindus out of their inborn arrogance and intolerance towards the Muslims. His dynamic personality raised a storm that shook the very foundation of British domination in India. Through a lifelong struggle, by much personal sufferings, the Maulana rose to be a bastion of human liberty and a custodian of individual and national dignity.

Maulana Muhammad Ali was born in 1878 in a prosperous family in Rampur State of India. While yet an infant, his father died. The hand that rocks the cradle rules the world is true without doubt in the case of Bi Amma, the renowned lady, who commanded respect of every Muslim because she not only herself participated in the struggle against foreign rule but also moulded the thinking, the mental attitudes and character of her dear son, Muhammad Ali. She believed that her children should move with the time. Therefore, she pawned her personal jewellery and sent her sons, to acquire English education at Bareilly. Maulana Muhammad Ali joined his brothers at Bareilly and later on at Aligarh. He later went to Oxford and took the Honours Degree in Modern History there. After his return from England, Maulana Sahib held a job of ministerial rank in Baroda State, but he was interested in fighting for the cause of the Muslims Therefore, he decided to take up journalism as a career

Lavat Fraser, signifying the greatness of the Maulana, wrote that "Maulana had marvellous command over English. No Indian, perhaps very few Englishmen could write better than he did "

Dissatisfied with the Muslim University at Aligarh Maulana Muhammad Ali founded the National University, Jami'ah Milliyah Islamiyah in 1921. After analysing the needs of the Muslims, he pointed out how best they could be met by a system of education which offers a synthesis of temporal and spiritual values

RELIGION MORE IMPORTANT :

Explaining that to every individual what his religion taught was mor important than what his Kin commanded. Maulana Muhamma Ali said at his trial at Karachi : " God's law for a British subject to b more important or the King's law - a man's law ? We do not recognis the King any longer our King -- w do not own any loyalty to any ma who denied our right to be loyal God."

Explaining the duty of a Muslim Maulana Muhammad Ali said : "Bu the day a man calls himself a Muslim he is bound to abide by what i contained in the Holy Quraan. If an single syllable of it I reject, I am no a Muslim."

Maulana Muhammad Ali wa no doubt, an embodiment of Islam qualities, paragon of piety an repository of all virtues Islam aims in a Muslim.

His whole life from his childhoo inspires us to be sincere, honest, har working and true in both the exterio as well as interior aspects of ou personality.

The Maulana's magnetic an dynamic personality and his selfle service for improving the politico economic condition of the Muslim all the world over endeared him, t all and sundry and the seeds of reviv of Islamic regeneration of mora values, resurgence of socia traditions, sown by him are bearin fruit in the shape of the strong ur of modern age for Islamisation of th administration and law in Pakistan.

Maulana Muhammad A' revolutionised our entire moder thinking and action. Let us translat into action what he did to prov ourselves true Muslims.

NEWS AND VIEWS

MISSIONARIES ON ORPHANS

Reports from the World Assembly of Muslim Youth (WAMY) indicate that some Christian missionaries in some poor countries of the world do their best to win over Muslim orphans and brainwash their immature minds with their poisonous ideas This happens mainly because of the absence of Islamic organisations in such countries. Reports say that the missionaries offer the Muslim orphans health, educational and other social services Wars and other bloody conflicts in some Muslim countries have created millions of orphans and have opened the doors for the activities of such missionaries.

(Courtesy: The Straight Path – Oct/Nov 98)

QURAAN DISTRIBUTION

The Saudi Embassy in India has distributed 1,574,000 copies of the Holy Quraan including copies of translations of the meanings of the Quraan in several languages. It also distributed 36,000 Islamic books and 2,500 copies of recitations of the Quraan to Mosques, societies and Islamic centres in India.

(Courtesy: The Straight Path – Oct/Nov 98)

GRAND MOSQUE PROJECT

Work is smoothly proceeding at the Grand Mosque of Makkah for the construction of a flyover which would convey the worshippers to and from the Grand Mosque, without the need for them to interrupt the flow of those who are performing the Sa'iy. This will greatly reduce congestion and the flyover should be ready within the next few months, Insha-Allah The project has cost the Saudi government SR 14 million and is the seventh to be implemented in the Sa'iy area The other six were completed in the last few years and they have produced positive results

(Courtesy: The Straight Path – Oct/Nov 98)

A MUSLIM'S PRAYER!

Yaa Allah! Help us popularise in our country Arabic language – the heavenly tongue of our beloved Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and the hallowed medium of Divine Revelations

IN READING LIES – WISDOM

It is said that in reading lies knowledge, and in knowledge lies wisdom Take the first step towards wisdom by asking for a copy of Yaqeen

OBITUARY

With profound grief we come to know the sad demise of the renowned scholar of Islam, Maulana Sadruddin Islahi, at the age of 82.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"Surely, we are entirely Allahs and indeed to Him we are to return" (Al-Quraan – 2.156)

He was the author of several Islamic books on various topics which will be the source of his remembrance among the living people. He was a great ideologue and his death is, no doubt, an irreparable loss to the Muslim world

We extend our heartfelt condolences to the bereaved family and we pray to Almighty Allah that He in His Infinite Mercy may allow to rest the departed soul in perpetual peace **Aameen!**

ANNOUNCEMENT

Unless we receive change of address information from our readers, we have decided to strike off those addresses from our mailing list from which Yaqeen is returned owing to insufficient, incorrect or changed address.

وقال تعالى فى مقام آخر :

ومالكم لاتقاتلون فى سبيل الله والمستضعفين من الرجال والنساء والولدان الذين يقولون ربنا اخرجنا من هذه القرية الظالم اهلها .

اخوانى الاعزاء : لاعزلنا ولا حرمة لنا ولابقاء لنا ولافلاح لنا ولادين لنا الابالتمسك بعروة الجهاد الوثقى وقد ابانه الرسول ﷺ حيث قال . ما ترك قوم الجهاد فى سبيل الله الاذلوا .

اخوانى الافاضل : ان العزة التى كنا فيها صارت ذلة والقوة التى كانت عندنا صارت ضعفا وما ذلك الا لاننا تغيرنا وتبدلنا فصار جل همنا الدنيا بعد ما كنا نحب الآخرة وبتنا نكره الموت بعد ما كان الموت احب الاشياء الينا .

واعلموا : ان الله لايغير ما بقوم حتى يغيروا ما بانفسهم والوهن الذى اذلنا هو حب الدنيا وكراهية الموت مع اننا نعتقد ان الموت لامفرمنه (كل نفس ذائقة الموت) .

نعم يا اخوانى الاعزة : ان القبلة الاولى القدس تنادينا منذ سنين لتحريرها عن ايدى اليهود العاصبين ومن جهة اخرى هى ارض افغانستان تنادينا وكذلك تنادينا لبنان و فلسطين وارض مورو المسلمة بفليبين و ايريتيريا بافريقيا ، فهل من مجيب باسل يجيبها ويد ركها .

اخوانى : وان لم نتيقظ بعد هذه الغفلة المستمرة فسوف ياتى الله بقوم يحبهم ويحبونه ويعذبنا بايدى الكفار والمشركين ، فان الله تعالى يقول :

قل ان كان آباؤكم و ابناؤكم واخوانكم وأزواجكم وعيشرتكم واموال اقترفتموها وتجارة تخشون كسادها ومساكن ترضونها احب اليكم من الله ورسوله وجهاد فى سبيله فتربصوا حتى ياتى الله بأمره . التوبة : ٢٤

ومن هنا وجب علينا نحن طلاب العلم والعلماء ، رجال الفكر والدعوة اولا وعلى عامة المسلمين ثانيا ان يباشروا الجهاد والقتال فى سبيل الله ويضحوا بانفسهم ويريقوا دماءهم ويقتدوا فى ذلك بنبيهم ﷺ الذى كان طول حياته مرابطا فى سبيل الله وقد قال تعالى · لقد كان لكم فى رسول الله اسوة حسنة لمن كان يرجو الله واليوم الآخر .

وختاما ادعو الله تعالى ان يجعلنا مجاهدين الذين ينصرون دينه القويم وان يهدينا الصراط المستقيم .

اسم الطالب : عبيد الله المتعلم بدارالعلوم ، كراتشى
(المرحلة العالية ، السنة الاولى)
كراتشي — رقم ١٤

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَىٰ

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَىٰ شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

حتى تمنيت انى لم اكن تكلمت ، ثم اقبلوا يتحدثون فلما حضر قيامهم قالوا انك غلام حدث السن ، وانك نزعت آية ما ندرى ما هى ؟ وعسى ان تدرك الزمان اذا رايت شحا مطاعا وهوى متبعا واعجاب كل ذى راى برايه فعليك بنفسك لايضرك من ضل اذا اهتديت .

وتلا الحسن هذه الآية فقال الحمد لله بها : الحمد لله عليها ما كان مؤمن فيما مضى ولامؤمن فيما بقى الا الى جنبه منافق يكره عمله .

وقال سعيد بن المسيب اذا امرت بالمعروف ونهيت عن المنكر فلايضرك من ضل اذا اهتديت .

وقيل لابن عمر : لوجلست فى هذه الايام فلم تامر ولم تنه فان الله قال : (عليكم انفسكم لايضركم من ضل اذا اهتديتم) فقال ابن عمر انها ليست لى ولا لاصحابى لان رسول الله ﷺ قال : (الا فليبلغ الشاهد الغائب) . فكنا الشهود وانتم الغيب ولكن هذه الاية لاقوام يجيئون من بعدنا ان قالوا لم يقبل منهم .

وروى احمد وابو داؤد ان رسول الله ﷺ قال : ما من قوم يعملون بالمعاصى وفيهم رجل اعز منهم وامنع لايغيره الاعمهم الله بعقاب او اوصابهم العقاب) .

ويقول حذيفة بن اليمان لتامرن بالمعروف ولتنهون عن المنكر ولتحاضون على الخير او ليسحتكم الله جميعا بعذاب ، اوليؤمرن عليكم اشراركم ، ثم يدعو اخياركم فلا يستجاب لهم .

فعلينا اصلاح انفسا والقيام بواجب الامر بالمعروف والنهى عن المنكر حتى يرفع الله عنا السوء .

عبد المنعم السيد نجم

الجهاد فى الاسلام

متبع من العدد السابق

هذا هو الفارق الاساسى بين الجهاد الاسلامى والغزوات الباطلة ، وقد حذره الله سبحانه وتعالى ان يفسد هذا المقصد النبيل بغاية اخرى ذليلة مثل حب الجاه وحب الظهور وحب المال وغير ذلك فان كل ذلك محرم عليه .

ايهــا الســـادة

لما عرفنا اغراض الجهاد وكذلك اذا عرفنا متى يجب على المسلم ان يضحى بنفسه فلا بد لنا الآن ان نعمق النظر فى احوال المسلمين الكادحين الذين أنوا ولايزالون يئنون تحت سيطرة الاستعمار الكاسر العالمى حتى نحاسب انفسنا التى باتت فى رغد من العيش على علمنا بان اخواننا مكبلون بالحديد والنار مستضعفون فى الارض مضطهدون بسفك الدماء وانتهاك الاعراض وكل ذلك على بصرنا : يقول ربنا الله تعالى :

الاتقاتلون قوما نكثوا ايمانهم وهموا باخراج الرسول وهم بدءوكم اول مرة . اتخشونهم فالله احق ان تخشوه . ان كنتم مؤمنين .
التوبة : ١٣

اصلح امره وعالج عيوبه وادى الواجب لايضره فساد من فسد من الناس سواء اكان قريبا منه او بعيدا ، ومعنى عليكم انفسكم الزموا انفسكم واحفظوها كما تقول عليك زيدا اى الزمه .

لايضركم معناه لايضركم ضلال من ضل من الناس اذا اهتديتم للحق انتم فى انفسكم فاجتهدوا فى اصلاحها وكمالها والزامها سلوك الصراط المستقيم .

يقول ابن عباس فى تفسير هذه الآية : يقول الله تعالى اذا ما العبد اطاعنى فيما امرته به من الحلال ونهيته عنه من الحرام فلا يضره من ضل بعد ، اذا عمل مما امرته به .

وقوله : الى الله مرجعكم جميعا فينبئكم بما كنتم تعلمون : تنبيه وتحذير للعبد يعنى فيجازى كل عامل بعمله ان خيرا فخير وان شرا فشر لان مالكم يوم القيامة واجتماعكم بين يدى الله .

وليس فى الآية دليل على ترك الأمر بالمعروف والنهى عن المنكر ، اذا كان فعل ذلك ممكنا وقد قال الامام احمد بسنده عن قيس بن ابى حازم قال : قام ابوبكر رضي الله عنه فحمد الله واثنى عليه ثم قال : ايها الناس انكم تقرءون هذه الاية (ياايها الذين آمنو عليكم انفسكم) وانكم تضعونها فى غير موضعها وانى سمعت رسول الله ﷺ يقول ان الناس اذا رأوا المنكر ولايغيرونه يوشك الله عز و جل ان يعمهم بعقابه .

ويقول ابوبكر ايها الناس اياكم والكذب فان الكذب مجانب للايمان) وفى لفظ لابن جرير عنه (والله لتامرن بالمعروف ولتنهون عن المنكر او ليعمنكم الله بعقابه

وروى الترمذى بسنده عن حذيفة ابن اليمان عن النبى ﷺ قال والذى نفسى بيده لتامرن بالمعروف ولتنهون عن المنكر اوليوشكن الله ان يبعث عليكم عقابا منه ثم تدعونه فلا يستجاب لكم .

وروى ابوعيسى الترمذى بسنده عن ابى امية الشعبانى الدمشقى واسمه يحمد قال : اتيت ابا ثعلبة الخشنى وهو صحابى مشهور بكنيته فقلت له كيف تصنع فى هذه الايــة ؟

قال اية آية ؟ قلت قول الله تعالى (ياايها الذين امنوا لايضركم من ضل اذا اهتديتم) قال : اما والله لقد سالت عنها رسول الله ﷺ فقال ائتمروا بالمعروف وتناهوا عن المنكر حتى اذا رايتم شحا مطاعا وهوى متبعا ودنيا مؤثرة واعجاب كل ذى رأى برايه فعليك بخاصة نفسك ودع العوام فان من ورائكم اياما الصابر فيهن مثل القابض على الجمر للعامل فيهن مثل اجر خمسين رجلا يعملون كعملكم) . وقد دلت الآيات القرانية والاحاديث المتكاثرة على وجوب الامر بالمعروف والنهى عن المنكر وجوبا محتما . فتحمل هذه الاية على من لا يقدر على القيام بواجب الامر بالمعروف والنهى عن المنكر او يخشى على نفسه ان يحل به مايضره ضررا يسوغ له معه الترك .

واخرج ابن جرير عن ابن عمر انه قال فى هذه الآية : انها لأقوام يجيئون من بعدنا ان قالوا لم يقبل منهم .

واخرج ابن جرير ايضا عن جبير بن نفير قال : كنت فى حلقة فيها اصحاب النبى ﷺ وانى لاصغر القوم ، فتذكروا الامربالمعروف والنهى عن المنكر فقلت اليس الله يقول عليكم انفسكم فاقبلوا على بلسان واحد فقالوا انتزع آية من القرآن لاتعرفها ولاتدرى ماتأويلها ؟

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

كلمة المحرر الختامية

تكمل مجلتنا اليقين انترنيشنل بهذا العدد عامها السادس والثلاثين والحمد لله على ذلك والصلاة و السلام على رسوله الكريم خاتم النبيين الذى لا نبى بعده ولا امة بعد امته وبعد :

فقد منا خلال هذا العام للعالم الاسلامى . بوجه عام ولقرائنا الكرام بوجه خاص ، ماتيسرلنا من خدمات فى سبيل اشاعة الدين الحنيف ورسالة القرآن الكريم من خلال ترجمة معانى آياته السامية باللغة الانجليزية مع الكتابة الصوتية للنص العربى بالحروف الرومانية . وسائرين على هذا المسار انتهينا بحمد الله من ترجمة الاجزاء الستة عشر للكتاب المقدس ابتداء من الجزء الاول باللغة الانجليزية .

هذا فضلا عما ضمنا المجلة فى ركنها العربى مقالات شيقة ومفيدة فى ابراز مكانة ومزايا ديننا الحنيف الاسلام وايضاح جانب من الفرائض والواجبات التى كلفنا بها ديننا . فطوبى لمن ادى مسئولياته فى هذا الصدد واستفاد من خدماتنا المتواضعة فى اعلاء كلمة الله ونشر دين الاسلام و رسالة القرآن و السنة . فجزانا الله خير الجزاء و وفقنا لمزيد من خدمة الدين والبشرية وازاحة عوامل الكفر و الالحاد والشر من على سطح البسيطة والعمل فى توحيد كلمة المسلمين واصلاح احوالهم اينما كانوا . وما علينا الا البلاغ .

اصلاح النفس واجب

اليد واللسان والقلب ادوات سنها الرسول الكريم ﷺ للقضاء على المنكر واحقاق الحق حفاظا على موازين المجتمع وسعيا لتقدمه رفعته على اسس راسخة ومبادئ قويمة جاء بها الدين الاسلامى الحنيف .

ولكى يتم اصلاح المجتمع لابد من اصلاح افراده اولا ولايتم اصلاح الفرد الا بوازع داخلى ضميره الذى لايرجوه الا الايمان بالله بداية كل صلاح وفلاح وخير للفرد وللمجتمع .

:-o-:

يقول الله تعالى (يا ايها الذين آمنوا لايضركم من ضل اذا اهتديتم الى الله مرجعكم جميعا فينبئكم بما كنتم تعملون . .) .

يقول الله تعالى آمرا عباده المؤمنين ان يصلحوا انفسهم ويفعلوا الخير بجهدهم وطاقتهم ويخبرهم انه من

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝

ان أهل التحقيق قالوا كمال الإنسان فى أن يعرف الحق لذاته والخير لأجل العمل به ورأس المعارف اليقينية ورئيسها معرفة الله وإليه الإشارة بقوله (إن الذين قالو ربنا الله) ورأس الأعمال الصالحة ورئيسها أن يكون الأنسان مستقيما فى الوسط غير مائل إلى طرفى الإفراط والتفريط ، كما قال (وكذلك جعلنا كم أمة وسطاً) و قال أيضاً (اهدنا الصراط المستقيم) وإليه الإشارة فى هذه الآية بقوله (ثم استقاموا) وسمعت أن القارىء قرأ فى مجلس العبادى هذه الآية ، فقال العبادى : و القيامة فى القيامة ، بقدر الاستقامة ، إذا عرفت هذا فنقول : قوله تعالى (إن الذين قالوا ربنا الله ثم استقاموا) ليس المراد منه القول باللسان فقط لأن ذلك لا يفيد الاستقامة ، فلما ذكر عقيب ذلك القول الاستقامة علمنا أن ذلك القول كان مقروناً باليقين التام والمعرفة الحقيقية ، إذا عرفت هذا فنقول فى الاستقامة قولان (أحدهما) أن المراد منه الاستقامة فى الدين والتوحيد و المعرفة (الثانى) أن المراد منه الاستقامة فى الأعمال الصالحة أما على القول الأول ففيه عبارات: قال أبوبكر الصديق رضي الله عنه : ثم استقاموا أى لم يلتفتوا إلى إله غيره ، قال ابن عباس فى بعض الروايات هذه الآية نزلت فى أبى بكر رضي الله عنه ، وذلك أن أبابكر رضي الله عنه وقع فى أنواع شديدة من البلاء والمحنة ولم يتغير البتة عن دينه .

تتنزل عليهم الملكة عند الموت كذا قال ابن عباس و قال قتادة و مقاتل اذا قاموا من قبورهم وقال وكيع بن الجراح البشرى يكون فى ثلاثة مواطن عند الموت و فى القبر و عند البعث الاتخافوا ان مفسرة لانتتنزل عليهم يتضمن معنى الوحى الذى فيه معنى القول او مخففة من الثقيلة اسمه ضمير الشأن اومصدرية يعنى لا تخافوا على ماتقدمون عليه من امر الاخرة كذاقال مجاهد ولا تحزنوا على ما خلفتم من اهل وولد فانا نخلفكم فى ذالك فالخوف غم يلحق لتوقع مكروه والحزن غم يلحق لوقوعه فى مكروه من فوات نافع او حصول ضار وقال عطاء بن ابى رباح لاتخافوا و لاتحزنوا على ذنوبكم يعنى لاتخافوا العقاب ولاتحزنوا على صدورالعصيان فان الله يغفرهالكم وابشروا ابالجنة التى كنتم توعدون ۝ فى الدنيا على لسان الرسل اخرج ابو نعيم عن ثابت البنانى انه قرأحم السجدة حتى بغ الى قوله تتنزل عليهم الملائكة فقال بلغنا ان العبد المؤمن حين يبعث من قبره يتلقاه الملكان الذان كانا معه فى الدنيا فيقولان لآ تخف و لاتحزن و البشر بالجنة التى كنت توعد قال فيأ من الله خوفه ويقرعينه .

اللهم انت ربنا فا رزقنا الاستقامة۔ آمين ثم آمين .

كلمة المحرر الختامية

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— علينا اصلاح انفسنا والقيام بواجب الامر بالمعروف والنهى عن المنكر حتى يرفع الله عنا السوء .

الجهاد فى الاسلام

— ماترك قوم الجهاد فى سبيل الله الا ذلوا .

AND SURELY, IT (THE QUR-AAN) IS THE TRUTH OF A...

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NEWS AND VIEWS

In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying). Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised". (Al-Quraan 41:30)

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves.

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH;
2) Freedom from fear and grief, in this world as well as in the next world;
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous.
4) It should be borne in mind that Allah never breaks His promise.

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In the name of Allah, The All-Compassionate, the Most-Merciful

RAMAZAAN-UL-MUBARAK
THE MONTH OF DEDICATION TO THE WILL OF ALLAH

Ramazaan is the 9th month of the Lunar Islamic Calendar. It is followed by the month of **Sha'baan** which is also highly esteemed particularly for its 15th night called **Laila-tul-Mubarakah,** "THE BLESSED NIGHT" — (Al-Quraan 44-3). During the month of **Sha'baan** the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* used to **Fast** for days and weeks and devoted this month for making preparations for the Holy month of **Ramazaan.**

According to various ahadith (Sayings of the Holy Prophet – *Sallallahu 'alaihi wa sallam)* the special features of the month of **Ramazaan** are described as below -

a) A month, Great and Glorious, Blessed and Auspicious, marking Patience and Compassion.
b) The month of Dedication to the Will of Allah.
c) The importance of **Ramazaan** lies in the fact that the **whole month is meant for Fasting.**
d) Quraan Majeed was sent down in this month.

The Holy Quraan declares :-

SOO-RAH II - AL BAQARAH :

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

No.183 : "O believers! **Fasting** is prescribed for you as it was prescribed for those who were before you, so that you may avoid evil "

أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ
طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

No.184: "(Fasting is) for a certain number of days; but he among you who is sick or on a journey, then (he is to **Fast**) for the same number of other days; and for those who may have the strength (to **Fast** with hardship and do not), the redemption is by feeding a poor man But whoso does good of his own accord then that is better for him; and that **Fasting** is better for you if you only understood.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ
الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ
الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

No.185: The month of **Ramazaan** is that wherein the Quraan was revealed, a

guidance for mankind, with clear explanations of guidance and of discrimination (between right and wrong) So whoever of you witnesses this month, should **Fast** in it, and he, who is sick or on journey, then (he is to **Fast**) for the same number of other days. Allah likes ease for you and does not like hardship for you, so that you should complete the number (of days of **Fasting**), and *acclaim the greatness of* Allah as He has guided you, and that you may thank (Him)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ۝

No.186 : And when My 'Ibaad (servants) ask you about Me, then surely I am (very) near I respond to the call of him that calls when he calls Me. So they should obey Me and believe in Me, so that they may go aright.

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ
تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ۝

No.187 : It is now lawful for you to approach your wives at night during (the month) of fasting They are a garment for you and you are a garment for them -- Allah knows that you used to cheat yourselves, so he turned to you (in kindness) and forgave you, so now you may approach them and seek what Allah has ordained for you -- and you may eat and drink until the white streak of dawn appears clearly in the darkness (of night) Then complete the fast till nightfall, and do not approach them (the wives) while you are in devotional seclusion in the mosques These are the limits set by Allah, so do not go even near these limits. Thus Allah clarifies His commands for the people so that they may avoid doing wrong

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ۝

No.188 : And do not wrongfully appropriate each others wealth, and neither proffer it to authorities that you may wrongfully appropriate a part of (other) people's wealth while you know (that you are doing wrong)

RULES AND REGULATIONS FOR FASTING :

a) **Fasting** in Islam means abstinence from all kinds of sustenance, whatever their content or form, by any means or device during the day from dawn to dusk. **Fasting during the whole month of Ramazaan** is incumbent on all adult Muslims, men and women, who are physically and mentally fit to **Fast.** A Muslim who does not **observe Fasting** during the sacred month without valid reason or cause, commits a grievous sin.

b) **Minors are exempt** from the Divine Command for **Fasting,** but to encourage them to get into the habit of **Fasting** and offering prayers, is commendable. According to a Hadith (saying of the Holy Prophet -- *Sallallahu 'alaihi wa sallam)*, a child should be induced to **Fast** as often as convenient with due regard to his health.

c) **Fasting** starts at dawn and terminates at sunset. It is a **sunnah** (practice) of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to take something for **Suhoor** (pre-dawn meal) before **beginning a Fast.** Adherence to the **practice of Suhoor** is therefore highly commended. The quantity and quality of **Suhoor** are left to one's choice with the due regard of course to one's health, digestion etc. While **Fasting** one is free to follow the usual routine of business but should keen away from sins and vices particularly guarding himself against loose talk and backbiting.

d) At sunset when the **Fasting** ends, one should preferably take an odd number of date fruit or a drink of plain water. From dusk to dawn one is free to eat and drink all that is permissible in **Shari'at** (Islamic Law); love-making with the consort is also allowed.

e) Although **Fasting** is binding on every adult Muslim as stated above, a believer is given the option in certain specified and exceptional circumstances to put off **Fasting** to some other time as soon as possible after **Ramazaan.**

FIDYAH IN LIEU OF FASTING :

"(Fasting is) for a certain number of days; but he among you who is sick or on a journey, then (he is to fast) for the same number of other days; and for those who may have the strength (to fast with hardship and do not), the redemption is by feeding a poor man. But whoso does good of his own accord then that is better for him; and that fasting is better for you if you only understood." (2 184)

One who is unable to **Fast** at all, has to pay **'Fidyah'** for each day of **Fasting in Ramazaan. 'Fidyah' means** the giving away, to the poor, of 1.67 kilo, or to be on the safe side 2 kilos of wheat or its flour or ground parched wheat If barley or its flour is given, it should be double of the quantities prescribed for wheat, or its current value in cash, or serving an indigent person with two meals per day.

The circumstances in which a Muslim is permitted to postpone **Fasting** and offer **'Fidyah'** in lieu, are detailed hereunder with permissible relaxations in each case:

1. During a long journey when **Fasting** may not be found convenient, one may put it off On reaching the destination, **Fasting** should be resumed. The lost days of **Fasting** are to be made good soon after **Ramazaan.** However, if one feels equal to the task, it would be better for him to continue **Fasting** during the journey.
2. **Fasting** may be postponed during an illness, if it is likely to aggravate it. If the ailing person honestly fears that the strain will be too much, it is permissible for such a person to offer **Fidyah** for the days for which **Fasting** has been given up.
3. If something happens during **Fasting** which is likely to endanger life, for instance, feelings of **acute** hunger or thirst one may break the **Fast.** It will be necessary to make good the loss soon after **Ramazaan.**
4. The aged who are unable to stand strain of **Fasting,** can offer **Fidyah** in lieu.
5. Ladies should give up **Fasting** during the period of menstruation, or of confinement due to child birth, up to forty days They should make up for the lost days after **Ramazaan;** and failure to do so will be a sin.
6. An expectant mother may also put off **Fasting** if she honestly considers that it would be harmful to the unborn child.
7. Similarly, after delivery and during the period of lactation, a mother may postpone **Fasting** if she honestly thinks that it will affect her baby's health adversely.

NIYYAT – INTENT OF FASTING :

In the list of essentials of **Fasting,** first comes the **'Niyyat',** i e. the **intent to Fast.** One should at least make the resolve mentally, as otherwise, going without food or drink without **Niyyat** will not amount to **Fasting.** For **Fasting in Ramazaan,** one may make the resolve to **Fast** at any time during the preceding night, or in the forenoon of the following day, provided he had not taken anything besides **Suhoor** till that time. The **Niyyat** before the day has dawned is, however, preferable and is commended. As for **Fasting** in compensation, or in **Kaffarah** after the month of **Ramazaan,** it is necessary that a formal resolve to **Fast** should be made before dawn. **Fasting** undertaken by way of **Kaffarah** is to atone for breaking the **Fast** deliberately in the month of **Ramazaan** without any valid excuse in **Shari'at** (Islamic Law). One who is guilty of such an offence, is required to **Fast** continuously for two months, or offer food to sixty persons, by way of **Kaffarah.**

For **Fasting** in **Ramazaan,** one may make his **Niyyat** as follows: ***"Bi-saumi ghadin na-waitu min Shahr-e-Ramazaan".***

(I resolve to **Fast** for the morrow in the month of **Ramazaan**)

The resolve to **Fast** makes it incumbent on one to eat, drink, smoke or make love during the hours of **Fasting,** that is from dawn to dusk.

COMMENDABLE PRACTICES CONCERNING FASTING

1. Expression of **Niyyat** to **Fast** by word of mouth before dawn
2. Taking of something for **Suhoor** (pre-dawn meal).
3. Taking of something for **Iftaar**, to break the **Fast** immediately after sunset with proper care to ensure correct timing. If feeling sure of sunset, one breaks the **Fast** and then finds that the sun had not actually set, the **Fast** will be null and void and that person will have to **Fast** for such day(s) after **Ramazaan.**
4. For **'Iftaar'** at proper time, it is preferable to start with a piece of date fruit, or plain water.

OBJECTIONABLE PRACTICES CONCERNING FASTING

1. Indulgence in loose talk, uncalled for and vulgar remarks.
2. Using slanderous or abusive language.
3. Backbiting, acts of violence and show of temper. Should a person who is fasting be provoked, he must in return simply reply in a gentle manner that he was **Fasting.**
4. Chewing gum or something of the kind, whether it goes down the throat or not, will render **Fasting** null and void.
5. Tasting of edible things: There is an exemption in favour of a housewife whose husband gets offended if the food is not to his taste, in such circumstances the food can be tasted with the tip of the tongue and then spitted out.
6. Swallowing the saliva as may collect in the mouth
7. Willfully delaying the compulsory ritual bath.
8. Delaying **'Iftaar'** deliberately or unnecessarily.
9. Using tooth paste, tooth powder, or a piece of charcoal for cleaning of the teeth.

CIRCUMSTANCES WHICH NULLIFY FASTING

Detailed below are two sets of circumstances which nullify **Fasting** :-

1. The circumstances in which only a **Qaza Fast** (that is a **Fast** in lieu of the one lost or abrogated) is called for --
   a) on being made to swallow something forcibly.
   b) on a drop of water getting down the throat unwillingly at the time of rinsing the mouth.
   c) on swallowing deliberately the contents of expulsion instead of vomiting them out.
   d) on vomiting a mouthful willfully
   e) on swallowing something edible or inedible deliberately for example, a piece of stone, clay, paper, seed etc.
   f) on swallowing something sticking to one's teeth after removing it from the mouth. If some thing smaller than a gram and sticking to one's teeth is swallowed without taking it out of the mouth it does not nullify the Fast.
   g) on pouring something into the ear.
   h) on taking pinch of snuff.
   i) on getting down the throat the blood from bleeding gums and saliva, provided the blood is more than the saliva, and
   j) on eating by mistake and then continuing the mistake thinking that the **Fast** has lapsed.

2. The circumstances in which both a **Qaza** (compensatory) **Fast** and **'Kaffarah'** (already defined under 'Niyyat'), become due are: eating, drinking, smoking, in a willful and deliberate manner, or making love while **Fasting.**

Fasting during **Ramazaan** which has been specifically ordained by Allah, has the Dinvine promise of great reward and returns. One is forgiven for his minor sins, which is indeed a great reward from Allah for His servants. The gates of Divine mercy and blessings remain wide open throughout the month of **Ramazaan.** A believer has thus an opportunity to avail himself of the mercy of Allah in getting his sins and wrongs remitted by Him. During the hours

of **Fasting** one is constantly on his guard against sinful speech and other sinful practices and is thus enabled to abstain from evil. This in itself is a great blessing.

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has said: "And by Allah in Whose hands is my life, the odour of the mouth of a person who is **Fasting** is better than that of musk".

Allah revealed it to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* in so many words, according to a **Hadees-i-Qudsi** that:

"Fasting is for Me and I will Myself grant its reward."

TARAWEEH PRAYERS

Taraweeh are the Special Prayers **(Salaat)** offered in between the **'Isha Prayers** and the **Witr** (three rak'ats of prayers offered at the end of **'Isha Prayers**). They are **Sunnat-i-Muakkadah** (an obligatory practice of the Holy Prophet -- *Sallallahu 'alaihi wa sallam)*. They are to be offered throughout the month of **Ramazaan**, starting from the evening when the **Ramazaan** moon is sighted. They consist of **twenty rak'ats, offered in twos with a** short respite after every **two sets of twos.** It is commendable to recite, during the short break after every four rak'ats, **Du'a-ai-Tasbeeh,** the supplication consisting of the praises of Allah. Its transliteration together with the translation is given below:

سُبْحَانَ ذِی الْمُلْكِ وَالْمَلَكُوْتِ ط سُبْحَانَ ذِی الْعِزَّةِ وَالْعَظَمَةِ وَالْهَیْبَةِ وَالْقُدْرَةِ وَالْكِبْرِیَآءِ وَالْجَبَرُوْتِ ط
سُبْحَانَ الْمَلِكِ الْحَیِّ الَّذِیْ لَا یَنَامُ وَلَا یَمُوْتُ ط سُبُّوْحٌ قُدُّوْسٌ رَبُّنَا وَرَبُّ الْمَلٰٓئِكَةِ وَالرُّوْحِ ط اَللّٰهُمَّ اَجِرْنَا
مِنَ النَّارِ یَا مُجِیْرُ یَا مُجِیْرُ یَا مُجِیْرُ ط

Transliteration:

Subḥaana zil mulki wal malakoot, Subḥaana zil 'izzati wal 'aẓmati wal haibati wal qudrati wal-kibriyāāi wal jabaroot. Subḥaanal malakil ḥaiyyil lazee laa yanaa-mu wa laa yamoot. Subbooḥun Quddoosun Rabbunaa wa rabbul malāāikati war-rooḥ. Alla-humma ajirnaa mi-nan-naari yaa mujeeru, yaa mujeeru yaa mujeer.

Translation:

"Hallowed be the Lord, to Him belong the Kingdom and Sovereignty. Hallowed be He; His is the power and greatness, His is the awe inspiring dignity and omnipotence and His is the glory supreme and power irresistible. Hallowed be He, the ever living Lord, Whom sleep and death overtake not. Hallowed and sanctified is He, the Creator and Nourisher of us all, of the angels and the spirit (that is, Archangel Gabriel). O Allah, save us from the fire of Hell. O Protector! O Protector! O Protector!"

Recitation of the Whole of the Quraan Majeed is to be completed during the **Taraweeh Prayers offered** for twenty nine or thirty nights, depending on the appearance of the **Shawwaal Moon. Shawwaal** is the lunar month following **Ramazaan.**

Every evening a portion of the Quraan Majeed is to be recited consecutively and in a manner that on or before the 29th night of Ramazaan the recitation of the whole Quraan Majeed is completed. If recitation be completed earlier, it may be started again with due regard to the convenience of the congregation. In no case should recitation be prolonged to become tiresome for congregation as such a practice is deprecated. The **Imaam** should realise that those standing behind him may include the young as well as the old and the weak. He should, therefore, recite only as much in each rak'at as may be convenient for the congregation.

A **Haafiz** (One who has Memorised the Whole of the Quraan Majeed) should be asked to lead **Taraweeh Prayers.** There may at least be one more **Haafiz** in the congregation who could attentively follow and listen to the recitation. If the Imaam were to commit a mistake or omit a verse, the other **Haafiz** should correct him. But where a Haafiz is not present, **Taraweeh Prayers** may be led by an **Imaam,** who should recite shorter **chapter** from

the concluding (30th) Part of the Quraan Majeed. It makes it easy, in such a case, to **start recitation from Soo-rah Feel** (No.105) -- **"Alam-tara-kaifa"** down to the remaining nine **Soo-rahs in the first ten rak'ats and** going *over again the same Soo-rahs in the remaining ten rak'ats.* It is, however, not absolutely necessary to follow this practice or procedure. **Taraweeh Prayers** can be offered by reciting **Soo-rahs and Verses from anywhere** in the **Quraan Majeed. Taraweeh Prayers,** being **Sunnat-i-Muakkadah,** are essential and one who does not offer them commits a sin.

An **Imaam** for **Taraweeh Prayers** should not make a demand for or expect any remuneration. It is not commendable to pay, or for him to receive any remuneration for conducting **Taraweeh Prayers.** It would be far more preferable to arrange for an **Imaam** who would conduct **Taraweeh Prayers** with recitation of shorter chapters from out of the 30th Part of the Quraan Majeed, which most of the Muslims know by heart, than to make an arrangement on payment

A Haafiz, who is a minor, according to the rules of **Shari'at** (Islamic Law) is not fit to lead **Taraweeh Prayers.** The **Imaam** must, be an adult Muslim. If one is late in reaching the mosque and finds that **Taraweeh Prayers** have already commenced, he should first offer his **'farz' rak'ats of 'Isha Prayer.** It will be wrong for him to join the **Taraweeh Prayers.** He should also offer the **'Witr'** Prayer, with the congregation and then offer the **remaining rak'ats of Taraweeh.** The belief that one who has not offered his **'farz' rak'ats of 'Isha Prayers** with the congregation should not offer **'witr'** in congregation, is not correct.

The **Taraweeh Prayers** come to an end with the appearance of **Shawwaal Moon.**

THE VIRTUES OF SEHRI

Ibn 'Umar *(Razi Allahu 'anhu)* relates Rasoolullah *(Sallallahu 'alaihi wa sallam)* said "Verily Allah and His Malaa'ikah (angels) send Mercy upon those who eat sehri (suhoor)."

COMMENTARY :

How great is Allah's favour upon us that even the partaking of food in the morning before dawn earns so great a reward. There are so many **Ahaadith** (sayings) in which the virtues of **Sehri** are expounded and rewards mentioned Allaama 'Ainy *(Rahmatullah 'alaih)* the Commentator on Bukhari -- gathered so many of these as filled seventeen pages of his book. All 'ulema are agreed on its being mustahab But many are deprived of this great reward because of laziness. Some when they finish **Taraweeh,** eat something (what is supposed to be **Sehri**) and get into bed. What great blessings do they lose! **Sehri** actually means partaking of food shortly before Fajr (dawn) Some authorities say that the time for **Sehri** commences after half of the night has passed. (Mirquat). The author of **Kash-shaaf** (Zamakhshari) divided the night into six portions stating that the last of them was the time of **Sehri.** So that when the night (from sunset till dawn) extends over twelve hours, the last two hours would be the right time for **Sehri.** Then it must also be remembered that to eat at the last possible time is better and greater in reward than eating earlier, on condition that there is no doubt as to the right time of **Sehri.**

Rasoolullah *(Sallallahu 'alaihi wa sallam)* said : "The difference between our **Fasting** and that of the **Ahl-ul-Kitaab** (the Jews and the Christians) lies in partaking of food at **Sehri** time. He said --

"Eat **Sehri** because in it lies great blessing."

"In three things there are great blessings: In Jamaa'at (company), in eating sareed and in **Sehri."** In this Hadith the use of the word Jamaa'at is general, whereupon we deduce, salaat with jamaa'at and all those righteous deeds done together. Allah's help comes to them who are in a company. Sareed is a delicious type of food, in which dry baked bread is mixed with gravy containing meat. The third thing mentioned in the Hadith is **Sehri.** When Rasoolullah *(Sallallahu 'alaihi wa sallam)* used to invite any of the companions to eat **Sehri** with him, he used to say : "Come and partake of the blessed food with me " One Hadith says . "Eat sehri and strengthen your fast. And sleep in the afternoon (siesta) so as to make it easy to wake up in the latter portion of the night (for **'ibaadah**)." Adbullah bin

Haarith reports that one of the **sahaaba** (companions -- *Razi Allahu 'anhum*) said :

"I once visited Rasoolullah *(Sallallahu 'alaihi wa sallam)* at such a time while he was busy in partaking **Sehri.** Rasoolullah *(Sallallahu 'alaihi wa sallam)* then said : "This is a thing full of blessings which Allah has granted you. Never leave it."

Rasoolullah *(Sallallahu 'alaihi wa sallam)* in urging upon taking **Sehri,** said : "Even though there be no food, even then one date should be eaten or a drink of water taken " Thus, when there definitely lies great blessings and reward in **Sehri,** Muslims should endeavor to benefit themselves thereby as much as possible However, in all things moderation is important, going beyond the bounds of moderation is harmful. Neither should so little be eaten that one feels week throughout the period of **Fasting,** nor so much as may cause discomfort Many a time we have been warned against filling the stomach too much.

In his commentary on Saheeh Bukhari, Ibn Hajar has mentioned various reasons for the blessedness of **Sehri.**

a) Because it enables us to follow the sunnah.
b) Through **Sehri** we keep aloof from the ways of the Ahlul-Kitab, which we are at all times called upon to do.
c) **Sehri** provides strength and sincerity for 'ibaadah.
d) **Sehri** helps in elimination of bad temper which normally comes as a result of **Fasting.**
e) **Sehri** is the time when duaa' is granted
f) At **Sehri** time one gets the opportunity to remember Allah, make zikr and lift up his heart and hands to Him in duaa'.

These are a few of the major reasons. There are others as well.

IFTAAR : Sahl Bin Sa'd *(Rahmatullah 'alaih)* reported that Rasoolullah *(Sallallahu 'alaihi wa sallam)* said :

"The people will remain prosperous as long as they hasten with **Iftaar** (break the fast immediately after the time for **Iftaar** enters)."

It is Sunnah to make **Iftaar** (to break one's fast) immediately after sunset One should not delay Iftaar until the stars begin to appear as is the common practice of the Ahle Kitaab

May Allah, the most Merciful, give us the strength to fulfil these duties with sincerity and perfection. **Aameen!**

BAN ON INDECENCY

The indecent Advertisements Prohibition Act 1963, prohibits taking part in the transmission of an advertisement, which amounts to an incentive to sensuality and excitement of impure thoughts in the mind, and has the tendency to deprave and corrupt those whose minds are open to such immoral influence, and which is deemed to be detrimental to public morals, and calculated to produce pernicious effect, in depraving and debauching the mind of persons.

THE NEED OF THE HOUR

THE MOST IMPORTANT NEED OF THE DAY **is to help the Muslim acquire confidence in himself and in his past so that he is able to face the future with hope, courage and high resolve. His faith in the religion he professes, but whose genius he does not always understand, has to be revived and vitalised. His bonds with Islam are mainly those of heritage. He is a Muslim because he is born to Islam. He has rarely made any serious attempt to acquire a real understanding of his religion.**

The teaching of Islam is essentially a teaching for leadership and world welfare. One of its most important characteristics is that it teaches its followers how to acquire self-confidence without any taint of conceit and agotism; breathes into him the fervour of faith and conviction, free of all self-deception, and, by weaning him from all dependence on others, instills in him complete trust in Allah with a faith that never falters or grows weak. This faith requires a Muslim to shoulder responsibility of humanity at large and enjoins on him the trusteeship of the entire human race. It is the bounden duty of the Muslims to guide to the right path those who have gone astray, and lead men, with the help of the light and guidance given to them by Allah, from darkness to light. -- (Syed Qutb).

BASIC VIRTUES OF A MUSLIM

Every human being is born with some innate reflected divine virtues. Islam advocates that man should attain perfection of these virtues as the Holy Prophet *(Sallallahu 'alaihi wa sallam)* urged: **"Make yourself qualified with the attributes of Allah."** Perfection of such related divine attributes in a man will make a perfect man. When this perfection is attained by a regular process of training and exercise, that will be the stage of a **"two-way pleasure"** as the Holy Quraan promises for the **"best creatures"** of the Almighty Allah.

رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ط

"... . Allah is well pleased with them and they are well pleased with Him, . " (98 8)

The Holy Quraan and the sayings of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* mention a number of virtues essentially needed in the conduct of Muslims. In the opening verses of Al-Quraan, the Almighty Allah requires them to be those who preserve themselves from evil and follow the straight path:

الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۝ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝

"Who believe without seeing, and establish the Salaat (formal prayers) and out of what We provided them, they expend, and those who believe in that which has been sent down (revealed) to you, and which has been sent down before you, and firmly believe in the Hereafter" (2 3-4)

In these verses, **Taqwa** (guarding against the evil) has been described as the first virtue of a Muslim. **Taqwa** means and implies piety or righteous conduct which is explained by the Holy Book as —

الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ السَّبِيْلِ ۙ وَالسَّآئِلِيْنَ وَفِي الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚ وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَالصّٰبِرِيْنَ فِي الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ۗ اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ۗ وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ۝

" (real) Virtue belongs to him who believes in Allah, and the Last Day, and the Angels and the Books and the Prophets, and gives his wealth (seeking pleasure) in spite of his love for it, to the kindred and the orphans, and the needy and the way-farers, and those who ask, and for freeing those in bondage, and establishes Salaat (prayer) and pays Zakaat (mandatory charity), and (virtue belongs) to those who observe their solemn commitments when they make one, and (specially) those who persevere in hardship and adversity and in battle " (2 177)

The Holy Quraan regards **Tawakkul** (trust in Allah) also as a virtue of Muslims.

.... الَّذِيْنَ ... عَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝

".. . Those who put their (all) trust in their Lord." (8 2)

'Tawakkul' means that the Almighty Allah shall be trusted for all of our affairs as the Holy Prophet *(Sallallahu 'alaihi wa sallam)* stressed, **"When you seek help, seek help from Allah."**

Then, **purity of body, thoughts and actions is an important attribute** of a **'True Muslim'**. The Holy Quraan maintains,

وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ۝

"..... and Allah loves the purified ones." (9 108)

Internal struggle to purify one-self has been called by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* as the greatest fight. Maulana Fazlul Karim (in his exposition of "Mishkat-ul-Masaabih") suggests four methods of achieving complete purity, i.e.

a) external purity of body, dress and place of abode,
b) avoiding bad attributes like backbiting, falsehood, doing harm to people, eating unlawful food, in short, all the evils that arise out of external organs of the body,
c) removal of evil thoughts from mind, such as ostentation, greed, jealousy, pride, anger, hypocrisy, envy, lust, malice, avarice, covetedness, rancour, concupiscence, boast, etc., and
d) keeping the mind always free from thoughts besides Allah. Purity begets simplicity.

The Prophet *(Sallallahu 'alaihi wa sallam)* said :

"The believer is simple, beneficent, and the sinner is cunning, cowardly". However, simplicity does not mean gullibility.

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* also observed :

"The believer does not get stung twice from the same hole....." (Al-Hadis)

Being truthful and sincere are two interrelated attributes of a consummate Muslim.

In the Holy Quraan, the Almighty Allah ordains:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

"O you who believe! Have fear of Allah and be with the truthful." (9:119)

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* also warned .

"Woe to him who holds talk and talks falsehood to make people laugh thereby, Woe to him "

Truth coupled with sincerity breathes in six things -- words, motives, intentions, determination, obedience, and actions and religious duties. Whoever has got these virtues combined in himself is truthful and sincere According to a Tradition of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, "The believers may have defects, the whole of them, except breach of trust and falsehood "

In His Holy Book, the Almighty Allah affirms·

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

" ... Surely Allah loves the equitable " (49·9)

Hence, **Justice** becomes a trait of Muslims. In administering justice, there shall not be discrimination between strangers and the relatives, Muslims and non-Muslims and the high and the low

In Islam, there is no concept like "The king can do no wrong." Here, the king is as much subject to law as a commoner Justice demands a fair and equitable demeanour in the discharge of duties towards Allah and duties towards fellow-beings.

Patience or forbearance is yet another virtue of a Muslim. Those who are blessed with this attribute, has been termed in the Holy Book as:

ذُو حَظٍّ عَظِيمٍ

" . those of great good fortune." (41:35)

The Holy Quraan and the Traditions of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* are replete with instructions for patience and great rewards have been promised for the same The Holy Quraan pronounces :

وَبَشِّرِ الصَّابِرِينَ

" and give glad tidings to those who have patience " (2.155)

The Messenger of Allah *(Sallallahu 'alaihi wa sallam)* said, "Patience is half of the faith" and that "there is abundant good in it " Patience is linked with gratefulness In the Holy Quraan, the Almighty Allah assures —

لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ

" . . If you give thanks I will give you more,... " (14 7)

Gratefulness and patience are eloquently covered in a Tradition "If prosperity attends him (a Muslim), he is thankful (to Allah) and that is good for him; and if adversity befalls him, he is patient and it is good for him."

In the Holy Quraan **Almighty Allah** announces:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا

"That abode of the Hereafter — We shall grant it to those who seek in the earth neither exaltation nor mischief...." (28:83)

Modesty :

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* advised the believers "Be modest to Allah with due modesty " Hence **modesty** is the best virtue for the conduct of a Muslim's life in the troublous journey to his eternal goal. The more a man lowers himself by way of modesty, the higher he rises in the estimation of the Creator and the created

Knowledge :

Continuous pursuit of knowledge is another basic attribute of a Muslim. The Holy Quraan teaches us to pray

رَبِّ زِدْنِي عِلْمًا

" O my Lord, increase me in knowledge " (20.114)

Knowledge refurbishes wisdom which has been treated as an "abundant boon" in the Holy Quraan (2·269) The Holy Prophet *(Sallallahu 'alaihi wa sallam)* underlined, "Whoso goes out in search of knowledge, he is in the path of Allah till he returns."

Kindness is an attribute of the Almighty Allah which we are required to cultivate The Holy

(Continued on Page 136)

Al-Sunnah

QUESTIONS & ANSWERS

These Questions and Answers are being published from the well-known Book "Talim-ul-Islam" by Hazrat Maulana Mufti Kifayatullah (Rahmatullah 'alaihi).

FUNERAL PRAYERS :

Q. Is funeral prayer **Farz** or **Wajib** or **Sunnat** ?

A. It is **Farz-e-Kifaya** i.e. if one or two offer it others are absolved of the duty of its performance,. If none offered it, all would be sinners.

Q. What are the conditions for the funeral prayers ?

A. 1) The deceased should be Muslim
2) He should be clean
3) The clothes of the deceased should also be clean.
4) The **satar** should be covered
5) The dead body should be before the persons offering the funeral prayers.

Q. What is the full procedure for offering of the funeral prayer ?

A. People should stand in a row. If the assembly is big then it is proper to stand in three or five or seven rows. When the people have properly stood up, the **intention** should be made thus "I offer prayer in the followers of this **Imaam** in the name of Allah for the deceased". Then the **Imaam** loudly and the followers quietly recite the **Takbeer** and after lifting the hands up to ears fold them on the navel. The **Imaam** and the followers should recite **Sana** quietly and if they add **Wa jalla Sanaoka** in the end, it is better Then the Imaam, loudly, but the followers quietly, without lifting the hands, recite the **second Takbeer** and all should recite quietly the **Durood** which is recited in the usual prayers and again recite the **Takbeer thrid time** and if the deceased is adult then the followers and the **Imaam** should recite quietly the following Arabic **Duaas:**

"Alla-hummaghfir Li-ḥayinaa Wa Mayyatina Wa Shahidinaa Wa Ghaibinaa Wa Sagheerinaa Wa Kabeerinaa Wa Zakarinaa Wa Unṣaanaa. Allahumma Man Ahyaitahoo Minna Fa aḥyihee 'Alal Islaam. Wa-man Tawaffai-tahoo Minnaa Fatawaffahoo 'Alal Eemaan."

If the deceased is minor boy then the following Dua be recited ***"Allahummaj'alhu-Lanaa Faraṭan. Waj'alhu-Lanaa Ajran. Wa Zukhrun Waj'alhu-Lanaa Shafi'awn Wa Mushaff'aa."***

If the funeral is of a minor girl the same Dua be repeated with slight alteration that instead of ***Aj'alhu Aj'alhaa*** and ***Shafi'atawn Wa Mushaff'atan*** instead of ***Shaafi'awn wa Mushaff'aan.*** This is only change of words but the meaning is the same.

Then the **Imaam** loudly but the followers quietly say the **fourth Takbeer** and then the **Imaam** loudly and the followers silently conclude the prayer with the turning of their face first towards the right and then towards the left; reciting ***Assalaamu 'alaikum wa raḥmatullah.***

Q. What acts are done after the funeral prayer ?

A. Immediately after the Prayer the bier should be carried to the graveyard and the **Kalimah** should be recited on the way silently. Loud recitation is prohibited. The processionists should remember of the first destination of the dead viz., the grave, the questioning on the Day of Resurrection and the temporariness of worldly life They should pray silently for the soul of the dead and on reaching the graveyard bury the dead

SALAAT

SALAAT is the Pillar of Faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. With the Dynamic Spirit generated by it, we can triumph over all difficulties and blaze a new trail

Al-Sunnah

THE FAREWELL SERMON

A great deal is being said and done these days about Human Rights. The countries that are comparatively newcomers among free countries of the world as well as the United Nations remain seized of the matter in the light of their respective peculiar conditions.

ON THE OCCASION OF HAJJ :

We may refresh our memories and also remind those who are in search of Human Rights that about 1409 years back, in the wake of his last Pilgrimage to Makkah, in the year 10 A H., Holy Prophet *(Sallallahu 'alaihi wa sallam)* delivered his Farewell Sermon that deals with the ideal Fundamental Rights of human beings.

It is the noblest Charter that the Humanity at large could ever have expected to receive Those who are today in search of defining and laying down Human Rights had better draw guidance from the Farewell Sermon delivered by the Holy Prophet of Islam *(Sallallahu 'alaihi wa sallam)* on the occasion of his Last Pilgrimage. In fact, Quraan Majeed and Sunnah as a whole, are a complete all-time code of life, spiritual as well as material

It is, so to say, the first ever universal and comprehensive Declaration of Human Rights We recapitulate here a few salient features of the Farewell Sermon

SANCTITY OF LIFE :

Firstly, it provides for the sanctity of life, property, and honour. Said he: "Your blood, your property and your honour are sacred till the Day of Resurrection." This is the very source of human civilization.

RULE OF UNITY :

Secondly, he laid down the rule of unity of human beings. He said: "You all have one (God) Allah, and one father Adam, and Adam was made of clay. There is no preference for the Arab over a non-Arab, or for a non-Arab over the Arabs, or for the reds over the blacks, or the blacks over the reds but that based on piety In the sight of Allah, the nobler is he who fears Him more "

POSITION OF WOMEN :

Thirdly, he protected the position of women, saying "Fear Allah where women are concerned for you have taken them as wife on the surety of Allah and have made their person lawful unto yourselves by words of Allah You have rights to claim of them, and they have rights to claim of you " It means that the two are complementary and interdependent, not subservient, to each other. Not the sex, but the degree of piety alone can be the criterion of any preference.

EQUALITY OF MAN :

Fourthly, in the context of equality of man, he also dealt with the status of slaves thus · "Feed them with what you eat yourselves, and let them wear what you wear yourselves." He also established the fraternity of the Ummah, saying "Each Muslims is a brother to another Muslim. Muslims are form one brotherhood." The doors of this brotherhood are open for ever for anyone who cares to enter the fold of Islam.

SOCIO-ECONOMIC CONDITIONS :

Fifthly, he also dealt with major socio-economic issues faced by men. He proclaimed : "All claims for blood dating from the Days of Ignorance are hereby declared null and void." And that: "All interests due in the Days of Ignorance are hereby annulled." Furthermore that: "Allah has decreed for every beneficiary his due A will in favour of heirs is (therefore) no longer lawful. The child belongs to one on whose bed he is born. Accursed is the son who claim descent from a person other than his father." He added · "It is not lawful for a wife to give away anything out of her husband's property without his permission Debts ought to be cleared, borrowed things given back, gift reciprocated, and the man who stands security is to be responsible to make good the loss to the party assured "

In short, the Sermon is the sheet-anchor of humanity and an all time code of human values. It provides in simple, unambiguous, and forthright manner for the sanctity of life, property, and honour. It acclaims the basic equality of human beings. It gives men and women their rightful status in society. It protects the interests of slaves, stipulates unity of the Ummah. It discards vendetta. It does away with usury. It regulates the line of decent and inheritance. It provides for social dealings with a sense of integrity.

(Continued from Page 135)

BASIC VIRTUES OF A MUSLIM

Quraan tells us :

وَإِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِيْنَ

"... And Allah is indeed with the righteous." (29·69)

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* said, "Allah is kind; He loves kindness." Muslim is also supposed to be constantly and continually engaged in striving in the way of Allah (Jihad). His struggle may be for any just cause and defence for Islam. It may be by words or by deeds The Holy Quraan enjoins

وَجَاهِدُوْا فِي اللّٰهِ حَقَّ جِهَادِهٖ

"And strive for Allah with the endeavour that is His due " (22 78)

Jihad :

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* emphasized, "Jihad is the best action of a Muslim '

In their collective lives, Muslims of the world form a compact brotherhood and cordial fraternity The Holy Quraan states :

إِنَّمَا الْمُؤْمِنُوْنَ إِخْوَةٌ

"Surely, the believers are brothers. " (49·10)

Zaid bin Thabit reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* as saying: "Three things there are in which the heart of a Muslim does not play treachery To work sincerely for Allah, to admonish the Muslims, and to keep attached to their united body "

A Muslim lives in peace and tranquility with his fellowbeings as the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* said :

"A Muslim is he from whose tongue and hands other Muslims are safe.. ."

In view of what is stated above, a Muslim, by definition, is one, who is completely subservient to Almighty Allah, in his Beliefs (with heart-felt feelings of Eemaan), in actual words and deeds being performed with the attestation of the truth of hearts and its proclamation by tongue.

We expect our Esteemed Readers to go into details of all the Quraanic verses and Ahadees as explained in the foregoing to find way of adopting the right way of virtuous life in total submission of Almighty Allah while living in this world and thereafter earning all its benefits in the life of Hereafter as promised by Almighty Allah **Aameen!**

CORRIGENDUM

On pages 101, 102, 105, 106 and 110 in the issue of Yaqeen dated November 07, 1998 please amend to read as under :

On Page 101, in line 16 for
neigther Read **neither.**

On Page 102, in line 18 for .
unitl Read **until.**

On Page 105, in line 21 for
bilogical Read **biological.**

On Page 106, in line 11 for ·
chnages Read **changes** (2nd column).

On Page 110, in line 19 for .
sacrrificed Read **sacrificed** (1st column).

NEWS AND VIEWS

NEW BOOK OF TAFSEER

MADINAH : The Madinah-based King Fahd Quraan Printing Complex has produced an important book called "Quraan interpretation made Simple".

Dr. Abdullah Al-Turki, the Saudi Minister of Islamic Affairs, Call and Guidance stated that this new interpretation (Tafsir) is meant to be used as reference for all future translations.

This interpretation relies on the established principles of Tafsir, and methods as written by earlier competent writers. The complex meanings of verses have been avoided for the sake of clarity.

In his introduction to the new book the minister explained that the reason for writing this book was to meet a widespread demand for a more accurate translation, which was not available previously

The minister added that he called on a number of Muslim scholars who specialize in Tafsir Science to contribute to this simplified version -- IINA.

(Courtesy D'awah Highlights)

RAMAZAAN-UL-MUBARAK

Let us prepare ourselves in right earnest for Ramazaan-ul-Mubarak which comes off in December 1998 and January 1999.

الـكبيرة .

فالمسلمون الاول مع رسول الله (ﷺ) صاموا فى رمضان . وخاضوا معارك حربية . وانتصروا فيها لانهم قبل ذلك انتصروا على انفسهم ، وان الله سبحانه لايغير ما بقوم حتى يغيروا ما بانفسهم .

لقد جعلهم الصوم ملائكة يمشون على الارض فى ثياب بشر . فخلقهم نابع من منهج السماء . لذلك استظلوا برحمات الله ودانت لهم الدنيا وحكموا العـالم بالعدل وطبقوا الحق والمساواة .

شهر رمضان شرفه الله بنزول القرآن :

واذا كنا نتحدث عن الصوم . فلنذكر ان شهر رمضان هو الشهر الذى شرفه الله بنزول القرآن فيه فاستضاءت لياليه بآياته واشرقت الارض بانواره . واهتدت النفوس بضيائه . وحوله التقت القلوب وتآلفت النفوس . والتحمت الصفوف . وصار المسلمون بذلك كالجسد الواحد اذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى . بذلوا المعروف . وانصفوا المظلوم . واعطوا المحروم واطعموا الجائع وكسوا العارى . وآووا الغريب ، وقدموا الدواء للمريض . وكانوا عونا على كل حيـر .

لذلك قال الله فى حقهم « ويؤثرون على انفسهم ولوكان بهم خصاصة » .

فاذا كان شهر رمضان هو شهر القرآن . فعلى المسلمين ان يحيوا لياليه بقراءة القرآن والتدبر فى معانيه . والتمسك باخلاقه . . فيكظم الفرد غيظه . ويتحكم فى عواطفه . ويصبر على اذى الغير حسبما اشار اليه النبى (ﷺ) : « اذا كان صوم يوم احدكم فلا يرفث ولا يصخب ولا يجهل . وان سابه احد اوشاتمه فليقل انى صائم مرتين اوثلاثا » .

ان المسلمين اليوم يصومون نهارهم وهم نيام . ويقضون ليالى رمضان فى صحب ولهو بين الاستماع الى اغان هابطة والنظر الى تمثيليات تافهة تضحك النفوس اللاهية التى غفلت عن اليوم الآخر . وظنت ان الدنيا لها دائمة . وان الموت عنهم غافل . . وكانهم لم يسمعوا قول رسول الله (ﷺ) « لوتعلمون ما اعلم لضحكتم قليلا . ولبكيتم كثيرا » .

لذلك لم يحقق الصوم لهم نجاحا . فا وطانهم ممزقة واسرهم مشردة . واصبحوا الآن فى انتظار عطف البلاد التى لاتدين بدين الله . . رغم ان بلادهم بلاد خير . وعددهم لا يحصى ومع ذلك هم من العالم الثالث الذى يستحق نظرة عطف واحسان .

اليس ذلك من سخرية الزمن ؟؟ امة هى خير امة وقانونها من السماء الذى استقامت به الارض ردحا من الزمن . يوم ان كانت صائمة عن الدنايا . بعيدة عن فحش القول . وسوء الفعل .

واليوم مع كثرتهم ومع وجود قانون السماء بينهم .. فهم فى حاجة الى مدرسة الصوم تذكرهم بماضى الآباء ومجد الاجداد وعليهم ان يتعلموا منها الدروس فى قوة العزيمة وصحوة الضمير على ان يقترن بذلك قراءة القرآن وضبط النفس . ومراقبة الله الواحد الديان . . لان الصوم مدرسة من تعلم فيها واستفاد . فانه يفرح بصومه عند فطره . وعند لقاء ربه .

ومع دعائنا الى الله ان يجعل شهر رمضان شهر خير ونصر للمسلمين فاننا كذلك ندعو الله ان يوحد صفوفنا وان يجمع على الخير قلوبنا . وان يهدينا جميعا سواء السبيل .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا   عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ   لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

لحظة قرب وانس من الله حيث جاء فى الحديث « ينزل ربنا الى السماء الدنيا فى الثلث الاخير من الليل و ينادى هل من تائب فاتوب عليه . هل من داع فاستجيب له . هل من مستغفر فاغفر له . هل من سائل فاعطيه » . من هنا خصص الله للصوم اجرا معينا لم يعطه الله على عبادة من العبادات . فقال فى الحديث « كل عمل ابن آدم له الا الصوم فانه لى وانا اجزى به » .

ولما كان الصبر نصف الايمان والصيام نصف الصبر . فقد اخبرنا ربنا عن جزاء الصابرين بقوله سبحانه « انما يوفى الصابرون اجرهم بغير حساب »

انعم بهذه الفريضة التى تحيى القلب، وتنير النفس ، وتضيئ للمسلم جوانب حياته . فيحيا فى سعادة وبهجة وسرور . « اومن كان ميتا فاحييناه وجعلنا له نورا يمشى به فى الناس كمن مثله فى الظلمات ليس بخارج منها » .

ان الصائم يحيا فى نعيم لانه يعيش موصول القلب بالله ، فان الصوم ايقظ منه الضمير وجعله يراقب ربه اكثر مما يراقب غيره . لذلك نجده لا يغش ولا يخون . ولا يخادع ولا يماطل . لانه يعلم ان الرقيب عليه هو الله الذى لايخفى عليه شئ فى الارض ولا فى السماء « ولايعزب عنه مثقال ذرة » « يابنى انه ان تك مثقال حبة من خردل فتكن فى صخرة او فى السموات او فى الارض يات بها الله ان الله لطيف خبير » .

لذلك جعل الرسول (ﷺ) الصيام . وقاية للنفس وتنقية للوجدان وترقيقا للمشاعر . وتهدئة للغرائز وتنظيفا للضمائر من حواجس الهوى وشرور الفتن . فقال فى الحديث : « يا معشر الشباب من استطاع منكم الباءة : فليتروح فانه اغض للبصر واحصن للفرج . ومن لم يستطع فعليه بالصوم فانه له وجاء » .

ما اعده الله للصائمين :

ولما كان الصوم بهذه المنزلة ، وفيه ما فيه من الخير عظيم : حدد الرسول (ﷺ) مكانة الملتزمين به يوم القيامة . وبين ان لهم بابا فى الجنة لا يدخل منه غيرهم فقال فى الحديث : « ان فى الجنة بابا يقال له الريان لا يدخل منه الا الصائمون . فاذا دخلوا اغلق دونهم فلا يدخل منه احد غيرهم » .

اذا كان هذا اجر الصوم ومنزلة فى الآخرة . فانه فى الحياة الدنيا وقاية لكثير من الامراض : فالمعدة بيت الداء : وما ملا ابن آدم وعاء شرا من بطنه . . لذلك نرى الرسول (ﷺ) فى نصيحته بقوله : « بحسب ابن آدم لقيمات يقمن بها صلبه » . . والقرآن الكريم وهو مصدر التشريع الاول يرشدنا الى هذا المسلك العظيم فيقول « وكلوا واشربوا ولاتسرفوا » .

ان كثيرا من الاطباء ينصحون مرضاهم بالامتناع عن تناول الطعام والشراب مدة طويلة قد تزيد على عشر ساعات . ويلتزم الشخص بذلك طلبا للصحة التى هى تاج على رؤوس الاصحاء . فلو انهم اضافوا الى ذلك نية الصوم . واتخذوا ذلك وسيلة للتقرب من الله وابتغاء فضله لكان لهم اجر عظيم . علاوة على ما يحققه الصوم من صحة ابدانهم . فالانسان بذلك يجمع بين خير الدنيا وفلاح الآخرة .

ان « غاندى » عند ما قاد ثورة تحريربلاده من نير الاستعمار الرابض على ارض وطنه : اتخذ من الصوم وسيلة لهز الضمير العالمى ونجح فى تحقيق هدفه الذى سعى اليه . . لان الطعام فى بلده كان يستورد من ارض الاستعمار .

وصومه الذى شرعه من تلقاء نفسه هو امتناع عن ترويج بضاعة اعداء بلاده وحتى لا يكون ثمن الرصاص الذى يوجه الى ابناء وطنه من جيوبهم فكان صومه لتحقيق غاية هى تحرير بلاده وان كان يخالف ما شرعه الله للمسلمين فقد استطاع بذلك ان يحقق هدفه ويصل الى غايته حيث وقف المجتمع الانسانى معه يؤيده فيما يهدف اليه .

ونحن كمسلمين شرع الله لنا الصوم . وبين الغاية من شرعه وان صوم المسلمين يحقق لهم سعادة الدنيا وفلاح الآخرة ولو ان المسلمين صاموا كما شرع الله لهم لتحققت لهم الغاية التى ارادها الله من هـذه الفريضـة

قال ابن ابى حاتم وروى عن ابن عباس وابى العاليه وعبد الرحمن بن ابى ليلى ومجاهد وسعيد بن جبير و مقاتل ابن حيان والربيع بن انس وعطاء الخراسانى نحو ذلك : وقال عطاء الخراسانى عن ابن عباس (كما كتب على الذين من قبلكم) يعنى بذلك اهل الكتاب وروى عن الشعبى والسدى وعطاء الخراسانى مثله ثم بين حكم الصيام على ما كان عليه الامر فى ابتداء الاسلام فقال (فمن كان منكم مريضا او على سفر فعدة من ايام أخر) اى المريض والمسافر لا يصومان فى حال المرض والسفر لما فى ذلك من المشقة عليهما بل يفطران ويقضيان بعدد ذلك من ايام أخر وأما الصحيح المقيم الذى يطيق الصيام فقد كان مخيرا بين الصيام وبين الاطعام ان شاء صام وان شاء افطر واطعم عن كل يوم مسكينا فان اطعم اكثر من مسكين عن كل يوم فهو خير و ان صام فهو افضل من الاطعام قاله ابن مسعود و ابن عباس ومجاهد وطاؤس ومقاتل بن حيان وغيرهم من السلف ولهذا قال تعالى (وعلى الذين يطيقونه فدية طعام مسكين فمن تطوع خيرا فهو خير له وان تصوموا خيرلكم ان كنتم تعلمون) .

(من تفسير ابن كثير)

الصيام

فضيلة الشيخ منصور الرفاعى عبيد

الصوم مدرسة للاسلام . فيها يتعلم الانسان قوة العزيمة ، ويتدرب على ان يكون صاحب ارادة قوية (يفعل او لا يفعل) . كما انه يتدرب فيها على الصمود والصبر وضبط النفس والتحكم فى العواطف .

وما احلى الحياة واسعدها باشخاص يكونون اى مجتمع من تلكم النماذج لذلك : كتب الله الصيام علينا كما كتبه على الامم السابقة . وجعله عنوان فلاح . ومنهج صلاح لمن يقوم به عن طواعية واختيار .

ان الصيام سر من الاسرار الخفية . لايعلم بحالك الامن خلقك فهو رمز للاخلاص. والاخلاص سربين العبد وربه . لايطلع عليه احد من عباد الله . . انعم بالانسان المؤمن الذى استيقظ فى هداة السحر , عند شدة وطاة النوم على العيون . فتحرك بنفس رضية من على سريره . وايقظ اهله ولسانه يردد . . الحمد لله الذى احيانى بعد ما اماتنى واليه النشور . . اشهد ان الله يحيى الموتى وان الله على كل شئ قدير ثم اخذ يتناول سحوره ليتقوى به على صيام النهار وطعام السحور بركة . فكان من وراء ذلك ان اضاء قلبه بنور الايمان الذى يقوى النية . ويبدد الشك ويبعد الاوهام عن الانسان فيحيا قوى العزيمة هادئ النفس وضاء الجبين .

ومن عجب ان يلتقى نور الفجر الذى يبدد ظلام الليل بنور ايمان الانسان الذى يبدد ظلام الكفر والشرك والالحاد وما اسعد البشرية بهذين النورين . نور يضيئ جنبات الارض ونور يوحد الصف ويربط الجمع ويحدد الهدف . . والهدف الذى يسعى اليه كل مؤمن اشرق نور الايمان فى قلبه هو ان يكون رمز خير . وعنوان صلاح . ويطلب ذلك للانسانية كلها لانه ينتمى اليها . وتشده الى ذلك اواصر صلة الرحم وحسن الجوار. « يا ايها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها وبث منها رجالا كثيرا ونساء واتقوا الله الذى تساءلون به والارحام »

تسحروا فان فى السحور بركة :

ان اللحظة التى يتناول فيها الانسان طعام سحوره ،

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

القرآن

يايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون . اياما معدودات إلى ـ آخر الآية

(البقرة : ١٨٣-١٨٤)

يقول تعالى مخاطبا للمؤمنين من هده الامة وآمرا لهم بالصيام وهو الامساك عن الطعام والشراب والوقاع بنية خالصة لله عزوجل لما فيه من زكاة النفوس وطهارتها وتنقيتها من الاخلاط الرديئة والاخلاق الرذيلة وذكر انه كما اوجبه عليهم فقد اوجبه على من كان قبلهم فلهم فيه أسوة حسنة وليجتهد هولاء فى اداء هذا الفرض اكمل مما فعله اولائك كما قال تعالى (لكل جعلنا منكم شرعة ومنهاجا ولو شاء الله لجعلكم امة واحدة ولكن ليبلوكم فيما آتاكم فاستبقوا الخيرات) الآيه ولهذا قال ههنا (يا ايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون) لان الصوم فيه تزكية للبدن وتضييق لمسالك الشيطان ولهذا ثبت فى الصحيحين ، " يامعشر الشباب من استطاع منكم الباءة فليتزوج ومن لم يستطع فعليه بالصوم فانه له وجاء " ثم بين مقدار الصوم وانه ليس فى كل يوم لئلا يشق على النفوس فتضعف عن حمله وادائه بل فى ايام معدودات .

وقد كان هذا فى ابتداء الاسلام يصومون من كل شهر ثلاثة ايام ثم نسخ ذلك بصوم شهر رمضان كما سياتى بيانه . وقد روى ان الصيام كان اولا كما كان عليه الامم قبلنا من كل شهر ثلاثة ايام عن معاذ وابن مسعود وابن عباس وعطاء وقتادة والضحاك ابن مزاحم وزاد لم يزل هذا مشروعا من زمان نوح الى ان نسخ الله ذلك بصيام شهر رمضان . وقال عباد بن منصور عن الحسن البصرى (يايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون ، اياما معدودات) فقال نعم والله لقد كتب الصيام على كل امة قد خلت كما كتبه علينا شهرا كاملا واياما معدودات عددا معلوما ، وروى عن السدى نحوه . وروى ابن ابى حاتم من حديث ابى عبد الرحمن المقرى حدثنا سعيد بن ابى ايوب حدثنى عبد الله بن الوليد عن ابى الربيع رجل من اهل المدينة عن عبد الله بن عمر قال قال رسول الله ﷺ « صيام رمضان كتبه الله على الامم قبلكم ، فى حديث طويل اختصر منه ذلك . وقال ابوجعفر الرازى عن الربيع بن انس عمن حدثه عن ابن عمر قال انزلت (كتب عليكم الصيام كما كتب على الذين من قبلكم) كتب عليهم اذا صلى احدهم العتمة ونام حرم عليه الطعام والشراب والنساء الى مثلها .

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝

ان أهل التحقيق قالوا كمال الإنسان فى أن يعرف الحق لذاته والخير لأجل العمل به ورأس المعارف اليقينية ورئيسها معرفة الله وإليه الإشارة بقوله (إن الذين قالو ربنا الله) ورأس الأعمال الصالحة ورئيسها أن يكون الأنسان مستقيما فى الـــوسط غير مائل إلى طرفى الإفراط والتفريط ، كما قال (وكذلك جعلنا كم أمة وسطاً) و قال أيضاً (اهدنا الصراط المستقيم) وإليـــه الإشارة فى هذه الآية بقولـــه (ثم استقاموا) وسمعت أن القارىء قرأ فى مجلس العبادى هذه الآية ، فقال العبادى : و القيامـــة فى القيامة ، بقدر الاستقامـــة ، إذا عرفت هذا فنقول : قوله تعالى (إن الذين قالوا ربنا الله ثم استقاموا) ليس المراد منه القول باللسان فقط لأن ذلك لا يفيـــد الاستقامة ، فلمـــا ذكر عقيب ذلك القول الاستقامة علمنا أن ذلك القول كان مقروناً باليقين التام والمعرفـــة الحققية ، إذا عرفت هذا فنقول فى الاستقامة قولان (أحدهما) أن المراد منه الاستقامة فى الدين والتوحيد و المعرفة (الثانى) أن المراد منه الاستقامة فى الأعمال الصالحة أما على القول الأول ففيه عبارات : قال أبوبكر الصديق رضي الله عنه : ثم استقاموا أى لم يلتفتوا إلى إله غيره ، قال ابن عباس فى بعض الروايات هذه الآية نزلت فى أبى بكر رضي الله عنه ، وذلك أن أبابكر رضي الله عنه وقع فى أنواع شديدة من البلاء والمحنة ولم يتغير البتة عن دينه .

تتنزل عليهم الملكـــة عنـــد الموت كذا قال ابن عباس و قال قتادة و مقاتل اذا قاموا من قبورهم وقال وكيع بن الجراح البشرى يكون فى ثلاثـــة مواطن عند الموت و فى القبر و عند البعث الاتخافوا ان مفسرة لانتنزل عليهم يتضمن معنى الوحى الذى فـــيه معنى القول او مخففـــــة من الثقيلـــة اسمه ضمير الشأن اومصدرية يعنى لا تخافوا على ماتقدمو ن عليـــه من امر الاخرة كذاقال مجاهـــد ولا تحزنوا على ما خلفتم من اهل وولـــد فانا نخلفكم فى ذالك فالخوف غم يلحق لتـــوقع مكروه والحزن غم يلحق لوقوعـــه فى مكروه من فوات نافع او حصول ضار وقال عطاء بن ابى رباح لاتخافوا و لاتحزنوا على ذنوبكم يعنى لاتخافوا العقاب ولاتحزنوا على صدورالعصيان فان الله يغفرهالكم وابشروا ابالجنة الى كنتم توعدون ۝ فى الدنيا على لسان الرسل اخرج ابو نعيم عن ثابت البنانى انه قرأحم السجدة حتى بغ الى قوله تتنزل عليهم الملائكة فقال بلغنا ان العبد المؤمن حين يبعث من قبره يتلقاه الملكان الذان كا: معه فى الدنيا فيقولان لا تخف و لاتحزن و البشر بالجنة الى كنت توعد قال فيأ من الله خوفه ويقرعينه .

اللهم انت ربنا فا رزقنا الاستقامة۔ آمين ثم آمين .

القــرآن

يايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم ......

— الصيام هو الامساك عن الطعام والشراب والوقاع بنية خالصة لله عز و جل ......

— ان الصوم فيه تزكية للبدن وتضييق لمسالك الشيطان ......

الصيــام

— الصوم مدرسة للاسلام . فيها يتعلم الانسان قوة العزيمة والارادة .

— ان الصيام سرمن الاسرار الخفية لا يعلم بحالك الا من خلقك .

BY Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*
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In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying): Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised". (Al-Quraan 41:30).

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves.

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH,
2) Freedom from fear and grief, in this world as well as in the next world;
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous.
4) It should be borne in mind that Allah never breaks His promise.

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

SHA'BAAN
THE MONTH OF DIVINE FAVOUR

Quraan Majeed says

"Surely, We have sent it down in a blessed night indeed, We are the Warner (to mankind) Therein is disposed of every wise affair as a command from Us" (44 3, 4 & 5)

Almighty Allah has created twelve months in the year and then gifted them with days and nights which possess various virtues and blessings. These days and nights, which have been specified either in Quraan Majeed or in Sunnah of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, are in fact a source of availing oneself of the Benevolence of Almighty Allah On such occasions, blessings of Allah for His servants are bestowed in far greater measure than their meritorious deeds deserve

The month of Sha'baan is one of them It is the eighth month of lunar year and falls between the months of Rajab and Ramazaan It is thus the harbinger of Ramazaan as shawaal is the appendix to Ramazaan

In Hadith reported by Hazrat Husama *(Razi Allahu 'anhu)*, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* observed, "This is the month which is generally neglected by people This month falls between Rajab and Ramazaan and in this month in which the deeds of the people are directly presented to Allah I wish that when my deeds are presented in the Court of Allah I should be fasting "

Hazrat Anas *(Razi Allahu 'anhu)* has narrated that on the eve of the month of Rajab, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* used to pray, "O Allah! make the months of Rajab and Sha'baan auspicious for us and let the month of Ramazaan come upon us "

Hazrat 'Ayeshah *(Razi Allahu 'anha)* has said that, compared to other months, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* used to fast more often in the month of Sha'baan as if it were month of fasting

Hazrat Umme Salma *(Razi Allahu 'anha)* found the Holy Prophet *(Sallallahu 'alaihi wa sallam)* fasting for two consecutive months and these were none other than Sha'baan and Ramazaan

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* has said that Sha'baan, the month placed between Rajab and Ramazaan, *is the month*

in which the people's deeds are presented to Allah, and for this reason the Holy Prophet *(Sallallahu 'alaihi wa sallam)* paid greater attention to good deeds and fasting (Baihaqi -- Shu'bul-Eemaan).

Sha'baan can rightly be called the month of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as it was in this month in 2 A H that Quraanic verse regarding Salutations of Allah and His angels, for the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was revealed and believers were asked to offer their respects to him.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

"Indeed, Allah and His angels send blessings on the Prophet O you who believe , pray for (Allah's) blessings for him and salute him with a worthy salutation " (33 56)

THE FIFTEENTH NIGHT OF SHA'BAAN :

The devotional recitation and prayers of the Faithful during the above night are magnified and rewarded in a greater measure than usual The night should be spent in remembrance of Allah, and not in amusement

Hazrat 'Ekrama *(Razi Allahu 'anhu)* has said that during this night events for the coming year are decreed in Heaven (including marriage, births and deaths) as also the name of those privileged to perform Hajj (Baihaqi)

Hazrat Ali *(Karramallahu Wajhu)* has urged Muslims to keep awake and pray during the night, and to fast on the next day. According to him the Almighty Allah directs His gracious Mercy to the Earth's heaven from sunset (Maghrib) to dawn and calls those seeking forgivenenss to come forward to be forgiven, those seeking livelihood to get their heart's desire and the sick, the ailing and the worried are blessed with comfort (Ibn Majah).

The blessings of Allah are numerous and all-embracing The Mercy and Compassion of the All-Merciful awaits a request from the sinful to be pardoned There is a Hadith recommending the following invocation for recitation during the night

اَللّٰهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ

"Al-laa hum ma in-na-ka 'a-fuw-wun tu-hib-bul 'af-wa fa'-fu 'an-nee."

"O Allah! Surely Thou art the Forgiver, Thou lovest to forgive, so forgive me "

The great savant of Delhi (India) Sheikh Abdul Haq Muhaddis *(Rahmatullah 'alaihi)*, has narrated that Almighty Allah bestows His attention every night towards the earth's heaven at the time of **Tahajjud** (pre-dawn optional prayer), but on the **fifteenth night of Sha'baan** He graces the earth's heaven from **Maghrib** to **Fajr** (from sunset to dawn) Those who keep awake for **'Tahajjud'** and perform other acts of devotion are the fortunate ones to receive the Divine blessings

In a Hadith, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* said "O Ayeshah! Do you fear that Allah and His Messenger shall commit cruelty on you The fact is this that Hazrat Jibraeel *('alaihis salaam)* came and said that today was the **Fifteenth of Sha'baan** in which Allah forgives His servants in number equal to the hairs of the goats of the tribe of Banu Kalb, but He is not kind to polytheists, to those who bear malice, to tyrants, their cloaks on the ground, to those who disobey their parents and to the habitual drunkards "

On this night the Holy Prophet *(Sallallahu 'alaihi wa sallam)* used to visit **Jannatul Baqee'** -- the graveyard of Madinah and pray for the dead In emulation of the noble example of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* his followers should also pray likewise for their dead

May Allah grant us all the will and ability to tread the path of Allah's pleasure as taught by Allah's last Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* **Aameen!**

DEMOCRACY VS TERRORISM

DEMOCRACY, in the true sense of Islam, will bring peace and prosperity, safety and security, decency and decorum. That was the big hope That was the great expectation. In its wake, it is unfortunate that we are faced with terrorism, murder and pillage Common have been the college shootouts, factional strifes, drug traffickers' and smugglers' activity, mass violence in the streets, and market-places, merciless killings, kidnappings, and daredevil dacoities It is horrifying It is ghastly It is shocking The pity of it, is that most of those who are being killed almost daily by the hunting gangs of the snipers are innocent men in the street

It seems we are again living in the pre-Islamic Days i e in the Days of Ignorance To an extent, these might be termed as a lingering legacy of the past, but fact remains that our new earned democracy has not been able as yet to check or stop them This is our state of despair We are, so to say, living between hope and despair in the midst of the politics of violence and vicious pursuits of limitless money-making There is something still missing that encourages the miscreants to play foul Who are the miscreants or the mysterious snipers ? It is now being openly talked about that they mostly belong to the cadres of warring political groups Also, most possibly, foreign hostile elements are *taking advantage of the local* deteriorating situation, so as to fish in our troubled waters. Be that as it may, what is the end-result ?

We are a free state of one hundred million Muslims Our history is great Our traditions are rich. Our legacy is glorious Yet what could bring us to this sorry state of things ? The answer is that we have neglected Islam and turned rebels to Allah and His commands to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and his traditions To put it briefly, we are no longer true to our faith We are Muslims only in name

a) Education and Educational institutions are being ruined Terrorism is let loose
b) National economy is going to dogs in so far as frequent closures of factories mean loss of production

In consequence, reduced output cause dearth of supplies which leads to price rise and inflation

The daily wage earner is being deprived of his meagre means of livelihood Insecurity leads to flight of capital also

Above all, the situation has an inherent tendency to escalate It may destablize not only a few towns, or a particular province, but as well it has the potential to affect the whole country It is definitely going to tempt and encourage our foreign enemies

As before, the Mu'azzin raises the prayer call from the minaret of mosque five times daily calling aloud Come to salvation (falaah) But what is our response We, instead, are out to create mischief *in the land We are at loggerheads* with one another We turn all our rebels without a cause

Let us remember that Quraan Majeed has narrated copiously several punishment stories relating to individuals and nations wh[illegible] rebelled against Allah an[illegible] disobeyed His Messengers.

In the end, Allah's wrath befel them and they were overwhelme[illegible] and destroyed for ever.

Concerning us, what do w[illegible] have to boast about as regards ou[illegible] deeds and attainments ?

What have we achieved in th[illegible] fields of education and scienc[illegible] while the progressive nations of th[illegible] world have moved forward b[illegible] leaps and bounds ? Practicall[illegible] nothing

What have we gained as nation in the realms of theology an[illegible] spirituality? Honourable exception apart, and they are not great [illegible] numbers, we have only succeede in dividing one Ummah into man sectarian factions

What is our accomplishment manners and morals, what can w[illegible] be really proud of, is of course o[illegible] glorious past in all fields of huma virtues and society's betterment

But the praiseworthy past ca come to our rescue only inasmuc as we follow and practise it to wor out an honourable present f[illegible] ourselves and a bright future fc our children Otherwise, the pa[illegible] is a dead force for all practic[illegible] purposes The nations are doome who do not learn from their histor past in their zeal to build a brig[illegible] present and to lit up the torch [illegible] wisdom for the new generation t walk with confidence on the pat *that is straight, sealing mora[illegible] spiritual, and material heights*

While boasting of our nobl[illegible] *forefathers and glorious past, let us* recall the case of the son of Hazrat Nooh *('alaihis salaam)*. Mind, the son of a Prophet of Allah! His tale is described at some length in Quraan Majeed. Hazrat Nooh

('alaihis salaam) was one of the true Prophets of Allah. He was His eminent Messenger who, in His sight, walked righteously and humbly on the earth He bore deep sympathy and ardent love towards his people Under Allah's command, he warned them "to worship none but Allah, for verily he did fear for them the Penalty of Grievous Day" (11 26) Barring a few receptive souls among them they mocked him, ridiculed his message, and taunted in a fit of great arrogance

قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ

"They said . O Nooh! Surely You have argued with us, and have argued long enough, bring down upon us that which you threaten us, if you speak the truth " (11.32)

Under command from Almighty Allah, Hazrat Nooh *('alaihis salaam)* warned his erring people of coming Deluge and, under Allah's command, constructed an Ark for the safety of those who were not of the sinners. All this cut no ice with the rebels and the defiant ones Then the Deluge came

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ

"At length when Our command came and the oven gushed forth (with water). We said Load into that (Ark) two of every species (one male and one female) and your family excluding those against whom the sentence has already been passed, and those who have believed... (11 40)

The believers were not many They embarked on the Ark at the Prophet's behest, and the great Flood overwhelmed the land, washing away the rebels and sinners After those who did drown under Allah's command in a state of utter helplessness and distress, the tide abated . وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءُ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِّلْقَوْمِ الظَّالِمِينَ

"And it was said O earth, swallow up your water, and O heaven, cease (raining) and the water was made to subside And the will (of Allah) was fulfilled and it (i e the Ark) came to rest on the (mount) Judi, and it was said Away with the wrong-doing people (11 44)

After the sinners were thus done with and the land was purified of mischief and rebellion, Allah sent the word

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّن مَّعَكَ

"It was said O Nooh come down with peace from Us and with blessings upon you and upon the people who are with you (11 48)

In our own times, therefore, let us ponder over the episode of the people of Hazrat Nooh *('alaihis salaam)*, whose wages of sin were exemplary. Do we wish to invite a deluge as before on account of the mischief we are creating on Allah's good earth ? Or do we prefer the safety like that of the Ark of Hazrat Nooh *('alaihis salaam)* That safety was meant for the obedient and the virtuous The Deluge in question is not a piece of imaginative fiction. Its occurrence was real which is well preserved in the history of mankind

Of special interest is the story of the disobedient son of Hazrat Nooh *('alaihis salaam)* It is summed up in the following dialogue that went between Hazrat Nooh *('alaihis salaam)* and his son on the one hand, and with Almighty Allah on the other

Nooh : O my son, embark with us and do not stay with the unbelievers (11:42)

Son : He (the son) said I will take refuge in a mountain which will protect me from the water (11 43)

Nooh : He (Nooh) said today there is no protector from the sentence of Allah except for (those) to whom He shows mercy (11 43)

Nooh : O my Lord! verily my son is one of my family and surely your promise is true and you are the Supreme Ruler of all rulers (11 45)

Allah : He said O Nooh, surely he is not one of your family (for) his conduct is unrighteous, so do not ask of Me that of which you have no knowledge Indeed I admonish you lest you become one of the ignorant (11 46)

Thereupon, Hazrat Nooh *('alaihis salaam)* bowed down to the admonition of his Lord And then the waves came between them and his son was among those overwhelmed in the Flood (11 43)

In the story of the people of Hazrat Nooh *('alaihis salaam)* and his son, there is for us even

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AR-RIBA-USURY

By : Abu 'Ammaar

Riba, as at present, was the main stay of the rich in the pre-Islamic Arab society with its attendant ills and evils There was the ----

- --- Love of money as against the love for fellowmen,
- --- Lure of idle life with its despicable pursuits,
- --- Coersion and oppression of the needy by the wealthy,
- --- Croocked and corrupt way of life,
- --- Ceaseless unrest due to greed, envy and malice

Almighty Allah did get rid of these evils by sending down an injunction ---

يَمْحَقُ اللَّهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

"Allah cuts down (the gains of) usury and enhances the blessings of charity, and Allah does not like any ungrateful persistent sinner " (Al-Quraan 2 276)

Moreover the self assumed argument that "trade is exactly like usury" was also put to rest by declaring that ---

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا

" Allah has allowed trade and forbidden usury" (Al-Quraan 2 275)

Allah has simply declared trade lawful and interest unlawful, thus making it obligatory for Muslims to abide by this commandment It *is the wisest solution of the problem which, on the one hand, eliminates* many evils of Capitalist economy and, on the other, leaves no need for adoption of the tyrannical and unnatural system of Socialism The French Orientalist Louis Massignon has said "In this conflict between Capitalism and Socialism, only that culture can be assured of a secure and bright future which not only prohibits interest but also makes people abide by this prohibition "

As a result of the Divine Command, a sweeping change came over the society, it no longer went after the blood of their poor victims but ran to them to provide relief by remitting the dues as had long accumulated by way of interest becaue they were asked to ---

يٰأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبٰوا إِنْ كُنْتُمْ مُؤْمِنِينَ

"O believers! Fear Allah and forgo the interest that remains outstanding, if you are (real) believers " (Al-Quraan 2 278)

The Quraanic ban applies to Usury in all its forms and workings The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had the evil practice eradicated where there existed even the slightest semblance of it, namely, forward trading in grain before it actually arrives in the market for sale, buying goods from a market through a middleman in time of famine, exchanging standing crop against what has been harvested, **exchanging fruit on trees for fruit in baskets and of taking a fixed amount of grain from the produce of land given on lease, in spite of there being a mutual agreement therefor**

The question of 'free choice' and 'mutual or agreement consent' of parties concerned does not really arise In Islam, the mutual consent of two parties does not always justify a certain transaction or agreement If a man is willing to get murdered by another man, this fact would not absolve the murderer of his crime Even in the case of fornication, which the West in its short-sightedness considers to be a private affair of the individual, mutual consent of the parties cannot absolve the criminals The question of the distribution of wealth and economic welfare is more acute and complicated. Wealth is the property of Allah and that the ownership He has bestowed upon Man is subject to certain principles laid down by Him That is why Islam does not allow the mutual consent of the parties concerned to be treated as a justification for a transaction which it regards as unjust or detrimental to the collective welfare of society Islam tackles the problem at the source Social evils raise their heads through injustice, and money, more so easy money, is the most fertile breeding ground Hence the ban Since Islam prohibits interest, it allows only two forms of investing capital -- partnership and cooperation Both these forms are *completely free from injustice and imbalance in the*

distributed over a very large number of individuals in the society that no injustice is done to anyone

Under the Islamic system everyone who invests his money has a share in the enterprise and its policy, and bears the responsibility of both profit and loss, which is ethical and is thus not allowed to have his own way in business.

There are many beneficial effects of the Ban on Usury, of which, some are described below.-

1) It makes the economy stable, through imparting balance and uniformity in distribution of wealth Sometimes the debtor has to bear a severe loss, while the creditor has to be paid his money with interest and thus the debtor is put to further loss, which is unethical in a civilised society Sometimes the entrepreneur makes a huge profit, while the man who has provided the capital gets only an insignificant share from it
2. It removes injustice If there is a loss it has to be borne by both the parties, namely capital and labour. If there is a profit both have a proportionate share in it. This leads to evenhanded justice in the society and removes causes for hatred, jealousy, disparity etc , in the everyday social life
3. It checks concentration of wealth, a major evil of capitalist system, where capitalists not only own greater part of national wealth but control whole markets in their own interest.
4. It establishes the normal working of the system of supply and demand and checks inflation of prices which disturbs the normal life of society
5. It reduces the risk to the minimum, when all is said and done, the fact remains that bigger the enterprise, the greater the risk

On the other hand, the disadvantages of Usury are many, a few are mentioned below -

1. Usury sows the seeds for exploitation of common man, the country, the State and eventually the whole of mankind
2. The common man is deprived of his legitimate means and field of earnings, by the big and the rich who avail themselves of huge sums of money on usurous terms driving out of business hundreds of smaller parties
3. The disruption of the pattern of trade and employment gives rise to hundred and on individual, national and international problems, namely, formation of Monopolis, Combines, Cartels and Overseas Corporation for rigging of the law of supply and demand, indulgence in unfair competition, hoarding and hedging for speculation, price manipulations, deterioration in quality through adulteration or sub-standard specifications
4. Finally, the world becomes an arena of constant strife World wars are not as much for political as for economics domination.
5. It is in this context that Quraan Majeed speaks of war · فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

"And if you do not do so, then be sure of war by Allah and His Messenger; and if you repent then you are (still) entitled to the principal Neither you should wrong (any one) nor be wronged" (by any one) (2 279)

Principles and objective of Islamic Economy -

1. Wealth in all its possible forms is a thing created by Allah and is basically His Property, He has "bestowed" upon Man the right to exploit it
2. Allah has the right to put conditions and restrictions and issue Commandments His Commandment is, "Do thou good as Allah has been good to thee"
3. Earning of lawful and righteous Livelihood is thus an obligation but NOT -- the be all or the ultimate end of human life,
4. Trade and Commerce is "the Munificence of Allah "
5. Sublimity of character and conduct and felicity in the next world is the fundamental purpose of human life Hence means of livelihood should not be allowed to become allurements or delusion
6. In addition to those who have a direct participation in the process of production, one has to associate those whose help is obligatory for Muslims, as legitimate shareholders in

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Eminent Muslims

HAZRAT 'ALI HUJWERI'S NEW GRAND MOSQUE

(May Allah rest his soul in peace)

Shaikh 'Ali bin 'Usman Hujweri *(Rahmatullah 'alaih)* was born in Afghanistan in A H 400 i e in the year 1009 A D , or there-about Under the Ghaznavi rule, he travelled far and wide in Central Asia His itinerary extended from Damascus to Turkistan and Azerbaijan on the shore of the Caspian Sea, Transoxania, Iraq, and Arabia During these travels he met with several eminent saints and sufis of their times and visited holy shrines

Thus he attained maturity of thought and action and deep insight into the ways of Islam and the means of its preaching and propagation It was now, at the tail-end of the rule of Sultan Mas'ud bin Mahmud Ghaznavi, that he came to Lahore in A H 431 i e 1039 A D , accompanying an Afghan military contingent

His sole ambition was to lit the lamp of Islam in the midst of the prevailing stark darkness of kufr (infidelity) and shirk (polytheism) His ways in this behalf were the ways of sufis who prefer to take to the path paved with intense love for humanity at large

KASHF AL-MAHJUB :

As a Sufi his fame rests on ***"Kashf al-Mahjub"*** which is the very first treatise in persian on sufism It is still extant, widely translated, and read with absorbing interest As Shaikh Muhammad Ikram says, "The value of ***Kashf al-Mahjub*** lies not only in the authentic information which it gives about the earlier and contemporary mystic orders, but being a systematic and sound exposure of **tasawwuf**, it has been regarded as a standard textbook in sufi circles " (History of Muslim Civilization in India and Pakistan, pp 45-46)

MOSQUE :

But much before his ***Kashf al-Mahjub,*** Hazrat 'Ali Hujweri undertook to build a mosque in Lahore He lived in a hamlet a couple of furlongs away from the site where his tomb now stands His mosque was located adjacent to this very place To build the mosque first was for him to follow the tradition of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* himself Wherever the Prophet of Islam *(Sallallahu 'alaihi wa sallam)* went, his first concern was to establish a mosque to glorify Allah, to rehearse His verses and praises, and to foster close fraternity among the growing numbers of the believers

While providing a place of worship, a msoque as well served as a community centre for the congregating worshippers and thereby forged among them unity and fellow-feeling on the one hand, and on the other hand it gave opportunity to educate the people in the tenets of Islam, common manners, and good morals A mosque also demonstrated to non-Muslims the discipline and orderly life-routine of the Muslims Their congenial and well organised behaviour in itself was a silent invitation to non-believers to enter the benign fold of Islam It is the background of the mosque of Data Ganj Bakhsh that 'Allama 'Iqbal said

> With ease he broke down the
> mountain barriers
> And sowed the seed of
> prostration (Sajdah) ---
> In the land of Hind

The mosque as it was built in the lifetime of the Saint comprised a modest and humble structure with a wooden roof It was completely reconstructed on the same site in 1862 with a traditional roof including a dome In order to accommodate the increasing number of worshippers, the mosque was once again reconstructed and also expanded in 1921

This structure of the mosque, renovated from time to time, existed right up to 1982 when began the construction of the present an altogether new and massive Grand Mosque adjacent to the old mosque towards the west

QIBLA :

Allah knows best, but a popular legend goes that when the mosque was built by Hazrat Data Ganj Bakhsh, some people contended that its Qibla was not correctly set

The Saint pleaded with the objectors that it was right but the dissidents did not agree They urged that the mosque should be rebuilt in the right direction Hazrat Data Ganj Bakhsh at last took the people to the site of the mosque He asked them there to face the niche and close their eyes While they did so, it so happened that they did see in their vision the Holy Ka'bah straight in the direction of the niche They were then convinced that the mosque's Qibla was correctly set

NEW MOSQUE :

The new Grand Mosque that was opened in December, 1989 took seven years to complete It has cost in all Rupees 110 million It has come up one of the most beautiful mosques of the world It is the third largest one in Pakistan, coming after Lahore's Badshahi Mosque and Islamabad's Faisal Mosque

The imposing main Prayer Hall of the mosque is 160 feet long, 80 feet wide, and 40 feet high It is a rare blend of the traditional and contemporary architectures It has been designed as a deep sprawling arch Its roof resembles the folds of a giant tent It is the most dominant feature of the mosque Besides, there are fourteen minarets including two 200 feet high, the loftiest in Lahore, standing at the two ends of the main chamber The remaining twelve minarets are of smaller size erected at different places All the minarets are slender following the Turkish style.

The basement of the mosque provide additional space for prayers. It has large beautiful columns and is connected by means of two elegant flights of stairs with the main courtyard above The courtyard is flanked on both sides with continuous semi-circular arcades to protect the worshippers from sun and rain while approaching the main hall Ablution Chambers and Lavatory Block have been provided both on the upper floor and the basement There are enough gas-fired geysers to supply running hot water for ablution during winter

The mosque has public address system There are also efficient fire-alarm and extinguishing arrangements and automatic ventilation devices The lighting system comprises a picturesque combination of direct and diffused illumination A control is in commission to floodlit the mosque when desired

The main entrance to the chamber hall is a huge stainless steel arch spanning over 100 feet between the two ends, reaching a height of 40 feet in the middle It presents a magnific view As in the Sultan Ahmad's Mosque in Istanbul in Turkey, stained glass has been used extensively Its soothing effect is heightened by in-laid glazed tiles which provide protection as well as decoration to the edifice These tiles have been manufactured in Pakistan's own national manufactories famous for this type of work. The waxy translucency of the tiles, alternating with the plain terracotta surface makes a comely combination that soothes the eyes and pleases the heart

GRANDEUR :

From the above description, it will be inferred that msoque has its grandeur attained at a very high cost In Islam greatness of a mosque does not necessarily require outward splendour In fact, it is the spirit with which a mosque is built, that is to say, the sincerity of its real purpose to prostrate ourselves whole heartedly in the worship of Allah and none else That determines the real splendour of a mosque

The simple life of the common Arabs and the state of their general poverty prompted the Prophet of Islam *(Sallallahu 'alaihi wa sallam)* to advocate frugality Simplicity was advocated accordingly in respect of mosque as well In course of time, however mosque assumed a distinct structural design, having their typical domes and minarets, prayer niches, arches, pulpits, and arcades Besides, the costs of construction have since risen sky-high Yet despite its outward grandeur and exorbitant costs, our mosque as an institution continue to hear simplicity In respect of the particular mosque that we are talking about there was also the urge to pay befitting homage to the memory of Hazrat Data Ganj Bakhsh, *(Rahmatullah 'alaih)* and its attendant prestige, therefore, had to be maintained by the authorities concerned

REMEMBRANCE :

Let us be reminded of the noble Saint who was born in A H 400 i e 1009 A D. in Afghanistan He travelled during thirty years to

attain spiritual distinction, dignity and high learning Then in A H 431 i.e 1039 A.D in his early thirtees, he came over to Lahore He preached there for three decades in very trying and uncongenial conditions

He died in A H 465 i e. 1072 A D in his mid-sixties in Lahore, satisfied that he spread the light of Islam and attracted non-Mulsims to its fold in large numbers When he came, the populace of Lahore presented a despairing scene. As his contemporary Al-Beruni (973-1048 CE) has described, "Firstly, they differ from us in everything which we have in common with others And here we first mention the language Secondly, they totally differ from us in religion, as we believe in nothing in which they believe and they believe in nothing in which we believe All their fanaticism is directed against those who do not belong to them --- against all foreigners They call them mlechha, i e impure, and forbid having any connection with them, be it intermarriage or any other kind of relationship, or sitting, eating, and drinking with them, because thereby, they think, they would be polluted In the third place, they differ from us in all our customs and usages, our ways and manners, our dress and doings, and look upon them as the very opposite of all that is good and proper, to such a degree that they declare us as the devil's breed and a *bogey to frighten their children* with " (Muslim Celebrities of Central Asia, p 189)

So trying were the conditions which called for **jehad** by word of mouth, utmost patience, and other perseverance on the part of Hazrat 'Ali Hujweri *(Rahmatullah 'alaih)* to sponsor and promote Islam among hostile pagans and rabid polytheists all around him

CONCLUSION :

In the end, we recall that in his days, Hazrat Sayyed Ahmad Shaheed *(Rahmatullah 'alaihi)* was at pains to explain the position of mosques at the centre to promote the true spirit of Islam He used to say, "In order to reform the people and to save them from the devil's dictates, it is essential to restrain them from dissension and discord and, instead, to imbibe in them the spirit of reconciliation and equity Some arrangement is called for to settle unavoidable and entangled affairs of the people so that at the same time the Quraanic injunction

وَشَاوِرْهُمْ فِي الْأَمْرِ

"And consult them in the conduct of affairs" (3 159) is also fulfilled

In pursuance of these thoughts, we hope and pray that the new Grand Mosque in Lahore should play its part to promote unity among the Pakistani Ummah as a whole, and that its pulpit might be fully used to promote truth and to *dispel the divisive forces in our midst* that are eating into the very vitals of the Muslims and Islam in our God-given country of Pakistan the land of the pure **Aameen!**

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AR-RIBA-USURY

wealth. Hence the poor, the needy and the destitute all have a right to wealth They are entitled to a share in wealth as a matter of right (Al-Quraan 51 19 and 6 141)

If we were to abide by these principles, we can gain felicity for all We have the examples of certain happy countries in this matter --- both Muslim (Saudi Arabia, Libya, Middle Eastern Islamic countries) and non-Muslim (China and its followers) who have successfully eliminated the curse and scourge of Usury from their midst and have a contented and a prosperous society as a result

It would be in the interest of all the States and their people to try earnestly and immediately to take a bold step to put an end to the evil which is eating into the sinews of their nationhood, freedom and independence Let Prejudice not stand in their way, Prudence should be their guide It is in their interest to give up "Living off the Interest " May Allah show us the Light and give us the determination to follow our common interest --- the greatest good of the greatest people **Aameen!**

Women In Islam

LADY TRANSMITTERS OF HADITH

Umme Muhammad Khadejah She perfected her knowledge of Hadees from celebrated scholar like Imam Ahmed bin Hambal, Yazeed bin Haroon, Ishaaq bin Yousuf, Azraq ibni Qasim, Abdullah ibni Ahmad Ibni Hambal A well known Traditionist has said that she used to relate the Sayings of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to his father

Muzghah, Mukhdah and Zubdah were the sisters of Basheer bin Haris who was known as Arif Billah, (Acquainted with divine glory) The three sisters were known for their depth of religious knowledge and especially for their reverent devotion to and extreme fear of Allah Ibni Khalkan has narrated from Abdullah ibni Imam Ahmad ibni Hambal *(Rahmatullah 'alaih)* that once he (the former) was staying with his father and said, "I spun yarn at night by the light of the lamp and when it goes out, which happens so very often, I spun by moonlight" The learned Imam asked the lady to say if it made any difference to her, and if it did, to state her complaint She replied, "The very fact of groaning of one stricken with sickness is one's complaint" The Imam told her that he hoped it will not amount to a complaint and if it does, the complaint will lie with Allah Thereafter the lady left satisfied The Imam told his son Abdullah that no one had put him such a delicate and difficult question before and that he should follow her to find out who she was ? Abdullah went after her and saw that she entered the house of Basheer bin Haris The Imam on being told of it said that it did indeed befit a sister of Basheer bin Haris to exercise so great a care out of fear of Allah to an extremely subtle point

Umme Ahmed Abduh bint Abdur Rahman, Ansaria is quoted as an authority on Hadees by many a scholars including the famous scholars Sulaiman ibni Ahmed Tibrani She was full of wisdom and virtue, and had complete faith in Allah She spent all her life in imparting religious instructions A saying of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* quoted by her on the authority of Abi Kutadah Ansari, her great grand father is --

"Women are not obliged to join a battle nor the Friday prayer congregation nor to accompany or follow a funeral procession"

Another saying that she is credited with is --

"When you enter a mosque offer two rak'ats of Salaat (prayer) before the Imam (leads the regular prayer)" A rak'at is a part of the daily prayer which includes standing, bending followed by two prostrations

Samana bint Hamadan She is regarded highly for her efforts for dissemination of Hadees and a number of famous scholars received their earlier religious instructions from her, they include Abu Bakr Shafi Abul Qasim Tibrani One of the well known Hadees narrated by her is that whenever the Holy Prophet *(Sallallahu 'alaihi wa sallam)* took his seat on a mimber (pulpit) he used to say, "All praise is for Allah and I do praise Him I solicit His assistance I do believe in Him and do put all my trust in Him I seek His protection against the wiles of self and from short comings of my actions One who is given guidance by Allah, there is none to lead him astray and one who is left by Him to go astray there is none to give Him the guidance I do testify that there is none worthy of worship except Allah -- He has no partner(s) and Muhammad is His servant and Messenger"

Umme Muhammad Fatima bint Abdur Rahman Hurrania is one of the distinguished lady traditionists She is known as a Soofia (a lady mystic) for her righteousness, reliance on Allah and forbearance She used to wrap herself in a coarse woollen blanket and rested during the night on her prayer mat Though born in Baghdad she travelled to Egypt in quest of knowledge in her youth She spent all her life in teaching the Bukhari -- a well-known and the most authentic Book of Hadees (Traditions)

Umme Isa bint Ibrahim Harabi She was a scholar, a jurist and a full fledged Traditionist of a very high rank She used to give Fatwa (deliver formal legal opinion according to Islamic law)

Umme Salma Fatimah bint Abu Bakr Abdullah bin Abu Dawood Sajastani She is one of those ladies who had devoted themselves to teaching from out of Bukhari She had a remarkable memory One of her famous students is Muhammad bin J'afer

Amatul Wahid daughter of Qazi Muhammad Ali was a famous scholar and a learned personality of her time despite the fact that there were present many scholars of great fame She was fully conversant with Shaafa'ee 'Fiqh (School of Jurisprudence which follows Imam Shafi') She was well versed in secular sciences also and knew the Holy Quraan by heart and then turned to grammer, Jurisprudence, Hadees, etc She used to give regular lessons in Hadees and Fiqh She is credited with dissemination of a large number of sayings She was a gracious lady known for her benevolence and philanthrophy

Amatus Salaam bint Qazi Abu Bakr Ahmad is one of the famous traditionists and is known by the name of Umme Fath Many a renowned scholars took lessons in Hadees from her, namely Azhari, Tanokhi, Abul Ali She was praised for her intellectual integrity, sagacity and excellence of knowledge

Khadeja bint Muhammad She was a very popular preacher of Baghdad and was respected for her piety and truthfulness A Saying of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* which she has cited on the authority of Hazrat Amir Mu'awiyah is --

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* said, "On the Day of Judgement I shall recognise each and everyone of my people (Ummah) The companions asked in clarification whether he meant all those whom he had seen and also those he had not The Holy Prophet *(Sallallahu 'alaihi wa sallam)* replied, "Yes, all of them -- seen and also not seen, their foreheads will be emitting light and their arms will be luminous because of their ablution"

Ummul Hussain, Fatima bint Hilal, Tahira bint Ahmad Alkarkhiah, Khodeja bint Musa Fatimah bint Shaikh Abu Ali Hasan, Fatimah Baghdadia, Fatimah Aljauzwamah, Fatimah bint Ali, Fatimah bint Saeedul Khair are some of the other well known lady scholars and teachers of Hadees They commanded the respect of their contemporaries for their high scholarship and great services to 'Ilmul Hadees Some of them travelled to distant places to give sermons or to take lessons in Hadees A number of Traditionists of high rank owe them a debt of gratitude as being their pupils

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DEMOCRACY VS TERRORISM

today a moral If we go on sinning, a deluge of sorts is bound to engulf us May be its form will be different Arson and sabotage will halt our economic activity and we are in for a deluge by way of famine and poverty Closure of schools, colleges, and universities is bound to throw our children in the deepest ocean of ignorance and darkness from which there can be no rescue, as was the case with the son of a Prophet, Hazrat Nooh *('alaihis salaam)*

The option is ours -- the deluge of our total destruction, or the Ark of merciful safety ? Let us make our right choice, and make it soon It is already much too late and the sands of time are running out faster still

- May Almighty Allah make us His true believers May we fear Him
- May we hold all together to His rope
- May we enjoin right and forbid wrong
- May we protect one another
- May we practise prayer and charity
- May we ever remember Alalh
- May we advance ourselves in learning
- May we learn to respect our elders and teachers
- May we have affection between our hearts
- May we carry on Allah's work
- May we make peace
- May we greet each other with "Peace"

May we shun the politics of violence **Aameen! Aameen! Aameen!**

(Continued from Page 124)

THE PRAYERS IN JOURNEY

occurs, they should not offer any **sajdah sahu.**

Q. Is it permitted to offer prayer in a moving train or sailing ship ?

A. It is permitted It is essential to offer prayer in the standing position, if there is no fear of falling or giddiness One can offer **Namaaz** in a sitting position if one is unable to stand If during the movement of the train or ship, the face turns away from **Qibla** the praying person should immediately set his face towards **Qibla**, otherwise the prayer will not be proper

THE PRAYERS IN JOURNEY

QUESTIONS & ANSWERS

For the benefit of our readers we are presenting these questions and answers from the well-known book "Talim-ul-Islam" by Hazrat Maulana Mufti Kifayatullah (Rahmatullah 'Alaih).

THE PRAYERS IN JOURNEY:

Q. What is a **Musafir** ?

A. A Musafir in Shari'at is one who leaves his home to a destination at a distance of three days journey on foot The three days' period does not mean that he should travel on foot three whole days instead travelling on foot from morning till the decline of the day is enough The day should be reckoned as the smallest day and the walk as the ordinary walk

Q. What is meant by the average walk and how many miles does the travel of three days represent ?

A. The average walk means the ordinary walk by a man The three **manzils** are the correct standard To avoid complications 48 miles are accepted as equal to 3 **manzils.**

Q. What is the rule for those who travel by car, railways or tonga to such a destination where walkers reach after three days ?

A. They are **Musafir,** It is immaterial how quickly they reach their destinations.

Q. How does a **Musafir's** prayers differ from the ordinary one ?

A. The **Zuhr,** **'Asr** and **'Isha** prayers are halved to two and the **Fajr, Maghrib** and **Witr Namaaz** are offered as usual

Q. What is called the practice of offering two rak'ats instead of 4?

A. It is called **Qasr.**

Q. When should a traveller begin **Qasr Namaaz** ?

A. When he leaves behind his locality

Q. How long should a traveller offer **Qasr** Prayer ?

A. As long as he is in journey and has no intention of staying in any city, town or village for fifteen days When he intends to stay at any place for fifteen days then he should offer prayer as usual instead of offering **Qasr** prayers

Q. What is the rule about when one intended to stay at a place for a few days but due to incompletion of the work intends to stay a few days more but again intended to stay more and thus more than fifteen days passed

A. He should offer **Qasr Namaaz** as long as he does not intend to stay for full fifteen days There is no harm if more than fifteen days pass thus

Q. What is the rule if a **Musafir** offers full **four rak'ats** instead of the reduced **rak'ats** ?

A. If **Qa'adah** is performed after two **rak'ats** and also **Sajdah Sahu** at the end of the **Namaaz,** then the **Namaaz** becomes proper If he has done so intentionally, then he is a sinner If it is done involuntarily, there is no sin and in such a case two **rak'ats** are taken as **Farz Namaaz** and the remaining two as **Nafil.** If after two **rak'ats, Qa'adah** is not performed then it is not acceptable as **Farz Namaaz,** instead it becomes **Nafil.** The **Farz Namaaz** remains to be offered

Q. What is the rule if a **Musafir** offers prayer behind a **Muqeem Imam** ?

A. While offering **Namaaz** behind a **Muqeem Imam,** the four **rak'ats** become obligatory for a **Musafir.**

Q. What is the rule if the **Imam** is **Musafir** and the followers are **Muqeem** ?

A. The **Imam** should end his prayer after two **rak'ats** and inform the followers that he is a **Musafir** and they should continue their prayer The followers should stand up without turning their faces either side, and offer the last two **rak'ats.** They should recite only **Soo-rah Fatiha** in these two **rak'ats.** If any sahu

(Continued on Page 123)

والبغضاء وما اليها من العواطف الخبيثه والنزعات الركيكة التى من شأنها تضليل الانسان عن الصراط السوى . فالمؤمن يصبغ مسار حياته على هدى الله :

قل ان الفضل بيد الله يؤتيه من يشاء ، والله واسع عليم، يختص برحمته من يشاء . قل اللهم مالك الملك تؤتى الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء وتذل من تشاء ، بيد الخير ، انك على كل شئ قدير .

اكبر هذه الفوائد واحراها بالذكر تلك التى يرجع بها الايمان بالله على حياة الانسان المدينة والاجتماعة فهو ينشئ ويربى افراد المجتمع الانسانى على الشعور بالمسئولية ويطهر نفوسهم ويقيم اعمالهم على أساس متين من خشية الله فى السر والعلانية ويصلح علاقاتهم بعضهم مع بعض ويطبعهم بطابع التزام القانون الالهى والتقيد بنظامه والقيام عند حدوده مما تنشأ به فيهم قوة داخلية غير عادية تصلح حياتهم الاجتماعية وتقيمها على أسس قوية صالحة منظمة . كل ذلك من معجزات الايمان بالله . إنه لا قبل لاية قوة حاكمة فى الدنيا ولا لأى تعليم او توجيه أو تربية بأن تقوم بأداة مهمة إصلاح الاخلاق وتنظيم الاعمال على مثل هذا النطاق الوسيع العريض . أما القوى الدنيوية فهى لا تنفذ إلى روح الانسان وإنما تتحكم فى جسده . وكذلك تاثير التعليم والتربية والوعظ والتلقين يقف عند حدود العقل والفكر ، وذلك على مدى قصير جدا . فالايمان هو العامل الوحيد الذى ينزل فى القلب بقواه الاصلاحية ويتولى دائما مهمة إرشـاد المؤمن إلى طريق التقوى والطاعـة والانقياد فى السر والعلانية .

إن الاعتقاد بعلم الله وقدرته هو الـذى يعود على الانسان بهذه الفوائد العظيمة وما هذه الاعتقاد إلا جزء من أجزاء الايمان بالله . إن القرآن قـد نبه الانسان على إن علم الله واسع يحيط بكل شئ وانه لا يخفى عليه شئ فى الأرض ولا فى السماء . يقول عزوجل :

ولله المشرق والمغرب فاينما تولوا فثم وجه الله ان الله واسع عليم .

اينما تكونوا يات بكم الله جميعا ، ان الله على كل شئ قدير .

إن الله لا يخفى عليه شئ فى الأرض ولا فى السماء .

ولقد خلقنا الأنسان ونعلم ما توسوس به نفسه ونحن اقرب اليه من حبل الوريد .

اولا يعلمون ان الله يعلم ما يسرون وما يعلنون .

ومن شعب الايمان إن الانسان لا بد له من الحضور بين يدى ربه يوم القيامة :

واعلموا انكم ملاقوه .

واعلموا انكم اليه تحشرون .

إن الله كان على كل شئ حسيبا .

إن بطش ربك لشديد .

لولا الايمان بالله ، بما فيه الايمان بالحشر والنشر والقدر خيره وشره لما تقيد الانسان بحدود التى وضعها الاسلام بين الحرام والحلال والاحكام التى وضعت فى الاخلاق والاجتماع والمعاملات لا يتوقف نفاذها على القوة والجبر ولا على التعليم والتلقين ، الا ان الرجل المؤمن يتبع هذه الاحكام لعلمه الكامل انما هو ذلك العليم الخبير الـذى لا يعزب عنه مثقال ذرة فى السموات والارض والذى لا يستطيع الانسان ، اذا خالف احكامه ، ان يستر عليه جريمته او يسلم من محاسبته باية حيلة من الحول :

تلك حدود الله فلا تعتدوها .

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

ما يكون فيه من الآمال الباطلة والاماني الكاذبة . ان هذه المعرفة هي التي يعرف بها الانسان ان لا سبيل له الى النجاة والفلاح والسعادة الا الاعتقاد الصحيح والعمل الصالح . والذين هم محرومون من هذه المعرفة سقطوا في غار الكفر والشرك ، والضلال البعيد : ويقولون هؤلاء شفعاؤنا عند الله . فهذه وآمال باطلة كثيرة أخرى تمهد السبيل الى المعاصي والذنوب لانهم باتكالهم عليها يغفلون عن تزكية نفوسهم واصلاح اعمالهم . اما عقيدة الايمان ... التي يدعو اليها القرآن ، فلا مجال معها لمثل هذه الآمال الكاذبة والاماني الباطلة .

ان الايمان بالله يربي الانسان على كيفية نفسية قائمة على الثقة والرجائية ويحفظه من الاستسلام لليأس والقنوط ، الايمان كنز لا ينفد ولا يزال يزود الانسان بقوة القلب وطمانينة الروح ، بحيث لو طرد من كل باب من ابواب الدنيا وانقطعت به الاسباب الظاهرة وامتنعت عنه الوسائل المادية كلها ، فان الله لا يخذله ابدا ، فهو لا يزال في كل حين واثقا بعفو الله راجيا في نصرته وتأييده . ذلك لان الله الذي قد آمن به يقول بنفسه :

واذا سألك عبادى عنى فانى قريب ، اجيب دعوة الداع اذا دعان فليستجيبوا لى وليؤمنوا بى لعلهم يرشدون . (البقرة : ١٨٦)

وان الله ليس بظلام للعبيد .

ورحمتى وسعت كل شئ .

انه لا ييأس من روح الله الا القوم الكافرون .

فضلا عن ذلك فان الله سد امام المؤمن باب اليأس والقنوط بنعمة الاستغفار :

ومن يعمل سوءا او يظلم نفسه ثم يستغفر الله يجد الله غفورا رحيما .

قل يا عبادى الذين اسرفوا على انفسهم لا تقنطوا من رحمة الله ، ان الله يغفر الذنوب جميعا .

ان الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة أن لا تخافوا ولا تحزنوا . الا بذكر الله تطمئن القلوب .

كيفية الثقة بالله والرجاء في عفوه وكرمه تزداد وتترقى في نفس المؤمن بالله حتى تبلغ به اعلى مدارج الصبر والاستقامة حتى لا تستطيع كل مصائب الدنيا والامها ومضارها وخسائرها ، مهما تفاقمت ، ان تزلزل قدمه او تزحزحه قيد شعرة عن ايمانه وعقيدته وعزيمته .

من المحال ان ينال الانسان هذه القوة والصلابة في عزيمته بوسيلة غير وسيلة الايمان . ذلك لان الذى لا يؤمن بالله انما يتوكل على الأسباب والوسائل المادية او الوهمية التى لا تغنى عنهم شيئاً ومثلها كمثل بيت العنكبوت: وان اوهن البيوت لبيت العنكبوت ، فمن كانت حياته قائمة بمثل هذه الاسباب الواهنة ، فضعفه امر ظاهر لا ريب فيه : ضعف الطالب والمطلوب .

اما الذى قد التجأ الى الله ولا يتوكل الا عليه فقد استمسك بالعروة الوثقى لا انفصام لها . ليس كل ما يسر او ما يحزن في نظره الا من عند الله . وهو يعتقد اعتقادا جازما بانه لا يصيبه شئ في هذه الدنيا الا بعلم الله واذنه . ان قوة الصبر والتوكل والاستقامة هذه هي القوة فوق القوة البشرية التى استطاع بها الأنبياء عليهم الصلاة والسلام ان يواجهوا مصائب الدنيا وآلامها بدون اسبابها مادية ظاهرة وخير مثال لذلك مثال محمد ﷺ اذ خرج مهاجرا من مكة المكرمة وليس معه إلا صديق واحد ، حتى يصل اليه اعداؤه ويقومون على رأس الكهف ويخشى عليه صاحبه ولكن لا يأخذه ﷺ خوف ولا اضطراب نفسى ويقول لصاحبه : لا تحزن ان الله معنا .

فمن غير الممكن ان ينال الإنسان مثل هذه القوة النفسية العظمة والارادة الحديدية والاستقامة غير العادية بوسيلة غير وسيلة الايمان بالله .

ثم ان الايمان بالله يزكى نفس المؤمن ويطهرها من الرذائل كالحرص والطمع والجشع والحقد والحسد

الموت والحياة وما يتعلق بهما من الأسباب والوسائل ، يكون مالكا لكل شئ ولكل قوة من قوى النفع والضرر وكل من سواه محتاج لعطائه فقير الى حفظه ورعايته وهو سبحانه مرجع كل مخلوق فى الدنيا :

وقضى الأمر والى الله ترجع الأمور .

ولله ما فى السموات وما فى الأرض والى الله ترجع الأمور .

ثم الى مرجعكم فاحكم بينكم فيما كنتم فيه تختلفون .

الى الله مرجعكم وهو على كل شئ قدير .

فان القرآن لا يثبت الالوهية إلا لذات واحدة وذلك هو الله الواحد ، الذى يطالب الإنسان بأن لا يؤمن الا به وحده ولا يسجد الا له ولا يعظم الا اياه ولا يتعلق خوفا ولا طمعا الا به ولا يستعين الا اياه ولا يتوكل الا عليه .

المنافع المعنوية الإيمان بالله

ان الإيمان بالله اذا استقر فى ذهن الإنسان مع هذا التصور الصحيح الواضح لذات الله واصفاته يترتب عليه عدة منافع عظيمة لا يمكن ان يترتب على اية عقيدة أخرى .

منها سعة النظر اى ان الإيمان بالله يوسع وجهة نظر الإنسان على قدر سعة مملكة الله غير المحدودة . فالمؤمن لا ينظر الى الكون على اعتبار علاقة نفسه وانما ينظر اليه على اعتبار علاقته بالله ويرى من خلال ايمانه ان الخالق والرزاق لجميع المخلوقات هو الله وهو الذى يملك النفع والضرر ، هو خالق السموات والارض ورب العالمين وكل شئ تحت أمره : ولله يسجد من فى السموات والارض طوعا وكرها .

ثم يتصف المؤمن بالانفة وعزة النفس ويرتفع من حضيض الـذل والهوان الى ارفع منازل الانفة والعزة . من لا يؤمن بالله يطأطئ رأسه لكل شئ فى الدنيا يخافـه ويمد اليه يده للأستعانة والاستجداء ويعلق به آمالـه وامانيه ، ولكنه لمـا عرف الله ربه ، علم علم اليقين ان الذين كان يمد اليهم يده ويستعينهم فى قضاء حاجاته ، لا يقلون منه حاجة الى معونة ربهم : يقول الله تعالى :

يبتغون الى ربهم الوسيلة .

ان الذين تدعون من دون الله عباد امثالكم .

لا يستطيعون نصركم ولا انفسهم ينصرون .

وان القوة لله جميعا .

وما لكم من دون الله من ولى ولا نصير .

وما النصر الا من عند الله العزيز الحكيم .

وان يمسسك الله بضر فلا كاشف له الا هو ، وان يردك بخير فلا راد لفضله .

ولكن ليست هذه الانفة التى تنشأ فى الإنسان من ايمانه بالله كالانفة الزائفة التى تنشأ فيه لعطرسته بالقوة والجبروت او الجاه والمال . انما هـذه الانفة المحمودة نتيجة لفهم المؤمن علاقته وعلاقة سائر الموجودات فى العالم بالله العلى العظيم على امثل وجه اكمله واحكمه ولذلك فان الانفة المنبعثة من اعماق الايمان مقترنة بالتواضع والخشوع ويعلم العبد انه اصغر ما يكون امام قوة الله :

وهو القاهر فوق عباده .

لله ما فى السموات وما فى الارض .

والله الغنى وانتم الفقراء .

وما بكم من نعمة فمن الله .

ان المؤمن لا مقام فى قلبه لعاطفة الاستكبار والخيلاء والغطرسة والشموخ ، اذا استقرت فى ذهنه عقيدة الايمان بالله على هذا النحو . الى هذا يشير قوله تعالى :

وعباد الرحمن الذين يمشون على الارض هونا واذا خاطبهم الجاهلون قالوا سلاما .

(الفرقان : ٦٣)

ومن الفوائد العظيمة الـتى تعود بها على الانسان معرفته بربه على الوجه الصحيح الكامل ، انها تبطل ول

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بَلَغَ الْعُلٰى بِكَمَالِهِ كَشَفَ الدُّجٰى بِجَمَالِهِ

حَسُنَتْ جَمِيعُ خِصَالِهِ صَلُّوا عَلَيْهِ وَآلِهِ

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعِتْرَتِهِ بِعَدَدِ كُلِّ مَعْلُومٍ لَكَ ◦

حقيقة الايمان

ان الإيمان بالله هو اول واهم شئ فى نظام الإسلام للعقائد والاعمال ، بحيث ان كل ما فيه من العقائد الاخرى انما هى فروع لهذا الأساس وان كل ما فيه من الاحكام الخلقية والمدنيه تستمد قوتها من هذا المركز . وليس فيه شئ الا وان ذات الله مصدره ومرجعه . فما الايمان بالملائكة الا لانهم ملائكة الله وما الإيمان باليوم الآخر الا لانه يوم عدل الله وقضائه بين خلائقه ، وما اتباع الأوامر ولا اجتناب النواهى الا لانها من عند الله .

ان هذه العقيدة فى نظام الإسلام العظيم لا تنحصر فى ان الله موجود وانما تشمل فى ذاتها تصورا صحيحا متكاملا لجميع صفات الله ومن هذا التصور تحصل للإنسان جميع القوى الفكرية والعملية .

ان الصورة المجملة للايمان بالله ، التى ينبغى الاقرار لها باللسان والتصديق لها بالقلب ، هى الشرط الاساسى لدخول الانسان فى حظيرة الاسلام ، هى الاقرار بكلمة « لا اله الا الله » . ينفى هذا الاقرار صفة الالوهية عن كل شئ فى السموات والارض ولا يثبتها الا لذات واحدة وهى ذات الله سبحانه وتعالى . ويقول العلماء ان الايمان يشتمل على ثلاثة عناصر هى تصور الالوهية ، لنفيها عن كل موجود فى العالم واثباتها لله وحده كل ما قيل فى القرآن الكريم عن ذات الله تبارك وتعالى وصفاته انما هو تفصيل وشرح لهذه العناصر الثلاثة وليس غير .

ان تصور الالوهية موجود فى جميع الاديان لكنه خاطئ او ناقص فى كل دين سوى دين الاسلام . انما الكتاب الوحيد الذى اعطى التصور الصحيح للالوهية هو القرآن الكريم فقال تعالى فيه :

والهكم اله واحد .

لا اله الا هو الرحمن الرحيم .

الله لا اله الا هو الحى القيوم .

لا اله الا هو العزيز الحكيم .

وما من اله الا الله .

انما الله اله واحد سبحانه .

فاعلموا انما انزل بعلم الله وان لا اله الا هو .

وقال الله لا تتخذوا الهين اثنين انما هو اله واحد .

انما الهكم الله الذى لا اله الا هو وسع كل شئ علما .

الله لا اله الا هو رب العرش العظيم .

وهو الله لا اله هو له الحمد فى الاولى والآخرة .

وما أمروا الا ليعبدوا الها واحدا لا اله الا هو .

والهكم اله واحد لا اله الا هو الرحمن الرحيم .

وهو الذى قد بين انه لا يجوز ان يكون الا له الا من يكون صمدا حيا قيوما لم يلد ولم يولد ويكون من الازل ويبقى الى الابد وتكون له القوة والقدرة المطلقة ويكون علمه محيطا بكل شئ ورحمته واسعة لكل شئ . لا يوجد نقص فى حكمته ولا يشك فى عدالته ، خلق

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ۝

ان أهل التحقيق قالوا كمال الإنسان فى أن يعرف الحق للذاته والخير لأجل العمل به ورأس المعارف اليقينية ورئيسها معرفة الله وإليه الإشارة بقوله (إن الذين قالو ربنا الله) ورأس الأعمال الصالحة ورئيسها أن يكون الانسان مستقيما فى الــوسط غير مائل إلى طرفى الإفراط والتفريط ، كما قال (وكذلك جعلنا كم أمة وسطاً) و قال أيضاً (اهدنا الصراط المستقيم) وإليــه الإشارة فى هذه الآية بقولــه (ثم استقاموا) وسمعت أن القارىء قرأ فى مجلس العبادى هذه الآية ، فقال العبادى : و القيامــة فى القيامة ، بقدر الاستقامــة ، إذا عرفت هذا فنقول : قوله تعالى (إن الذين قالوا ربنا الله ثم استقاموا) ليس المراد منه القول بااللسان فقط لأن ذلك لا يفيـد الاستقامة ، فلمـا ذكر عقيب ذلك القول الاستقامة علمنا أن ذلك القول كان مقروناً باليقين التام والمعرفة الحققية ، إذا عرفت هذا فنقول فى الاستقامة قولان (أحدهما) أن المراد منه الاستقامة فى الدين والتوحيد و المعرفة (الثانى) أن المراد منه الاستقامة فى الأعمال الصالحة أما على القول الأول ففيه عبارات : قال أبوبكر الصديق رضي الله عنه : ثم استقاموا أى لم يلتفتوا إلى إله غيره ، قال ابن عباس فى بعض الروايات هذه الآية نزلت فى أبىبكر رضي الله عنه ، وذلك أن أبابكر رضي الله عنه وقع فى أنواع شديدة من البلاء والمحنة ولم يتغير البتة عن دينه .

تتنزل عليهم الملكة عند الموت كذا قال ابن عباس و قال قتادة و مقاتل اذا قاموا من قبورهم وقال وكيع بن الجراح البشرى يكون فى ثلاثة مواطن عند الموت و فى القبر و عند البعث الاتخافوا ان مفسرة لانتنزل عليهم يتضمن معنى الوحى الذى فـيه معنى القول او مخففــة من الثقيلة اسمه ضمير الشأن اومصدرية يعنى لا تخافوا على ماتقدمون عليــه من امر الاخرة كذاقال مجاهــد ولا تحزنوا على ما خلفتم من اهل وولـد فانا نخلفكم فى ذالك فالخوف غم يلحق لتـوقع مكروه والحزن غم يلحق لوقوعـه فى مكروه من فوات نافع او حصول ضار وقال عطاء بن ابى رباح لاتخافوا و لاتحزنوا على ذنوبكم يعنى لاتخافوا العقاب ولاتحزنوا على صدورالعصيان فان الله يغفرهالكم وابشروا ابالجنة التى كنتم توعدون ۝ فى الدنيا على لسان الرسل اخرج ابو نعيم عن ثابت البنانى انه قرأحم السجدة حتى بغ الى قوله تتنزل عليهم الملائكة فقال بلغنا ان العبد المؤمن حين يبعث من قبره يتلقاه الملكان الذان كانا معه فى الدنيا فيقولان لآ تخفو لاتحزن و البشر بالجنة التى كنت توعد قال فيأ من الله خوفه ويقرعينه .

اللهم انت ربنا فا رزقنا الاستقامة۔ آمين ثم آمين .

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حقيقــة الايمــان

— ان الايمان بالله هو اول شئ فى نظام الاسلام للعقائد والاعمال .

— الشرط الاساسى لـدخول الانسان فى حظيرة الاسلام هو الاقرار بكلمة " لا اله الا الله ".

— الكتاب الوحيد الذى اعطى التصور الصحيح للالوهية هو القرآن الكريم .

— ان الايمان بالله يوسع وجهة نظر الانسان على قدر سعة مملكة الله غير المحدودة .

— ان المؤمن لا مقام فى قلبه لعاطفة الاستكبار والخيلاء والغطرسة والشموخ .

... SURELY, IT (THE QUR-AAN) IS THE TRUTH ...

yaqeen international

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In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying) Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised" (Al-Quraan 41.30).

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH,
2) Freedom from fear and grief, in this world as well as in the next world;
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous.
4) It should be borne in mind that Allah never breaks His promise

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In the name of Allah, The All-Compassionate, the Most-Merciful

"ISRA" AND "ME'RAJ"

ASCENTION OF THE HOLY PROPHET MUHAMMAD *(Sallallahu 'alaihi wa sallam)*

The event of "**Isra**" and "**Me'raj**" of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* took place one year before Hijrah (Migration) from Makkah to Madinah.

Isra denotes a night journey of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* from **Makkah to Bait-ul-Maqdis.**

Me'raj stands for his Celestial Ascension to the heavens. This is the unique privilege exclusively granted to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and to none else.

He was bestowed the favour of audience and dialogue with Almighty Allah Again, it is a privilege which no other could enjoy.

Hazrat Moosa *('Alaihis salaam)* desired to see the Almighty Allah "You can't!" was Almighty Allah's reply But the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was at two bow-lengths distance while in audience and dialogue with Him

It is creditable that the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* stood firm neigther was he dazzled nor confounded at the climax of the Divine Illumination. This indicated his being a complete and perfect human self As, a poet says ·

"Moses went out of his senses with a glimpse of the Divine Attribute. As for you, you witness His Self even with a smile."

BRIEF ACCOUNT OF ME'RAJ :

On the 27th night of the month of Rajab about a year and a half before Hijra, the Prophet *(Sallallahu 'alaihi wa sallam)* was staying at the residence of Umme Hani *(Razi Allahu 'anha)* He was awakened by Jibraeel *('alaihis salaam)*

He was then brought out to the door of the Ka'abah where the chest of the Prophet *(Sallallahu 'alaihi wa sallam)* was opened and the inside was washed with Zam Zam water filled with Faith, knowledge, Insight and Wisdom (Bukhari and Muslim)

A Buraq stood here Mounted on it Jabraeel *('alaihis salaam)*, took

him to the Baitul Maqdis (Jerusalem). While mounting the Buraq, Jibraeel *('alaihis salaam)* said to the Buraq, Beware! "No man greater than Muhammad *(Sallallahu 'alaihi wa sallam)* had mounted you before."

The first halt in this journey was at Madinah, which Jibraeel *('alaihis salaam)* told the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was going to be his city of migration. Here he offered prayers. At Baitul Maqdis the journey on the Buraq came to an end

This night journey from Makkah to Baitul Maqdis (Jerusalem) is referred to in the Holy Quraan thus

سُبْحٰنَ الَّذِیْٓ اَسْرٰی بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِیْ بٰرَكْنَا حَوْلَهٗ لِنُرِيَهٗ مِنْ اٰيٰتِنَا اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ۝

"Glory be to Him who carried His servant by night from the Sacred Mosque (Masjidil-Haraam) to the Distant Mosque (Masjidil-Aqsaa) the environs of which We have blessed, so that We may show him some of our signs. Surely it is He Who is All-Hearing, All-Seeing." (17 1)

AT BAITUL MAQDIS :

He entered the Solomon's Mosque Here he found all the Prophets *('Alaihimus salaam)* since the beginning of humanity. They all joined the prayer under the leadership of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. Of the three bowls presented to him, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* chose one of milk rejecting the other two containing water or wine

THE NAME OF THE JOURNEY :

Then a ladder was brought to him In Arabic, a ladder is called me'raj and hence the name of the journey Jibraeel *('Alaihis salaam)* mounted it with the Holy Prophet *(Sallallahu 'alaihi wa sallam)* unitl they reached the gate of heaven "All the angels who met the Holy Prophet *(Sallallahu 'alaihi wa sallam)* when he entered the lowest heaven welcomed him with smiles and wished him well (except Malik the incharge of the Hell) "

Later on, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was introduced to various angels and the souls of eminent personalities present there. Amongst them, one was Adam *('Aalaihis salaam)* the progenitor of mankind Going round, he observed many things of which a few are mentioned below :-

a) He saw fighters (Mujahideen) who were cutting harvest, the more they cut, the more it grew
b) He also saw some people undergoing the punishment for their **being negligent of prayers.** Their heads were smashed with rocks
c) At one place he saw the evaders of **Zakaat,** who were subjected to the grazing of grass like animals.
d) At another place he saw some **people guilty of passing insolent remarks about other.** They were shown as slashing their own flesh and ate it.
e) **People guilty of appropriating orphans' wealth** were found eating fire, while the usurers were seen with their bellies full of snakes.
f) Those who committed **the sin of adultery** despite having legal wives were subjected to the torture of eating stinking and rotten flesh.
g) **Visit of Paradise and Hell :** The Holy Prophet *(Sallallahu 'alaihi wa sallam)* was taken to the Paradise, and had a look of the Hell with all its horrors.
h) And in the six other heavens the Prophet *(Sallallahu 'alaihi wa sallam)* met Noah, Yusuf, Haroon, Idrees, Moosa, Ibraheem, Daud, Sulaiman, Yahya and Isa *('Alaihimus salaam).* Lastly, on the seventh heaven he saw a colossal palace, the **Bait-ul-Ma'moor** (Immortal Mansion). Here he encountered a person who had close resemblance with himself. This was his forefather Ibraheem *('Alaihis salaam)*
i) From there they went upward until they reached **Sidratul Muntaha.** This can be described a vacuum region between Almighty Allah and His creation. Here Jibraeel *('Alaihis salaam)* told Holy Prophet *(Sallallahu 'alaihi wa sallam)* that it is his limitation and he cannot go farther. From there the Holy

Prophet *(Sallallahu 'alaihi wa sallam)* was to proceed alone.

j) On the seventh heaven, he reached Throne of Almighty –

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

"and he was at a distance of two bows or even nearer; (53 9)

"beholding Allah with his soul's eyes and seeing things which the tongue cannot express, surpassing all human understanding. The Almighty Allah placed one hand on Muhammad's *(Sallallahu 'alaihi wa sallam)* breast and the other on his shoulder to the very marrows of his bones he felt an icy chill, followed an inexpressible feeling of calm and ecstatic annihilation." The Prophet's *(Sallallahu 'alaihi wa sallam)* audience with Almighty Allah has been mentioned in the Holy Quraan (see 53.1-18)

The gifts given to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* during **Me'raj** are as follows :

GIFTS RECEIVED BY THE HOLY PROPHET *(Sallallahu 'alaihi wa sallam)* :

a) **Salaat : Prayer for five times a day.**

b) **Last two verses of Soo-rah Al-Baqarah Nos. 285 & 286 of the Holy Quraan.** This was revealed to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* directly without the intermediary of Jibraeel *('Alaihis salaam)* because the latter could not reach that place and therefore had excused himself.
These verses are the source of Mercy and were given to him "from the treasures kept beneath the Throne "

c) **Forgiveness to all those** who abstain from the sin of shirk (association of any partner with Almighty Allah)

d) **In case of Virtue,** a mere intention for it will be recorded while no sin will be taken into account unless it was actually done

Admittedly, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* had audience and dialogue with Almighty Allah. Here a question arises Had he ever seen the Almighty Allah during the course of his meeting ? True, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* reached the highest celestial point where no one else could be able to arrive As the Holy Quraan has it :

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

"Eyes cannot reach Him but He can reach the eyes, and He is the Subtle, the All-Wise " (6·104)

This point has been explained in a Hadis. Asked by Hazrat Abu Zar Ghaffari *(Razi Allahu 'anhu)* : "Have you seen Almighty Allah?" The Holy Prophet *(Sallallahu 'alaihi wa sallam)* said · "How can I see Him?"

In view of the Quraanic verse and the Prophetic traditions of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* we can see only a glimpse of His Light.

RETURN OF JOURNEY :

The Divine purpose of Me'raj having been fulfilled, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* soon returned by the same ladder to the Masjidil Aqsa. Again he *(Sallallahu 'alaihi wa sallam)* led the prayer of all the prophets *('Alaihimus salaam)* who had assembled there. His return journey from Baitul Maqdis to Makkah was by Buraq.

It was still night when they reached the Holy Ka'bah. From there the Holy Prophet *(Sallallahu 'alaihi wa sallam)* came back to the house of his cousin. In her words, as narrated by Ibn Ishaq, "a little before dawn the

Holy Prophet *(Sallallahu 'alaihi wa sallam)* woke up, and when we had prayed the dawn prayer, he said : "O Umme Hani! I prayed with you the last night the night prayer in this valley as you say. Then I went to Jerusalem and there prayed, and now I have prayed with you the morning prayer as you see."

As to the question: Had the Me'raj taken place in body or was it only a spiritual ascension. Both the Quraanic verses and the recurring sayings of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* established that **Isra'** and **Me'raj** were not a journey of the soul alone, but of the body and soul together. As Hafiz Ibn Hajar, author of **Fateh al-Bari** maintains, "Undoubtedly, both **Isra'** and **Me'raj** took place in a single night and ascension of the Prophet *(Sallallahu 'alaihi wa sallam)* was physical and in a state of full consciousness.

To deny these facts or to have any doubt about the authenticity is not proper. The following agruments may be advanced in support of this view

The very first word, sub-haa-na, points to the proclamation of an unusual phenomenon, because this Arabic word is used for happening of magnificence. Were **Isra'** and **Me'raj** limited to the soul, that is going up only in a dream, it would amount to nothing wonder about. A dream can be experienced by any human being visualising in the mind, not to the eye, things out of the ordinary, or supernatural happenings

2. The dreams of a Prophet of Allah are true dreams no doubt, but there is a difference between the Reality or a faithful image of the Truth, but not the Reality or the Truth itself. Dreams are the children of sleep when the eye is not at work. How can **Isra'** and **Me'raj** be a handiwork of dream when Quraan Majeed clearly testifies to seeing with eyes

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

"Neither his sight swerved, nor did it exceed the limit. Indeed, he beheld the greatest signs of his RABB (Creator and Sustainer)." (53 17-18)

Sometime astray voices are raised by one or another so called intellectual or pseudotheologian that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* did not go to the heavens physically. They who have explicit faith in the Word of Allah and sayings of His Prophet, *(Sallallahu 'alaihi wa sallam)* would reach the only conclusion that it was a physical journey from Makkah to Jerusalem and thence to the heavens and back. Those who raise doubts about it, deny in fact the Supreme Power and doubt the Omnipotence of Almighty Allah and His absolute control over the kingdom of possibilities

3. According to some writer **Isra'** and **Me'raj** are possible scientifically. As one writer argues "Where there is a meeting of genuine forces, that which shines forth is genuine reality, just as a meeting of the same forces of nature configured by the genius of Marconi, produced the real effect of lighting a light in distant Australia by means of an electric radiation directed at it on the waves of space from his ship in Venice.

In this age of ours, science has confirmed the possibility of prestidigitation, of broadcast of sound throughout space by means of the radio, as well as of pictures and writings, all of which was considered too fanciful even for the imagination

The forces latent in nature brings are still being discovered by scinece, and every new day brings a new surprise. Strong and powerful spirits such as Muhammad's *(Sallallahu 'alaihi wa sallam)* are perfectly capable of being carried in one night from Makkah to Jerusalem and of being shown Allah's signs.

This is not opposed to reason, especially when the moral of it is the figurization of divine truths, of extraordinary meanings of beauty and transcendence, and of the unity of spirit and world so clearly achieved in the consciousness of Muhammad *(Sallallahu 'alaihi wa sallam)*. Through extraordinary and unique to Muhammad *(Sallallahu 'alaihi wa sallam)*, the experience is certainly possible for man upon removal of the illusions of this world, penetration of ultimate reality, and relation of oneself and the world thereto." (M. H

Haykal, The Life of Muhammad *(Sallallahu 'alaihi wa sallam)*, Karachi, 1989, p.146)

"It is a pity that some learned Muslims try to explain away these Signs of Miracles as ordinary events that took place according to the known physical laws of nature. They do not realise that in this way they are adopting a sceptical attitutde towards the Book of Allah, for, in the context, the Quraan cites a supernatural event, and it presents the same as a Sign of Allah as a proof of his Prophethood. Therefore, to explain it away as an ordinary event is, in fact, to disbelieve the Book.

Thus such people make their own position ridiçulous. On the one hand, they do not sincerely believe in Quraan as a Book of Allah just because it upholds miracles, on the other, they do not have the courage to declare openly their disbelief.

"The decisive question about miracles is whether Allah suspended His activities after starting the system of the universe according to certain laws, and now cannot interfere in any way, whatever, with the working of that system. Or, whether He keeps the reins of His kingdom in His own hands and enforces His commands every moment in this kingdom and He has full powers to make any change, partial or complete, in shaping things and the course of events, as and when He wills.

Those who believe in the first alternative cannot beleive in the miracles for it goes against their conception of Allah and His universe, but the most proper course for such people is to deny the Divine Revelation of the Quraan instead of writing any commentary on it so as to refute the Quraanic conception of Allah and prove their own.

On the other hand, if one is convinced by the arguments of the Quraan and accepts the second alternative he would readily understand and believe in the miracles.

It is quite obvious that if one believes that a serpent can come into being only through a bilogical process and it is not possible for Allah to create it in any other way, then such a one should consider it false that a staff was changed into a serpent and again into the staff.

On the contrary, if one believes that lifeless matter can come to life by the command of Allah, Who has the power to give any kind of life to anything He wills, he will readily believe that the staff was changed into a serpent just as he believes that a live chicken comes out of a lifeless egg To scuh a person, there will be nothing extraordinary, just because the staff was changed into a serpent only thrice and a chicken comes out of an egg over and over again." (A. A. Maudoodi), The Meaning of the Quraan, Lahore 1989 Vol IV p.p 59-60.

However, the correct and the most proper way of looking at **Isra'** and **Me'raj** is what has been exemplified by Hazrat Abu Bakr *(Razi Allahu 'anhu)* Soon after his proclamation of **Me'raj** some of those who were troubled by doubt went to Hazrat Abu Bakr *(Razi Allahu 'anhu)* and told him about Muhammad's *(Sallallahu 'alaihi wa sallam)* narration of his trip to Jerusalem and then to the high heavens To this he reacted saying :

"By Allah, if Muhammad *(Sallallahu 'alaihi wa sallam)* himself has said so, then it is true He tells us that the Word of Allah comes to him directly from heaven to earth in an hour of night or day and we believe him. Isn't this a greater miracle than what you are doubting today?" Abu Bakr *(Razi Allahu 'anhu)* came to the Prophet *(Sallallahu 'alaihi wa sallam)* and listened to him describing Jerusalem and its mosque. When he finished, Abu Bakr *(Razi Allahu 'anhu)* said, "You said truth, O Prophet of Allah." From that day on Muhammad *(Sallallahu 'alaihi wa sallam)* called Abu Bakr **"Al-Siddiq."**

In conclusion, it may be remarked that **Isra'** and **Me'raj** are undoubtedly among the great miracles associated with the life of Holy Prophet *(Sallallahu 'alaihi wa sallam)*. It took the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to such heights which none else can reach. He had audience and dialogue with the Almighty Allah and was shown His Signs which not other prophets could witness

It has offered blessings to his followers, namely : **Salaat, the last two verses of Soo-rah Al-Baqarah Nos. 285 & 286 of the Holy Quraan** and **the forgiveness to all the believers not guilty of the sin of shirk,**

(Co ti [illegible] P [illegible]e 11?)

NIZAM-I-ISLAM

THE PRESIDENCY IN AN ISLAMIC STATE

(For previous instalment please see Yaqeen International of September 22, 1998)

It is an admitted fact that the sovereignty in an Islamic State rests with Almighty Allah All His Prophets *('alaihimus salaam)* sent by Him presented and interpreted His Will. Among them the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is described in the Quraan Majeed as under :-

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ

وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

"Muhammad is not the father of anyone of your men, but he is the Messenger of Allah and the Seal of (the finally of the line of) the Prophets And Allah knows all things very well" (33 40)

In Islamic context it means that when the Muslims organise themselves into a State, its Head would be the vicegerent of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. This is the background of the Islamic concept of Khilaafat. In short, the Head of an Islamic State is not so in his right but he acts on behalf of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*.

The Caliphate operated in its pure form from 632 C.E. to 661 C.E. — the period of the rightly guided Caliphs. During this period the best person in the Muslim community was chosen as the Caliph for life. Thereafter, the Islamic concept of Caliphate suffered changes, the most conspicuous are listed below :-

1. With the Umeyyads, the Caliphate took the form of a hereditary monarchy
2. In the later Abbasid period, the Caliph was reduced to a nonentity.
3. After the fall of the Abbasids, the Caliph was turned into a religious functionary only, the temporal powers being passed to other hands.

As consequence of the chnages that followed in the wake of World War-I the Caliphate lasted till 1924 when Turkey, its last custodian, also gave it up After 1924, the Muslim States, one by one, adopted secular system of Government in imitation of western states

Due to the political changes the Muslims become oblivious of the concept of Caliphate They also set up monarchies or republics like secular states

In Pakistan, in spite of our claim to be an Islamic State, we have continued to follow secular norms Without trying to resurrect the Islamic system of Government, we have at different times tried the parliamentary or the Presidential form. Under the Constitution of 1962, we adopted the presidential form of Government which collapsed in 1969 Under the Constitution of 1973, we adopted a system which was labelled as parliamentary The system came to an ignominous end in July 1977

Since the establishment of Pakistan we have had three Constitutions and each time this constitutional structure broke down. The question arises as to what is wrong with our process of Constitution making?

The answer is not far to seek The constitutional structure collapsed each time because it was built on sand (secular norms) Every time our constitution makers were all obsessed with and steeped in Western ideology and conventions, and they did not think of Islamic political traditions The fact remains that the concept and working of a secular state is totally repugnant to Islam

The presidential form of Government as in vogue in the West suffers from the same disability If we are keen to have a truly Islamic constitutional system we must build it on the rock bed of the Islamic concept. It is time that we should hold fast to Islam, and build up a polity on the basis of Islamic ideology. The Caliphate form of Government is the system for us.

The Caliphate envisages that Muslims of the world organise a world State, and owe allegiance to one man, the Caliph. Although the ulitmate destiny of the world Muslims is to form one polity but it needs time to achieve this goal. The practical course would, therefore, be that the Federal Government in

Pakistan should be modelled on the concept of Caliphate.

The governing principles of Caliphate should be incorporated in the Constitution, which should inter alia provide for ---

1. The supreme authority of Quraan Majeed and Sunnah of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to determine the Will of the Sovereign (Allah), be recognised and defined clearly.
2. The doctrine of the finality of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* also secured clearly and the Holy Prophet *(Sallallahu 'alaihi wa sallam)* acknowledged as the Leader of the Islamic State for all times
3. The primacy of Quraan Majeed and Sunnah as the guiding principles of state policy being recognised and made justiciable
4. The President of the Islamic State being entrusted with powers only on behalf of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* The President being indentified and installed on the basis of his Islamic qualities.

The methodology for installing the President should be somewhat to the following effect:-

1. The National Assembly should be the electrol college for putting up candidates for the office of the President. Members of the Assembly being on oath of fidality would not make their selection, guided by any personal, partisan or selfish motives; but intstead they would be guided by the best interests of Islam and Pakistan
2. The National Assembly should have a Steering Committee to assess the suitability of all the proposed eligible candidates, and place all the facts before the National Assembly No candidate should be sponsored by any party.
3. When the candidate has been agreed upon by the National Assembly all adults should, by means of a referendum, take the oath of allegiance to him.
4. The name of the President should be mentioned in Khutba (Sermon) every Friday in all mosques of the country.

In Islam political authority or power is a trust Government has, therefore, to be organised in such a way as to ensure that there is no undue concentration of power at any level Since we cannot conceive the Head of State, representing the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, to be a mere figure-head, it would be necessary to devise a system of checks and balances. It may be somewhat to the following effect;

1. the President being the Head of State and the Prime Minister the Head of Government
2. there being no interference by the President in the affairs of the Administration except when it falls or falters in the proper discharge of its duties in the light of the Quraan and Sunnah.

OBITUARY

We are extremely sorry to know the said demise of Maulana Muhammad Abdullah, Chairman 'Ruet-i-Hilal Committee' and Khateeb of Federal Capital Red Mosque, on Saturday, the 17th October, 1998, while he was about to enter his home near the Mosque.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"Surely, we are entirely Allah's and indeed to Him we are to return " (2 156)

Maulana Muahmmad Abdullah was a leading religious scholar. He was also part of five members Committee formed by the government to forge sectarian harmony among different sects.

In his death, the nation has lost an eminent, sincere and devoted religious scholar whose thought provoking sermons would be long remembered

We extend our heartfelt condolences to the bereaved family

May Almighty Allah shower His choicest blessings on the departed soul and grant him eternal peace. **Aameen!**

How the government should now be organised and how power should be distributed between the President and the Prime Minister in a truly Islamic State is now to be considered to achieve the real object of introducing Quraan & Sunnah in the country.

Al-Quraan

ISLAMIC IDEOLOGY IS BASED ON RIGHTEOUSNESS (TAQWA)

In the Islamic ideology, the emphasis is on mandatory righteousness with an altruistic purpose. Islam has one word to denote is Taqwa. It is the essence of the noble qualities mentioned above, super-imposed by love of Allah.

Literally "Taqwa" means, from its tri-lateral root "Waqa", the instinct in human beings to guard against harmful, dangerous things. One who develops this inherent quality is called Muttaqi (plural Muttaqeen). Taqwa is a cardinal virtue which enables one to take good care of one's self out of gratitude towards Allah for His gift of life as well as of Faith. He tries to tread on safe and solid ground, avoiding pitfalls, thorns and thickets and other snares. Because of this inborn virtue of abstaining from evil in obedience to the command of Allah and availing oneself of the good as a blessing from Allah.

Quraan Majeed quite justly calls upon the people at large to do good and refrain from evil It is the common quality of some degree in all the human beings. Men of understanding are apt and more prone to follow the Divine Guidance, believing it to be their best safeguard.

To attain to a higher quality of Taqwa is possible for those who accept and act upon the Divine Guidance. They are better qualified to make known the Message of Quraan to others through their belief and practice Quraan Majeed asks those who believe-the Muslims, to spread its Message, saying that it is "Guidance and Mercy" for those who believe in it" (10 57)

There is another class of persons who are the best qualified to benefit from what Quraan Majeed has to offer. They are Muttaqeen, the embodiment of the sovereign virtue, the Righteous (2:2)! It is obvious that men with sterling qualities of character can seek Divine Guidance to the utmost

The origin of Taqwa is the fear of Allah, born out of love due to His Greatness and not out of despair of the fearful, the dangerous One and His power to punish A Muttaqee carries in his heart fear for the love of Allah. The twin sentiments stand for realization of Allah and His attributes The more one has of this quality, the more successful is he herein and in the hereafter

Taqwa stands guard against false steps and keeps one steadfast on the Right Path, come what may: It is the flower of one's Faith in the --

-- Existence of Allah,
-- Oneness of Allah,
-- Love and all other Attributes of Allah;
-- Nearness of Allah to oneself; Commands of Allah, as made known in the last of the revealed Books of Allah; Quraan Majeed and as taught by the last of His Prophet, Muhammad *(Sallallahu 'alaihi wa sallam)*.

Taqwa is the means to keep in mind the doctrines and disciplines of the Faith. It strengthens the will to act upon them. It is, the motive force to acquire "Ilm" (useful knowledge) and undertake **"Amal -i-Saalih"** (good deeds) for the love of Allah and to be amongst His loved ones

One who possesses Taqwa possesses the whole of the Faith His life and conduct are a practical lesson in Faith for others. Quraan Majeed assures such a person of freedom from "fear and grief" and also of the "best end" (7.128) Quraan Majeed speaks highly of such persons (Muttaqeen) saying that --

-- Allah loves them.
-- Alalh is with them; and finally that the end is (best) for them

The high praise and the promise of a safe end for Muttaqeen are no wonder, because of the fact that the persons concerned are an embodiments of virtue and a model of noble qualities !

May He grant us to be one of them -- **Aameen!**

'UMRAH : THE LESSER PILGRIMAGE FOURTEEN HUNDRED YEARS AGO

If we look back fourteen hundred years, we find Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and his Companions in Madinah pining to pay a visit to Holy Ka'ba in Makkah, about which Almighty Allah says :

"Verily, the First House founded for mankind to worship Allah is that at Bakkah (Makkah) a blessed place and a source of guidance to the people of the world." (3 96)

Seven years had gone by since he and his Makkan followers had left their beloved city Makkah that was till in the hands of the Pagan autocracy hostile to Islam and its Prophet In the meantime, Islam had grown in number and strength in Madinah during the years of its exile It now had a well-knit and well-organised community functioning under the leadership of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*

TRUCE OF HUDAIBIYA: Towards the fag-end of the year 6 A H , they planned and set for 'Umrah (Lesser Pilgrimage), but were obstructed by the pagan Quraish at Hudaibiya, a short day's march to Makkah This confrontation finally resulted in the conclusion of the Peace Treaty of Hudaibiya which **inter alia** barred the believers from entering Makkah in that year but conceded that they could enter unarmed and for not more than three days in the following year

'UMRAH, 7 A.H. : The Truce of Hudaibiya gave the Holy Prophet *(Sallallahu 'alaihi wa sallam)* respite from the side of Quraish and also broke their axis with the Jews and Christians He utilized this time in ending **Da'wa** epistles to several rulers and also to subdue Khaibar, the last stronghold of the hostile Jews. It was now almost a year since the treaty of Hudaibiya It was therefore time to set on the pilgrimage in terms of the Treaty

Accordingly it was proclaimed on behalf of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* that all those who had accompanied him with the intent of 'Umrah in the preceding year, should deem it their duty to join the pilgrims, and so they did, excluding of course those, who had passed away in the meantime

It was stipulated in the Peace Treaty that the Muslims shall not bear any arms while on their visit to Makkah Accordingly, arms were left at Bahij, about eight miles from Makkah, under the custody of two hundred horsemen They took only the customary traveller's sword duly sheathed

Having reached Makkah, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* made his Way towards the Sanctuary (Haram) with the call **Labbaik,** on his lips Hazrat 'Abdullah bin Rawaha *(Razi Allahu anhu)* was holding the halter of the Holy Prophet's *(Sallallahu 'alaihi wa sallam)* camel Qaswa and spiritedly chanting

Go out of the way, you unbelievers make way,
Every good thing goes with His Apostle.
O Lord! I believe in his word,
I know Allah's truth in accepting it
Our swords shall flash over if you choose to stop us this day,
And our strokes shall get heads parted from their resting places,
And friends will be forgotten by friends

IMPACT : The Pilgrimage scene was indeed vivacious and impressive Martin Lings (Abu Bakr Siraj-ud-Din) narrates . "The chiefs of Quraysh were gathered together on Mount Abu Qubays, from which they could look down into the Mosque They also had a wide view of the surrounding country, and now they saw the pilgrims emerge in a long file from the north-western pass which leads down into the valley just below the city Their ears soon caught an indistinct murmur which quickly became distinguishable as the age-old pilgrims' cry

Labbayk Allahumma Labbayk,
Here I am, O Allah, at Thy service

The long procession of bare-headed, white-robed men was led by the Prophet *(Sallallahu 'alaihi wa sallam)* mounted on Qaswa, with 'Abd Allah ibn Rabaha on foot, holding the bridle. Of the others some were on camel-back and some on foot They made straight for the Holy House by the nearest way Each man was wearing his upper garment as a cloak, but at the entrance to the Mosque the Prophet *(Sallallahu*

'alaihi wa sallam) adjusted his, passing it under the right arm, leaving the shoulder bare, and crossing the two ends over the left shoulder so that they hung down back and front The others followed his example Still mounted, he rode to the south-east corner of the Ka'bah and reverently touched the Black Stone with his staff. Then he made the seven circles of the House, after which he withdraw to the foot of the little hill of Safa, and passed to and from between it and the hill of Marwah, seven courses in all, ending at Marwah, to which many of the sacrificial animals had now been led. There he sacrrificed a camel, and his head was shaved by **Khirash,** who had done the same for him at Hudaybiah This completed the rite of the Lesser Pilgrimage " (Muhammad -- *Sallallahu 'alaihi wa sallam)*

The missed Pilgrimage was thus fulfilled about which Almighty Allah makes a reference

"Indeed! Allah has in truth fulfilled for His Messenger, the vision with reality (saying), you shall indeed enter the Sacred Mosque, Allah willing, in security with your head, shaved and (your) hair cut short and you shall have no fear and He knows what you do not know and He granted, besides this, a victory near at hand (48 27)

The greater victory, i e the Conquest of Makkah in A H 8, and the Great Pilgrimage, i e the Farewell Pilgrimage in A H 10, were yet to follow.

MAYMUNAH : The city of Makkah was evacuated by the Quraysh out of awe while the pilgrims spent three days there The tent of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* that was pitched in the Mosque itself was visited during night by Muslims who were still living in Makkah keeping their True Faith a secret. Hazrat 'Abbas *(Razi Allahu 'anhu)* used to come to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* openly for most of the three days It was then that he offered him in marriage his wife's sister Maymunah, then a widow, and he accepted

Hazrat Maymunah's marriage to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* had another bearing It accelerated the family influence that was already at work with regard to Khalid whose valour and military acumen on the side of Quraysh the Holy Prophet *(Sallallahu 'alaihi wa sallam)* had seen earlier on battlefields Khalid's mother, Hazrat 'Asma' *(Razi Allahu 'anha)* had then come to the fold of Islam only recently. Now his aunt Hazrat Maymunah *(Razi Allahu 'anha)* was a part of the Holy Prophet's *(Sallallahu 'alaihi wa sallam)* household

'UMAMA BINT HAMZA : At the time of the departure of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* from Makkah, 'Umama, the younger daughter of Hazrat Hamza *(Razi Allahu 'anhu)* came to him, crying "Uncle! Uncle!" Hazrat 'Ali *(Kar-ram Allahu Waj-ha-hu)* lifted her up in his arms The Holy Prophet *(Sallallahu 'alaihi wa sallam)* came to know that Hazrat Ja'far and Hazrat Zaid bin Haritha *(Razi Allahu 'anhum)* both were claiming her -- the one because of her being the daughter of his uncle, while the other for the reason that she was his niece, being the daughter of his brother-in-Islam, Hazrat Hamza. Hazrat 'Ali *(Kar-ram Allahu Waj-ha-hu)* too claimed her as a cousin and because he was the first one to whose arms she had run up

Seeing that they had all equal claims, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* gave her to Hazrat Asma' *(Razi Allahu 'anha)*, the maternal aunt of 'Umama, saying that a maternal aunt was as good as the mother (Bukhari). This event shows the Holy Prophet's *(Sallallahu 'alaihi wa sallam)* practical sense of fairplay and affection for children

RETURN : At the end of three days, the Quraysh representative, Suhayl and Huwaytib, came to Hazrat 'Ali *(Kar-ram Allahu Waj-ha-hu)* to tell that the stipulated time for Muslims' stay was due to expire and to ask for the departure of the Holy Propeht *(Sallallahu 'alaihi wa sallam)* from Makkah Hazrat 'Ali *(Kar-ram Allahu Waj-ha-hu)* told the Holy Prophet *(Sallallahu 'alaihi wa sallam)* who showed inclination for an extension of time by mutual consent He *(Sallallahu 'alaihi wa sallam)* offered them a feast to celebrate his marriage to Hazrat Maymunah *(Razi Allahu 'anha)* This being denied curtly, he *(Sallallahu 'alaihi wa sallam)* proceeded to leave the city immediately

KHALID, 'USMAN AND 'AMR : The entry of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* into Makkah was witnessed with great excitement by most of the eminent Quraysh, but Khalid and 'Amr were Conspicuous by their absence at Abu Qubays Hills Nor were they found encamped elsewhere in the city or on its hills It transpired that being already convinced of the moral victory that the Muslims had gained at Hudaibiya, they had deliberately withdrawn from the city before the Holy Prophet's

(Sallallahu 'alaihi wa sallam) arrival there. It was time for them to pause to ponder.

One day Khalid expressed his feelings to his friend 'Usman bin Talha. He said, "Our plight is no better than that of a fox in its hole. Pour but a pail of water and out it must come." 'Usman understood the simile Next day both of them set out for Madinah. 'Amr who was deputed to Habashah to poison the ears of King Negus against Islam and its Prophet, was also undergoing a change of heart at about the same time. One day he boarded a boat that took him to a port on the coast of Yemen where he purchased a camel and some provisions and proceeded north. He reached Haddah, a halt on the coastal route from Makkah to Madinah. Here he ran into Khalid and 'Usman and then the three of them travelled together to Madinah.

They were received in Madinah with kindness. When the Holy Prophet *(Sallallahu 'alaihi wa sallam)* responded to Khalid's greeting of "Peace", Khalid saw the Holy Prophet's *(Sallallahu 'alaihi wa sallam)* face resplendent with light The acceptance of Faith was instant and Khalid affirmed it then and there with **Kalimatush Shahadah.** The following lively conversation ensured between the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and Hazrat Khalid *(Razi Allahu 'anhu)*

-- Praise be to Allah Who guided thee. I ever saw in thee an intelligence which I hoped would not bring thee in the end to anything but good.
-- O Messenger of Allah! Thou didst see all those battlefields whereon I took part against thee in obstinate resistance to the truth Pray therefore unto Allah that He may forgive me that.
-- Islam cutteth away all that went before it,
-- Even so much as that?
-- O Allah forgive Khalid for all his obstructing of the way to Thy path.

This he did to satisfy the visibly troubled conscience of Hazrat Khalid *(Razi Allahu 'anhu)* Then 'Usman and 'Amr pledged their allegiance 'Amr felt so much reverence for Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* that he could not as much as raise his gaze to the Prophet's august face.

Philip K. Hitti writes, "Khalid ibn-al-Waleed and 'Amr ibn-al-'As destined to become the two mighty swords of militant Islam, were about this time received as recruits to the great cause " And he goes on to add, "The military campaigns of Khalid ibn-al-Waleed and 'Amr ibn-al-'As which ensued in al-'Iraq, Persia, Syria and Egypt, are among the most brilliantly executed in the history of warfare "

CONCLUSION : The 'Umrah, or the Lesser Pilgrimage, of the year 7 A.H. may be recalled on the occasion of Hajj falling fourteen hundred years after he opened step by step the way to the Holy Ka'ba. His 'Umrah of 7 A H was, indeed, a landmark in that direction.

He was, however, not allowed by the Quraish to enter inside the Holy House where idols were lined up. The smashing of idols had to wait till the Conquest of Makkah next year.

May Almighty Allah ever keep open for Muslims the road to Makkah, the Pilgrimage, and visit to the Holy Prophet's *(Sallallahu 'alaihi wa sallam)* mausoleum in Madinah. **Aameen.**

ANNUAL TABLIGHEE IJTIMA (Gathering)

(Hazrat Maulana Muhammad Ilyas) being held on

7th to 10th November 1998.

We draw our sincere attention to our brothers in faith to attend the above Tablighee Ijtima being held from 7th to 10th November 1998 in Raiwind (Pakistan).

* We sincerely pray to Allah for the acceptance of the cause for which this world-wide International Muslim Conference **(Ijtima')** is being held regulary each year.
* Our aims and objects for publishing it is to enable the people to share authentic knowledge of the manifold faces of the inspiring and ennobling life of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*
* We hope this conference **(Ijtima')** will be the source to convey the Message of Islam to every soul of the whole world; followed by the foot-step of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. **Aameen!**

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"And let there be some people among you, who will call towards doing good deeds, enjoin the right conduct and forbid what is wrong. These are the very people who shall be blessed " (3 104)

FRIDAY CONGREGATION
(QUESTIONS & ANSWERS)

These Questions and Answers are being published from the well-known Book, "Talim-ul-Islam " By Hazrat Maulana Mufti Kifayatullah *(Rahmat-ullah-'alaih)*

Q. Is Friday Prayer **Farz** (compulsory) or **Wajib** (obligatory) or **Sunnah** (practice of the Prophet -- *(Sallallahu 'alaihi wa sallam)*?

A. It is **Farz.** There is more emphasis on it than on the Zuhr Prayer

Q. Is Friday Prayer compulsory for every Muslim ?

A. It is compulsory for all free, adults, sane, healty and resident men

It is not compulsory for mionrs, slaves, insane, sick, blind and invalids, travellers and women

Q. Will their prayer be proper if the Musafir (Traveller) or invalids or blind or women or sick join the Friday congregation ?

A. There is no harm and they need not offer Zuhr Prayer

Q. What are the conditions for the proper performance of the Friday congregation ?

A. Firstly it should be held in a city or some big village or a town Cantonments or the remote habitations with which the city is connected because of some essential human need, such as the city's dead are buried there, they form a part of a city

It is not proper to hold Friday Congregation in a small village.

Secondly, it is time for Zuhr prayers

Thirdly, recitation of **Khutba** before the commencement of the prayer

Fourthly, it is a congregation

Fifthly, it should be proclaimed

Q. What acts prohibited during the recitation of the **Khutba**?

A. (1) To talk, (2) To begin offering the Sunnat or Nafil Prayer, (3) To eat, (4) To drink, (5) To answer to someone, (6) Recitation of the Holy Quraan or such things

All acts that hinder the proper listening of the **Khutba** are **makrooh** and they are prohibited as soon as the Imam has moved for delivering of the **Khutba.**

Q. What do you mean by congregation being one of the conditions for Friday Prayer?

A. For Friday congregation it is essential that besides the Imam, there should be at least three followers, otherwise it will not be proper.

OBITUARY

We feel extremely grieved to know the sad and sorrowful demise of Hafiz Hakim Muhammad Saeed, on the 17th October, 1998, in the unforeseen circumstances, early in the morning at 6 A M , while he was in the course of fasting

We have known him with his achievements during his life time as a great Research scholar in Hikmat (TIB) and a social worker through-out his life time for the well being of humanity.

We pray to Almighty Allah to bestow His blessings on the departed soul of Hafiz Hakim Muhammad Saeed and those persons who gave their lives with him on this sad occasion **Aameen!**

(Continued from Page 105)

'ISRA' AND 'ME'RAJ'

record of sins only when they are actually committed but virtue are to be credited on mere intention Of these, **Salaat** is so important that it has been described by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* as **Me'rajul Mu'mineen.**

Moreover, it is also significant in that it has inspired mystics and poets and under its influence great ecstatic feats have been performed by mystics and great poets and literary parodies have been written down This is not only confined to Islamic literature but also to the high literature of the world.

وادم سلطان عبدك الخاضع لهيبتك ، الشاكر لنعمتك ، المعترف بموهبتك : سيفك القاطع ، وشهابك اللامع والمحامى عن دينك المدافع ، والذاب عن حرمك الممانع ، السيد الاجل ، الملك الناصر ، جامع كلمة الايمان ، وقامع عبدة الصلبان ، صلاح الدنيا والدين ، سلطان الاسـلام والمسلمين ، مطهر البيت المقدس ابى المظفر يوسف بن ايوب ، محيى دولة امير المؤمنين ، اللهم غم بدولته البسيطه . واجعل ملائكتك براياته محيطة ، واحسن عن الدين الحنيفى جزاءه . واشكر عن الملة المحمديه عزمه ومضاءه . اللهم ابق للاسلام مهجته ، ووق للايمان حوزتـه . وانشر فى المشارق والمغارب دعوته .

اللهم كما فتحت على يديه بيت المقدس بعد ان ظنت الظنون . وابتلى المؤمنون . فافتح على يديه دانى الارض وقاصيها . وملكه صياصى الكفر ونواصيها . فلا تلقاه كتيبة الا مزقها ، ولا جماعة الا فرقها ، ولا طائفة بعد طائفة الا الحقها بمن سبقها . اللهم اشكر عن محمد ﷺ سعيه ، وانفذ فى المشارق والمغارب امره ونهيه . اللهم واصلح به اوساط البلاد واطرافها ، وارجاء الممالك واكنافها . اللهم ذلل به معاطس الكفار . وارغم به انوف الفجار ، وانشر ذوائب ملكه على الامصار. وابثث سرايا جنوده فى سبل الاقطار . اللهم ثبت الملك فيه وفى عقبه الى يوم الدين ، واحفظه فى بنيه وبنى ابيه الملوك الميامين واشدد عضده ببقائهم . واقض باعزاز اوليائه و اوليائهم .

اللهم كما اجريت على يده فى الاسلام هذه الحسنة التى تبقى على الايام ، وتتخلد على مر الشهور والاعوام ، فارزقه الملك الابدى الذى لا ينفد فى دار اليقين ، واجب دعاءه فى قوله : (رب اوزعنى ان اشكر نعمتك التى انعمت على وعلى والدى وان اعمل صالحا ترضاه ، وادخلنى برحمتك فى عبادك الصالحين) .

وصية أم....

روى الأصمعى عن أبان بن تغلب قال :

مررت بامرأة وبين يديها ابن لها يريد سفراً وهى توصيه قائلة :

اجلس أمنحك وصيتى وبالله توفيقك، وقليل اجدائها عليك أنفع من كثير عقلك :

أياك والنمائم فإنها تزرع الضغائن ، وتجعل نفسك غرضاً للرماة ، فإن الهدف اذا رمى لم يلبث ان ينثلم ، ومثل لنفسك مثالا فما استحسنته من غيرك فاعمل به ، وما كرهته منه فدعه واجتنبه ، ومن كانت مودته بشره كان كالريح فى تصرفها ... إذا هززت فهز كريما ، فإن الكريم يهتز لهزتك ، وإياك واللئيم فإنه صخرة لاينفجر ماؤها والغدر فإنه أقبح ماتعومل به ، وعليك بالوفاء ففيه النماء ، وكن بمالك جوادا وبدينك شحيحاً ... ومن اعطى السخاء والحلم فقد استجاد الحلة : ربطتها وسربالها ، انهض على اسم الله ...

[البيان والتبيين]

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

واعتبر الشح والضن بالمال هلاكا فقال : « وانفقوا فى سبيل الله ولاتلقوا بايديكم الى التهلكة واحسنوا ان الله يحب المحسنين » . ونحب ان نؤكد لاولئك الذين يسخرون من الزكاة ويسمون مجتمعها مجتمع الصدقات لمزا وغمزا : ان توزيع الثروات وما شاكلها من اساليب فى محاولة القضاء على الفقر لم تستطع ان تغطى حاجات المحتاجين .

والذين لهم صلات بالبلاد الشيوعية يعرفون حق المعرفة انه لايزال بها فقراء يتطلعون الى العطاء ولكنهم لايجدونه ؟ !

والزكاة حسب تشريع الله تعالى لا ينظر اليها على انها تفضل او عطاء وانما هى حق وفرض فرضه الله فاذا نكص الغنى عن تسليم ذلك الحق فعلى ولى الأمر ان يرغمه ويعيد توزيعه على المستحقين ، والزكاة بهذا المعنى يتحقق فيها معنى التضا من والتكافل الاجتماعى وحتّى يتحقق جانب التكافل والتضا من الاجتماعى فلابد من آداب الاعطاء للفقير بحيث لاتهدر كرامته ولاتهان قيمته ولاتحتقر انسانيته وانما يكون العطاء خالصا لوجه الله تعالى بحيث لاينتظر المقابل ولايمن والله الهادى الى سواء السبيل .

خطبة فتح بيت المقدس

متبع من المقال السابق

للدكتور عدنان زر زور

واشرف عاداتكم ، انصروا الله ينصركم ، احفظوا الله يحفظكم . اذكروا الله يذكركم ، اشكروا الله يزدكم ويشكركم جدوا فى حسم الداء ، وقلع شافة الاعداء ، وطهروا بقية الارض من هذه الانجاس التى اغضبت الله ورسوله ، واقطعوا فروع الكفر واجتثوا اصوله ، فقد نادت الايام يا لثارات الاسلاميه . والملة المحمدية . الله اكبر فتح الله ونصر ، غلب الله وقهر ، اذل الله من كفر . واعلموا رحمكم الله ان هذه فرصة فانتهزوها ، وفريسة فناجزوها ، وغنيمة فحوزوها ، ومهمة فاخرجوا لها هممكم وابرزوها ، وسيروا اليها سرايا عزماتكم وجهزوها ، فالامور باواخرها ، والمكاسب بذخائرها ، فقد أظفركم الله بهذا العدو المخذول ، وهم مثلكم اويزيدون . فكيف وقد اضحى قبالة الواحد منهم منكم عشرون ، وقد قال الله تعالى : « ان يكن منكم عشرون صابرون يغلبوا مائتين وإن يكن منكم مائة يغلبوا الفا من الذين كفروا بانهم قوم لايفقهون » اعاننا الله واياكم على اتباع اوامره . ولازدجار بزواجره . وايدنا معاشرالمسلمين بنصر من عنده « ان ينصركم الله فلا غالب لكم وإن يخذلكم فمن ذا الذى ينصركم من بعده . » ؟

« إن اشرف مقال يقال فى مقام . وانفذ سهام تمرق عن قسى الكلام وامضى قول تحل به الافهام : كلام الواحد الفرد العزيز العلام ، قال الله تعالى : (واذا قرئ القرآن فاستمعوا له وانصتوا لعلكم ترحمون) اعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم . وقرأ اول الحشر ، ثم قال : آمركم وإياى بما امرالله من حسن الطاعة فاطيعوه ، وانهاكم وإياى عما نهاكم عنه من قبح المعصية فلا تعصوه ، واستغفر الله العظيم لى ولكم ولجميع المسلمين فاستغفروه .

« ثم خطب الخطبة الثانية على عادة الخطباء مختصرة ثم دعا للامام الناصر خليفة العصر . ثم قال : اللهم

الله اعظم وما عداه حقير فالعزة والاستعانة بالله ولاخوف ولا خشية الا من الله .

ومن هنا تاتى العزة وتتحقق الكرامة لانه وقف بين يدى من يعزه ويكرمه .

واذا وقف هذه الوقفة المشرفة فعلى كل عضو من الاعضاء أن يلتزم بآداب الصلاة واخلاقها حتى يكون ذلك تمرينا وتدريبا للاعضاء خارج الصلاة فتمتثل بالآداب والاخلاق التى كانت عليها داخل الصلاة .

فالعين لها مجال فى الصلاة لا تتعداه حيث تنظر فى محل السجود حين الوقوف والى القدمين حين الركوع وهكذا يجب ان تكون بعد الصلاة لا تنظر الى محارم الله .

وكذلك القلب متفكر بالله لا ينشغل بسواه فيجب ان يكون هكذا بعد الصلاة واليد فى الصلاة لها وضع خاص يدل على الادب والتواضع فيجب أن تكون كذلك خارج الصلاة لاتمتد الى حرام ولاتتطاول الى ما يغضب الله .

واللسان فى الصلاة يكون مشغولا بذكر الله فيجب ان يكون كذلك خارج الصلاة لا يكذب ولا ينم ولا يسب ولا يلعن وانما هو مشغول دائما بالذكر والصدق والكلام الطيب . وهكذ تنتقل اخلاق الصلاة مع المصلى متجاوزة حدود المسجد الى خارج المسجد مستفيدا من هذا التمرين الروحى والخلق العالى والسلوك المستقيم والآداب الاجتماعية الفاضلة .

الصوم فيه تدريب على الصبر :

والصوم تربية للارادة على المقاومة والصمود ارهاف للحس والمشاعر .

وفيه تدريب على ضبط النفس وتفوق دوافع النفس فى مغالبة الشهوة والانتصار عليها . يوضح كل ذلك فى كلمات موجزة قول الرسول ﷺ فى بيان المنهج الاصيل للصوم فيما رواه الشيخان « الصيام جنة ، فلايرفث ولا يجهل ، وان امرؤ قاتله او شاتمه فليقل : انى صائم مـــرتين . . »

وهذا الصوم كما نعرف مخالفة مفروضة لما تعوده المسلم احد عشر شهرا فهوتوجيه عملى ودورى يستطيع المسلم بممارسته ان يتكيف وفق الظروف والملابسات فلا تاسره عادة فى ربقتها ولاتحصره فى حدود لا يستطيع الافلات من ضغوطها .

ومن ذا الذى يستطيع ان ينكر ان تلبية رغبات النفس على وتيرة واستسلامها للعادة تؤدى الى ضعفها وتغليب باعث الشهوة على باعث العقل والضمير ؟

ويسلمنا الحديث عن علاقة الصوم بالارادة الى المال وعلاقته بالنفس فحب المال والحرص عليه والضن به ظاهرة غالبا ما تتحول الى داء مهلك وطريق معبد لكثير من الامراض والانحرافات والعداوات والبغضاء الامر الذى كثيرا ما يؤدى الى تفكك المجتمع ان لم يؤد الى تصدعه ثم انهياره .

الزكاة تطهير وتزكية للنفس .

والزكاة التى فرضها الاسلام على المستطيعين فى اموالهم ليست مجرد حل من الحلول لمشكلة الفقر والتخفيف من ضغوطه الاجتماعية ولكنه مع ذلك علاج عملى بعيد الغاية لصحف النفس وتحصينها من ادواء الشح والاثرة وعبادة المال ومن ثم اعتبر القرآن بذل المال تطهيرا وتزكية فقال : « خذ من اموالهــم صـــدقة تطهـــرهم وتزكيهم بها » .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعشرته بعدد كل معلوم لك ه

العبادات الاسلامية واهدافها

الدكتور شوقى ابراهيم

فرص الاسلام الوانا من العبادات بها تبقى العقيدة حية ويبقى الاتزان النفسى متجددا فى كيان الانسان .

فلا تلتوى به السبل ولاتتوزع نفسه على مختلف المسالك بل ينبعث سلوكه فى شتى جوانب التعامل وفق المنهج المرضى الذى شرعه الله فى كتابه وسنة نبيه .

فالعبادات للمسلم مذكر ومنبه توقظ فى اعماقه الاحساس اذا غفل وتنبه منه الشعور اذا فتر، وتنمى فى الوجدان تطلعه الى الخير والمزيد منه وتتسامى به وتحرره من عبودية الشهوات والاهواء .

والعبادات الاسلامية على تنوعها فى اتجاهاتها تدور حول هذا المحور وتتكفل له بالتنبيه الدائم والتذكير المستمر .

ان المسلم يستقبل نهاره ويتوسطه ويستقبل الليل بالوقوف بين يدى الله يستهديه فى عمله ويستلهمه الرشد فيما ياتى وفيما يدع خمس مرات كل يوم يناجى فيها خالقه ويربط به اسبابه وحرى بهذه الوقفات ان تحول بين المسلم وما يغضب الله فلا انحصار فى ربقة الذاتية ولا انفلات على اغراء شهوة او اشباع نزوة بل يستعلى المسلم على كل تلك النقائص يفيض الخير من ينبوع ضميره ويستخزى الهوى والشيطان امام قوة يقينه وصدق الله العظيم : « ان الصلاة تنهى عن الفحشاء والمنكر .

الصلاة تبعث على الطاعـــة :

فالصلاة اتصال متكرر بالله يعصم المسلم من التردى فى مهاوى الفحشاء ويمنعه من استجلاب سخط الله باقتراف المنـــكر .

فالصلاة منذ اقامتها تحرك فى الانسان الاحساس بعظمة الله تعالى فالله اكبر من كل شئ وفى هذا تصفية للعقيدة من شوائب الشرك حتى يقبل على الله بكليته ويؤمن قلبه بان الصلاة سبب فلاحه وينشرح صدره بتكريمه لملاقاة ربه وتشريف نفسه بالوقوف بين يدى مولاه فيهرع تلبية لندائه واستجابة لامره وولاء لجلاله ومحبته .

ومن هنا ينمو فيه عنصر الطاعة لله والاستجابة له فاذا دخل فى الصلاة ورفع يديه بالتكبير كان ذلك اشارة الى ترك الدنيا وراء ظهره واقرار لله بالكبرياء والعظمة ، ومعنى ذلك : ان الله اكبر وما عداه صغير

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ أَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَأَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ۝

ان أهل التحقيق قالوا كمال الإنسان فى أن يعرف الحق لذاته والخير لأجل العمل به ورأس المعارف اليقينية ورئيسها معرفة الله وإليه الإشارة بقوله (إن الذين قالو ربنا الله) ورأس الأعمال الصالحة ورئيسها أن يكون الأنسان مستقيما فى الـوسط غير مائل إلى طرفى الإفراط والتفريط ، كما قال (وكذلك جعلنا كم أمة وسطاً) و قال أيضاً (اهدنا الصراط المستقيم) وإليـه الإشارة فى هذه الآية بقولـه (ثم استقاموا) وسمعت أن القارىء قرأ فى مجلس العبادى هذه الآية ، فقال العبادى : و القيامـة فى القيامة ، بقدر الاستقامـة ، إذا عرفت هذا فنقول : قوله تعالى (إن الذين قالوا ربنا الله ثم استقاموا) ليس المراد منه القول باالسان فقط لأن ذلك لا يفيـد الاستقامة ، فلمـا ذكر عقيب ذلك القول الاستقامة علمنا أن ذلك القول كان مقروناً باليقين التام والمعرفـة الحققية ، إذا عرفت هذا فنقول فى الاستقامة قولان (أحدهما) أن المراد منه الاستقامة فى الدين والتوحيد و المعرفة (الثانى) أن المراد منه الاستقامة فى الأعمال الصالحة أما على القول الأول ففيه عبارات: قال أبوبكر الصديق رضي الله عنه : ثم استقاموا أى لم يلتفتوا إلى إله غيره ، قال ابن عباس فى بعض الروايات هذه الآية نزلت فى أبى بكر رضي الله عنه ، وذلك أن أبابكر رضي الله عنه وقع فى أنواع شديدة من البلاء والمحنة ولم يتغير البتة عن دينه .

تتنزل عليهم الملكـة عنـد الموت كذا قال ابن عباس و قال قتادة و مقاتل اذا قاموا من قبورهم وقال وكيع بن الجراح البشرى يكون فى ثلاثـة مواطن عند الموت و فى القبر و عند البعث الاتخافوا ان مفسرة لانتنزل عليهم يتضمن معنى الوحى الذى فـيه معنى القول او مخفـفـة من الثقيلـة اسمه ضمير الشأن اومصدرية يعنى لا تخافوا على ماتقدمون عليـه من امر الاخـرة كذاقال مجاهـد ولا تحزنوا على ما خلفتم من اهل وولـد فانا نخلفكم فى ذالك فالخوف غم يلحق لتـوقع مكروه والحزن غم يلحق لوقوعـه فى مكروه من فوات نافع او حصول ضار وقال عطاء بن ابى رباح لاتخافوا و لاتحزنوا على ذنوبكم يعنى لاتخافوا العقاب ولاتحزنوا على صدورالعصيان فان الله يغفرهالكم وابشروا ابالجنة الّتى كنتم توعدون ۝ فى الدنيا على لسان الرسل اخرج ابو نعيم عن ثابت البنانى انه قرأحم السجدة حتّى بغ الى قوله تتنزل عليهم الملائكة فقال بلغنا ان العبد المؤمن حين يبعث منّ قبره يتلقاه الملكان الذان كانا معه فى الدنيا فيقولان لاَ تخف و لاتحزن و البشر بالجنة الّتى كنت توعد قال فيأ من الله خوفه ويقرعينه .

اللهم انت ربنا فا رزقنا الاستقامة۔ آمين ثم آمين .

العبادات الاسلامية واهدافها

— فرض الاسلام الوانا من العبادات بها تبقى العقيدة حية ويبقى الاتزان النفسى متجددا فى كيان الانسان .

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— الزكاة تطهير وتزكية للنفس .

خطبــة فتح بيت المقدس

— لا والله ما النصر الا من عند الله ، ان الله عزيز حكيم .

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا ، فنناشد

NEWS AND VIEWS

The Sacred verses of Holy Qur-aan and the Traditions of the Prophet (Sallallahu 'alaihi wa sallam) have been printed for the benefit of our readers. You are asked to ensure their sanctity.

In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying): Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised" (Al-Quraan 41:30).

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves

<u>EXPLANATORY NOTE :</u>

1) FIRM BELIEF IN ALLAH,
2) Freedom from fear and grief, in this world as well as in the next world;
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous
4) It should be borne in mind that Allah never breaks His promise

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In the name of Allah, The All-Compassionate, the Most-Merciful

ISLAM AND WORLD UNITY

The process of realization of the complete power of faith is a steady march forward This march ends in infinity The irresistible current of faith or Eemaan is kept constantly in a state of rush and flow by the strong spring tide of **A'maal-e-saalehah'** (اعمال صالح) or noble deeds to promote unity

Eemaan (Faith) is a spoken and heartfelt word in the cardinal principles of Islam, namely, (a) Oneness of Allah, (b) His Angels, (c) His Books, (d) His Prophets including the last of the Prophets Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)*, (e) the Last Day and the predetermination of good and evil from Allah and (f) Resurrection after death.

Besides one has to accept for sincere performance the tenets of Islam, namely, -- (a) **Salaat** (five time daily prayers), (b) **Saum** (fasting throughout the month of Ramazaan), (c) **Zakaat** (payment of poor dues annually at fixed rates by Nisaab holders) and (d) **Hajj** -- (annual pilgrimage) by those who can afford it.

NOBLE DEEDS :

An **'Amal-e-saalehah** or noble deed is the active form or the active expression of Eemaan to advance the cause of unity. Without noble deeds, Eemaan is latent, currentless and inert.

A'maal-e-saalehah are the worshipful acts and conduct according to Quraan Majeed and Sunnah The principle among these is the observance of Salaat at fixed times

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* has called it the **pillar of Deen (religion)**. One of his sayings is to the effect that Salaat is the pillar of Deen, one who established it, did establish Deen and one who omitted it, did pull down Deen. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* described it as **Mi'raajul-mo'mineen** -- that is, the highest honour for the believers rising to the very pinnacle of glory. In-one of his sayings, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* has said that Salaat is the delight of his eyes

Salaat includes the five-timely prayers during the day, the **Friday Prayers** and annual prayers offered on **Eid-ul-Fitr** and **Eid-ul-Azha**.

DEDICATION TO ONE ALLAH :

The main point in the programme of a Muslim is thus the **Salaat** or

the congregational service of dedication to One Sovereign Allah for steadiness in the battle for world unity. **Salaat** provides the spiritual plane for self-communion with Sovereign Allah.

Eemaan nurtures world individuality and Salaat nurtures world community. The Messenger of Allah *(Sallallahu 'alaihi wa sallam)*, therefore, has termed it as **'Imaaduddeen'** (the Central Post of Al-Islam) and also Mi'raajul-mo'mineen (the state of Ascension -- spacelessness and timelessness of believers).

In Salaat of self-dedication, an individual offers himself and all his powers and resources to his Sovereign Allah to join and promote the battle of unity till the world target of unity is reached.

"Nothing is more useful for thy knowledge of Allah than prayer when it is performed in the prescibed postures and litany with presence of mind and pure faith If any one performs prayer in a merely customary way it will still have a marked effect in saving him from merely customary evils." (Shah Waliullah (1736-1798) in HUJJAT-ULLAH-IL-BALIGHA).

This is in effect what Quraan Majeed says ·

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَلَذِكْرُ اللّٰهِ أَكْبَرُ

".. .. Indeed, the Prayer restrains (one) from indecency and forbidden conduct And indeed, remembrance of Allah is the greatest (virtue).... " (29·45)

Salaat inspires all the three other points of the programme, namely, Saum (Fasting), Zakaat (including 'Afw or surplus as explained later) and Hajj.

SAUM (FASTING) :

The third point in the programme is Saum (fasting) or the annual self-purgation in the month of **Ramazaan-ul-Mubaarak,** the ninth month of the lunar calendar It consist of a rigorous discipline in day-long fasting, special spiritual exercises, self-denial, selftrimming and self-sublimation. It is a supplement of Salaat to retrim and revitalize the individual annually and make him fit for the next onslaught to promote and to guard unity It is a spiritual discipline for further spiritualisation of the individual.

ZAKAAT :

The fourth point of the programme is the **Zakaat, Salaat** is self-dedication to promote justice and **Zakaat** is justice in full to equalize respectable living mean and facilities for self-realization and God-realization for all It thus liquidates poverty, misery, ignorance, destritution, disease and cruel wars.

Zakaat bridges the gap between the 'haves' and the 'havenots.' It enables the Muslim polity to ensure reasonable and customary comforts for its members. This is one big factor in fostering the bond of unity, by removing the causes of friction between the rich and the poor due to the former despising the latter and latter envying the former.

This is a singular and spectacular aspect of Islam which is not to be had in any other religion or social system. **Zakaat** together with 'Afw (surplus) is the financial solution of **Salaat**, of self dedication to promote world unity. Hence **Salaat** and **Zakaat** have been twin screw of Islam; in -- **'Aqaamus Salaat wa Aatuz-Zakaata,'** that is, abide by the covenant with Sovereign Allah (to promote world unity) and pay Zakaat (to finance world unity with freedom of movement, domicile and occupation in all corners of the globe).

Zakaat is the compulsory annual state levy at a prescribed rate on the annual surplus. 'Afw is the voluntary surrender of the entire individual surplus -- to finance the state policy of world fraternization and equalization.

'Afw is a sort of premium which an individual pays for his policy of **'Taqwa'** or of attaining nearness to Allah and His Messenger through greater financial sacrifices in the process of self realization and God-realization -- **to advance the cause of World Unity.**

(Continued on Page 100)

Al-Quraan

QURAANIC CONCEPT OF KNOWLEDGE

It is, indeed, astonishing to see the manner in which Quraan Majeed takes account of the sources of knowledge found both in the Western and in the Eastern civilisation.

The degree of importance given to man's rational faculty by Quraan Majeed is well-illustrated by the verses (2 28-31) in which we are told that Adam's superiority over the angels lay in his capacity to "name" things, that is, to form concepts

It is reason which makes man *"ashraf-ul-makhlu-qaat"* (most distinguished of all creation) and, in essence, the custodian of the natural world Man's greatest glory--the gift of Free Will--becomes meaningless without the use of Reason

In Islam there is no Redeemer and no institutionalized Priesthood to whom one can delegate the responsibility for one's moral choice "Every soul is in pledge for the things that it does (74 38) and so the Quraan constantly enjoins man to think

Islam recognizes that knowledge starts with the concrete. Quraan Majeed regards natural physical phenomena as "Signs of Allah" (2 99, 219, 266, 3 70, 118, 190, 6 65 etc) and constantly urges the believer to take note of them as a means of acquiring knowledge and wisdom.

It was the combination of the rational and the inductive method of inquiry which made the early Muslims pioneer in the field of science and scientific study. There is, obviously, no room in Islam for renunciation of, or withdrawal from, the material world.

For the Muslims, the material world is not a pale reflection of the Ideal World of Forms as it was for the classical Greeks, nor is it an illusion as it was for the religions of India, nor is it essentially evil as stated by Manichaeism (Zoroastrian dualism) or Christian Gnosticism

Quraan Majeed recognizes knowledge gained through the intuitive faculty or the **Qalb** (heart) and, following the Quraanic tradition, the Muslim mystics have regarded the heart as the seat of Intuition.

It is opposed to rational demonstration in that it needs no proof and is a single act while reasoning is a complicated process But Reason cannot function without Intuition Reason depends upon Intuition, Intuition also depends upon Reason Quraan Majeed recognizes the fact that man uses Reason not as an ally of Intuition but in opposition to it

Islam sees no basic contradiction between Reason and Intuition Intuition transcends Reason and there is at the heart of Islam's mystical philosophy the existentialist conviction that Reality is inexpressible purely in terms of Reason and Science.

Apart from other sources of knowledge, Quraan Majeed also mentions History picturesquely described as "the Days of Allah" (14 5 & 45 14) It was Ibn Khaldun, who first saw history not simply as a series of events but as a coordinated account of the progress of man. Toynbee acknowledges Ibn Khaldun as the true father of the Science of History.

Knowledge, as Islam sees it ideally, is not just that which maps or lights the road a seeker must travel by. The ultimate aim of knowledge, then, is not to see, but to be It is of the essence of a river to flow and of the sun to give light. It is, therefore, of the essence of a true 'alim (learned divine) in Islam to objectify his inner experience.

The Prophet of Islam *(Sallallahu 'alaihi wa sallam)* provides an excellent example. He is not merely the recipient of a message but a Messenger. The will-to-act seems to be an integral part of the Quraanic concept of knowledge. Those who know but do not act are not described as 'alimoon (learned) but as "jaa-hiloon" (ignorant) (12 89, 25.63 & 39 64)

Muslims must acquire knowledge; it does not come just because one is pious. Not only belief in Tawheed but also salvation itself can be achieved only by knowledge. In the words of Prophet Ibrahim *('Alaihis salaam)*, "O my father! To me has come knowledge that has not reached you, so follow me." (19 43) The transition from Faith (Eemaan) to **'Amal-i-salih** can only be made through **'Ilm.**

Knowledge (**'Ilm**) is of four kinds

a) 'Ilm-e-Mu'aamilaat,

(Continued on Pag 96)

PRESCRIBED MANNER OF ṢALAAT

Q: What is the manner of offering Ṣalaat?

A: The manner of offering **Ṣalaat** is prescribed by our Prophet *(Sallallahu 'alaihi wa sallam)*. It should be followed in normal circumstances for maximum blessings. The procedural details should not therefore be ignored or skipped over The prescribed procedure which is to be followed both by men and women is as follows

1. After **Wuḍoo** in clothes ritually clean, one should stand on a ritually clean place with face towards **Qibla.**

2. One should stand reverently with full concentration of being in the presence of Allah, with eyes on the place of **Sajdah,** arms on the two sides, fingers and thumbs of both the hands joined together, leaving no space between them, and weight of the body equally balanced on the feet, conveniently apart facing towards **Qibla.**

3. Make the **Niyyat** (Intention) for **Salaat,** palms facing the **Qibla,** the two hands are raised upto the ears, reciting **Allaahu Akbar**. The hands are placed below the navel, the fingers of the right hand clasping the wrist of the left hand. Recite Ṣanaa, **Ta'awwuz, Tasmiah** and then **Qir'at** that is **Soo-ratul-Faatiḥa.** After **Suratul Faatiḥa** say **"Aameen"** slowly. Thereafter recite one short Chapter or at least three verses from Quraan Majeed.

4. Saying **Allahu Akbar,** kneel down for **Rukoo'** firmly clasping the knees with the two hands placing the palms on the cap of the knee with fingers pointing downwards, the back straightened to the level of the head, and arms not touching the ribs, Recite **Tasbeeḥ** for **Rukoo'**, three or five times, Resume standing position reciting **Tasmee'**. While standing recite **Taḥmeed.**

5. Now saying **Takbeer,** go down for **Sajdah** (Prostration) with hands on the knees, observing the following order.

The Order. The knees should first touch the ground, then the hands (palms downwards and fingers straight) then the tip of the nose in-between the hands and lastly the forehead While in **Sajdah,** elbows should be projected a little outward. They should not rest on the ground, and the toes of both the feet placed firmly on the ground. Recite **Tasbeeḥ** of **Sajdah** three or five times Get up from **Sajdah** saying **Allahu Akbar** and sit down with back straight and legs folded backwards, the hands on the thighs, fingers not covering in horizontal position, and the right foot placed in vertical position with the toes turned towards **Qibla,** Reciting **Allahu Akbar,** go down again for second **Sajdah** in the same manner and repeat **Tasbeeḥ** for **Sajdah.** A **Rak'at** is complete after the second **Sajdah.**

6. For the second **Rak'at** get up from **Sajdah,** saying **Allaahu Akbar,** keeping the hands on the knees and not on the ground for support, and resume the standing position Begin the 2nd **Raka'at** with **Bismillah** and compete it like the first one.

7. If the **Nieyyat** (Intention) was for offering two **Rak'at** only, after completing the second **Sajdah,** sit down this is called **Qa'dah** -- and recite **Tashah-hud, Ṣalaat 'alan-Nabie. (Durood Shareef)** and **Du'aa.** Thereafter turn the face first over the right shoulder and then over the left shoulder, reciting **Salaam,** in each case

8. After completing of **Farz Rak'at,** raise both the hands upto the chest and recite the **Du'aa.** Thereafter, pass both the hands over the face.

Lengthy **Du'aa** should be made again on final completion of the Salaat, preferably those taught by the Holy Prophet *(Sallallahu 'alaihi wa sallam)*.

Q: How is **Ṣalaat** consisting of Three **Rak'at** performed?

A: **Ṣalaat** consisting of three **Rak'at** are two, namely **Farz** of **Ṣalaatul-Maghrib** and **Ṣalaatul-Witr.**

The former is **Farz** (obligatory) and the latter is **Waajib** (compulsory). The procedure for performing three **Rak'at** is:

a) **Farz Rak'at of Ṣalaatul-**

Maghrib

1 To complete the first and second **Rak'at** as usual.

2. After the second **Sajdah** of the second **Rak'at,** resume the sitting position and recite **Tashah-hud** only.

3 Stand up and complete the third **Rak'at**. In the third **Rak'at**, after **Soorat-ul-Faatiha,** No other verses are recited.

4. After the second **Sajdah** of the third **Rak'at,** sit down and recite **Tashah-hud, Salaat 'alan Nabee, Du'aa** and finish off with **Salaam** on both sides.

5 Finally, the **Du'aa** offered after **Farz Salaat**

b) **Salaatul Witr :**

1 Complete the first two **Rak'at** and **Qa'dah,** after the second **Rak'at** as indicated in sub paras (1) to (3) of paragraph (a) above

2 After reciting a Chapter of or other verses from Quraan Majeed, raise the hands upto the ears reciting **Allaahu Akbar** Return to resume the previous position and recite **Qunoot.** Go down for **Rukoo'** and complete the rest of the **Rak'at** as described in sub-para (4) above

Q: How is Salaat consisting of four Rak'at performed?

A: The **Salaat** consisting of four **Rak'at** are:

1 The **Farz** of each of **Salaat-uz-Zuhr,** **'Asr** and **'Ishaa.**

2. **Sunnat Mu-ak-ka-dah** offered before **Farz** of **Salaa-tuz-Zuhr** and the four **Rak-at** before and the six **Rak'at** after **Farz** of **Salaatul Jum'a.**

3. **Sunnat Ghair Mu-ak-ka-dah** offered before **Farz** of **Salaat-ul-'Asr** and **Salaat-ul-'Ishaa.**

The four **Rak'at** are offered in the normal manner except that in the case of Farz Salaat, No other verses are recited after **Soorat-ul-Faatiha** in the third and fourth **Rak'at.**

The fourth Rak'at is completed after performing **Qa'dah** as stated in A 7 to Q **what is the manner of offering Salaat? Du'aa** after **Farz** of **Salaat-uz-Zuhr,** 'Asr and 'Ishaa is offered as mentioned in Answer 8 to above mentioned Question

Q: What is meant by **Farz, Waajib, Sunnat-Mu-ak-kadah, Sunnat Ghair Muak-kadah** and **Nafl** parts of a **Salaat?**

A: **Farz** is ordained by Allah and **Waajib** by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* **Sunnat** is the practice of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* The practice which he desired his followers to observe is termed **Sunnat Muak-kadah** and that which he recommended to his followers is called **Sunnat Ghair Muak-kadah.**

Nafl is that part of the practice of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* which he left to the option of his followers **(Ummah).**

Q: Is it permissible to offer three **Rak'at** as **Sunnah** or **Nafl?**

A: No.

Q: What is **Salaat** with **Jama'at?**

A: It is the **Farz** part of the five daily obligatory Prayers offered in congregation behind a Leader called **Imam**. The congregation is called **Jama'at** and the participants **Muqtadee.**

Normally **Jamaa'at** is held in a mosque; it can however be held at any other place.

Q: Is there any difference between the mode of **Salaat** of an **Imam** and **Muqtadee?**

A: Yes There are some differences as pointed out below

1 **First Rak'at.** The Imam recites **Sanaa, Ta'awwuz, Tasmiah, Sooratul-Faatiha** and Verses from Quraan Majeed but the **Muqtadee** recite only the **Sanaa** and then keep silent

2. **Rukoo'**. The Imam rises from **Rukoo'** reciting **Tasmee'** only, while the **Muqtadee** recite **Tahmeed** in its place. It applies to other **Rak'ats** as well, offered in congregation

3 **Second Rak'at.** The Imam recites **Tasmiah, Soora-tul-Faatiha** and Verses from Quraan Majeed while the Muqtadee keep silent throughout.

4 In both the **Rak'ats** of **Salaatul Fajr,** and the first

two **Rak'at** of **Ṣalaatul Maqhrib** and **Salaat 'Ishaa,** Imam recites **Sooratul Faatiḥah** and Verses from Quraan Majeed **audibly** but the **Muqtadee** listen to them **silently.**

5. The **Ṣalaatul Witr** are offered individually but during the month of Ramazzan, they are offered in congregation after **Taraweeḥ** Prayers. The Imam recites **Sooratul-Faatiḥa** and other Verses from Quraan Majeed audibly but the **Muqtadee** remain siletn.

In the third **Rak'at** of **Witr,** before **Rukoo',** after reciting **Allaahu Akbr** and raising the hands upto the lobes of the ear **Du'aa Qunoot** is recited quietly both by the **Imam** and **Muqtadee.**

Note: Where there is difference in case of women is detailed below.-

Salaat by Women.

Q: What is the manner of offering **Ṣalaat** by women?

A: The manner of offering **Ṣalaat** by women differs from that of men only in respect of postures as mentioned below:

1. After **Niey-yat** for **Ṣalaat,** while reciting **Allaahu Akbar,** the hands are raised upto the shoulders, and placed on the bosom.
2. For performing **Sajdah,** women will first sit on their feet placed on the ground horizontally. While in **Sajdah,** their forearms will rest on the ground closed to the body and .elbows touching the ribs.
3. In **Qa'dah** women will again sit on their feet, the right one retaining its horizontal position.

Q: Are there any **Nafl** Prayer performed before or after Eid Prayer?

A. No.

Q Is **Ṣalaatul Jum'a** enjoined upon women?

A· **Ṣalaat Jum'a** is niether compulsory nor optional for women. Instead, they should perform Zuhr **Ṣalaat** at home. However, if they reach a mosque at the time of **Ṣalaatul Jum'a,** they can join the congregational prayer, behind the rows of the males or in a secluded palce in the mosque.

Q What is recited on finger tips after **Ṣalaat?**

A· The flollowing words are recited on completion each of the five **Ṣalaat:**

Sub-ḥaa-nal-laah	33 times
Al-ḥam-du-lil-laah	33 times
Al-laa-hu Akbar	34 times
Total	**100 times**

Note: This **Tasbeeḥ** was taught by **Hazrat Muhammad** *(Sallallahu 'alaihi wa sallam)* to his daughter **Hazrat Fatimah** *(Razi-Allahu 'anha).* This is why it is called **Tasbeeḥ-i-Fatimah** *(Razi-Allahu 'anha).*

After **Tasbeeḥ,** one can make as lengthy **Du'aa** as one may wish The **Du'aa** taught by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* may be seen in exhaustive books on **Ṣalaat.**

(Continued from Page 93)

QURAANIC CONCEPT OF KNOWLEDGE

b) 'Ilm-e-Zaruriyaat,
c) 'Ilm-e-Nazriyaat and
d) 'Ilm-e-Mushaakafaat.

The knowledge essential for every Muslim is that of the **Kalimah** which is a revolutionary call putting an end to all systems based on obedience to anyone other than Allah. Acceptance of the **Kalimah** makes **inter alia** a belief in Jihad imperative. Unfortunately, the sense of Jihad is not being observed today in spirit and action as it is meant in Islam. This is because we, at present, lack in the knowledge of Jihad i.e., what and how it is meant for ? We are now indulging in mere academics.

Ignorance of Islamic Heritage has been responsible for infiltration of Western Culture into Muslim nations. We have to get rid of it For the proper development of Islamic personality, knowledge is essential as also for any proper Islamic achievement.

Eminent Muslims

SHAH WALIULLAH, DEHLVI,

(Rahmatullah 'alaihi)

EMINENT RELIGIOUS SCHOLAR

Shah Waliullah was born at Delhi four years before the death of Aurangzeb 'Alamgir, the sixth great Mughal emperor of India whose vast empire extended from Qandhar in the north-west to Aasam in the east, and from Nepal in the north to Malabar in the south.

His father's and grand father's names were Shah 'Abdur Rahim and Shah Wajihuddin, respectively. Both of them had the reputation of being great religious scholars.

From his father's side the genealogy of Shah Waliullah goes back to Hazrat 'Umar bin Khattab *(Razi Allahu 'anhu)*, whereas on his mother's side it reaches Hazrat 'Ali *(Karramallahu waj-ha-hu)*

Shah Waliullah received early education at home. While he attained the age of five years he started going to Maktab and within two years he finished the study of Quraan Majeed. At the age of seven he began to offer regular mandatory prayers and to keep fast during the month of Ramazaan.

By the age of seventeen, and before the death of his father, Shah Waliullah had acquired remarkable proficiency in Mathematics, astronomy, logic and philosophy, Traditions (Ahadith) and Islamic Jurisprudence. (Fiqh).

After the death of his father, Shah Waliullah at this young age succeeded him as Principal of the Rahimyah Madrassah of Delhi. Then he proceeded to Makkah Mukarramah for performing Hajj (Pilgrimage).

While he was still in India, Shah Waliullah had taken lessons in Ahadith from an illustrious scholar of that time named Maulana Muhammad Afzal Sherkoti. At Madinah Munawwarah, Shah Waliullah read those Ahadith over to Shaikh Abu Tahir bin Ebrahim al-Madani and on his approbation, he was awarded a Sanad (Certificate). Shaikh Abu Tahir was a great admirer of the Shah about whom he often used to say :

"Shah Waliullah takes Sanad (certificate) of words from me whereas I take that of M'aani (meanings) from him "

It is said that during his sojourn at Madinah Munawwarah as student-cum-pilgrim, his counterpart Shaikh Muhammad bin Abdul Wahab Najdi, too, resided there. But it has not been ascertained whether they ever met with each other.

After performing Hajj, Shah Waliullah returned to Dehli on July 9, 1732 C.E. But to his sheer sorrow, he found that it was no longer the country which he had left two years earlier The Mughal empire was virtually on the verge of crumbling, rather its disintegration had already set in Militant Hindu communities, such as Marhathas, Sikhs and Jats, had revolted against the Muslim rule. They were ravaging the country throughout its length and breadth. The nasty invasion of Nadir Shah added untold misery to the already oppressed people residing in and around Delhi. That sort of political and social conditions prevailing there at that time produced untold agony in the heart of Shah Waliullah. He had, however, the keen insight of detecting the real malady. Very soon he discovered that the cause behind the collapse of the political might of Islam in India was the people's remoteness from the teachings of Quraan Majeed and Sunnah of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

Luxury and its resultant moral and social depravity had spoiled the people of every walk of life Their tenacious faith in Islam had dwindled. Hindu girls were freely taken in marriage and thereby Hindu social customs and traditions crept into Muslim household Holi, Diwali, Janam Ashtami and other Hindu festivals were equally celebrated by the Muslims, who visited Hindu temples along with their Hindu consorts and bathed with in the river Ganges. In that way, the stalwarts of Islam, who were invincible in the Battle field were made to slacken in their faith by Hindu damsels.

Shah Waliullah noticed all these polytheistic practices which had invaded the Muslim society. He was temperamentally a revolutionary and intellectually revivalist of the true religion, besides being an enlightened scholar of Islam He rightly discovered that the decline of the

Muslim empire in India was the result of Muslims continuous oblivion of faith and remoteness from the teachings of Islam. His unfathomable depth of religious knowledge, breadth of vision and indomitable courage set him to the task of producing Islamic literature for the benefit of the Muslim masses He was, indeed, a prolific writer. He wrote his famous Hujjat Allah al-Balighah, a treatise which established his position as a great scholar.

Persian was commonly spoken in those days by the Muslim as well as non-Muslim, intelligentsia, Shah Waliullah translated Quraan Majeed into Persian. It invited strong resentment of the 'Ulama of the country for it being an act of innovation in their view

Shah Waliullah took up the gauntlet of ferrying the raft of Islam through thick and thin at a time when it was most shaky in South Asia. He thereby saved its Muslim people from utter ruination He rightly diagnosed that their remedy lay in their re-adherence and rededication to the tenets of Islam that is to Quraan Majeed and Sunnah of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. His efforts did, of course, bear fruit and as we shall see later, they did stir the then dormant souls and inspired them to return to the path of Islam and seek solution in it of their worldly troubles That is the reason why Shah Waliullah was motivated and how he gave fillip to religious, social and educational enaissance, of the 18th century Muslim masses of South Asia His yeoman service to the cause of Islam reached far beyond its political frontiers

The span of his life was unfortunately not long enough It extended to about sixty years from 1703 to 1762 C E But he had a lot of important works to do During his tenure of existence he witnessed many ups and downs in the country.

In 1707, the great Mughal emperor of India died. His successors proved unworthy of the running of the administration of a vast empire Shah Waliullah saw a chain of ten rulers who appeared and disappeared one after the other on throne of Delhi Six of them were beheaded and only four met their natural death

In South India, Marhathas has risen in rebellion They were ravaging the country as dare-devils Their plundering range reached upto northern India Around the boundary of the capital itself Hindu Jats accelerated highway robberies causing terrible disturbance in that area In the north-west of Delhi, the militant Sikh community had established a government of its own It can be easily imagined how the whole country presented a panorama of battle field

Delhi, the three centuries old seat of monarchy, was reduced to a mere Khanqah The grand empire was nearly gone The circumscribed dominion was described in the contemporary saying "The kingdom of Shah 'Alam extends from Delhi to Palam" To top it all, in 1738 C.E , Nadir Shah entered Delhi and ordered a general massacre

In 1757 C.E., the British army won the famous battle of Plassey During the same year the Marhathas sacked the cities of Mathura, Agra and Delhi They tethered their mules and horses in the mosques of those cities Even the Taj Mahal at Agra and the Shahi Masjid of Delhi were likewise desecrated. The great Mughal rulers were in agony but they were quite helpless to do anything. The Muslim masses, however, not only felt the pangs of their spiritual torture but they patiently bore the loss of life and property at the hands of Marhatha marauders

Shah Waliullah was a practical man and a revolutionary too He devised a plan to stem the Marhatha vandalism He invited Ahmad Shah Abdali, ruler of Afghanistan, to invade India, to crush the Marhathas and to save the tottering Muslim empire from the Hindu aggressors He foresaw that after defeating the Marhathas Ahmad Shah Abdali would return to Afghanistan leaving the country back to the Mughal rulers His conviction was based on the fact that already not less than five times Ahmad Shah Abdali invaded India different places but he never stayed permanently there to rule

Fully realising the gravity of the situation, Ahmad Shah Abdali responded positively to the call of Shah Waliullah He entered the Punjab in 1759. By November 1760 C.E., he arrayed his soldiers on the battle field of Panipat where the Marhathas had already pitched their camps. For more than two months the fight remained inconclusive. At last on 14th

January, 1761 C.E., the Afghan army struck a decisive blow against the Marhathas and inflicted a crushing defeat upon them. Their fiendish Power was blasted for ever.

After defeating the Marhathas, Ahmad Shah Abdali wanted to reinstate Shah 'Alam on the throne of Delhi before himself returning to Afghanistan But the great Mughal emperor was not prepared to come to Delhi for fear of his life. He was residing "safely" at Allahabad under the protection of the Marhathas. However, when he returned to Delhi after ten years in 1771 C E. Shah 'Alam had to bear the brunt in full

Dr. Mary Schemmel, the German Orientalist, while commenting on the political activities of Shah Waliullah, remarks:

"In this respect, it is worth mentioning that Shah Waliullah, who so energetically called upon the Pathans (Rohillas and Ahmad Shah Durrani) for help against the Marhathas and Sikhs, never speaks of the British, who during his lifetime, in 1757, gained their first decisive victory at Plassey in Bengal and whose influence increased day by day" (Dr Schemmel and Muhammad in his Message)

This observation of Dr. Schemmel does not carry weight when we find that in those days Delhi, the city of Shah Waliullah's residence and capital of the Mughal empire, was itself in the midst of total anarchy. Rebels were raising their head on all sides and planning not only to pull down the Muslim empire but also to eliminate Islam from the soil of India. The very existence of the Muslims under his nose was in jeopardy It could not, therefore, be expected from a person like Shah Waliullah to close his eyes from an immediate danger and look upon events happening about a thousand miles away in Bengal. Shah Waliullah was perfectly right in cleansing the filth from his neighbourhood first. Moreover, he could not get sufficient time to think over other matters and solve their related problems. The battle of Panipat was fought in 1761 and he died in 1762.

No doubt that by inviting Ahmad Shah Abdali and destroying the Marhathas at his hand was a great contribution of Shah Waliullah, as the event of Panipat had very far reaching repercussions on the political history of India It shows only one aspect of his versatile personality. He was basically a religious revivalist. He manoeuvred armies not for his personal ends but for ameliorating the spiritual and social coditions of the Muslims at large. He had personally witnessed what his co-religionists were suffering from He diagnosed the disease and prescribed for them the right remedy.

In 1731, Shah Waliullah laid the foundation of movement known in history as HIZB-I-WALIULLAH with its headquarters at Delhi and branches spread all over the country The organisation aimed at:

1. Reviving the belief of Oneness of Godhead.
2. Reviving of Caliphate which aimed at the establishment of the Kingdom of Allah on earth in place of Kingship or any other form of government.
3. Reviving of the concept of Ijtihad or making personal efforts in judicial matters instead of turning to static imitation.
4. Eschewing undue veneration to saints or Pirs, and reminding all Muslims that religion is a matter between man and Allah and it requires no mediator or intermediary between them.
5. Elimination of innovations in religion, which had crept into Muslim society as a result of free association with Hindu polytheists.
6. Encouraging re-marriage of Muslim widows
7. Elimination of wasteful expenditure on occasions of marriages and other social functions.
8. Avoidance of un-Islamic customs on occasions of mourning.

Shah Waliullah was a prolific writer and an eloquent speaker He possessed dynamic personality with the result that those 'Ulama who at first opposed him vehemently turned into his strong supporters afterwards. He carried his mission to every nook and corner of the country and created great awakening among the Muslim masses. In short, the movement founded by Shah Waliullah had a very far reaching effect in moulding the destiny of the Muslim nation.

NEWS AND VIEWS

NEW HINDI VERSION OF THE QURAAN RELEASED

A fresh Hindi translation of the Quraan was released on August 19 by the President of Jamaat-e-Islami Hind, Maulana Muhammad Sirajul Hasan at a function organised by Madhur Sandesh Sangam in New Delhi

The Maulana presented the first copy of the translation, Pavitra Quraan to Dr. S. S. Rana, Dean of Colleges, University of Delhi While Vice-Presidents of the Jamaat, Muhammad Shafi Moonis and Abdul Aziz presented the same to Mahant Kailash Nathji and Dr R. L Mehra respectively

Presiding over the function, Maulana Sirajul Hasan emphasised that Quraan has been revealed by the Lord Creator for the guidance of the entire humankind, for all times and climes. "The suffering humanity can be freed from the rising wave of crimes and corruption in the country only by following the teachings of the Quraan," he said.

The Pavitra Quraan has been rendered into Hindi jointly by Maulana Muhammad Farooque Khan and Dr. Muhammad Ahmed. The translation is characterised by simplicity and lucidity of expression throughout so as to make it intelligible to commoners and the learned alike

(Courtesy Radiance Views Weekly)
30th Aug.-Sept. 1998

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ISLAM AND WORLD UNITY

The commandment in Quraan Majeed with regard to spending by the 'haves' is as follows --

وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا ۝ اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ۭ وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ۝

"And give to the kinsman his due and to the needy and wayfarer, and squander not (your wealth) Surely, the squanderers are brothren of devils, and the devil is ungrateful to his Lord" (17 26-27)

ANNUAL HAJJ AND WORLD UNITY :

Hajj : The fifth and the concluding point of the world programme is the Annual Hajj. It is the Annual World meeting of the united world bortherhood in Islam around the Ka'bah at Makkah from all corners of the world and the Annual campaigns at the treeless and rocky plains of 'Arafaat, Muzdalifah and Mina -- for glorifying the Sovereign Lord and for free social reunions, social dinners, cultural soirees and social entertainments for **re-strengthening bonds of world unity.**

It further provides a forum for public discussion of world problems for their solutions by the united cooperative world brotherhood. The sacrificial animals at the Hajj may be, also to supply plenty of meat for the social dinners. For, meat is a dainty dish which every one likes and which, therefore, heads the list of dishes to be served to brother guests for the victuals at the world celebration of the unity of the human family

The magnificent edifice of world unity is thus reared on the five universal values which are known as the five basic pillars of the world edifice of peace and unity of Islam. The heroes of peace -- the growing youth -- will keep this grand edifice upright and prevail peace. The Deen of eternal synthesis and harmony has been named Islam or peace (the word, Islam, meaning itself, peace), concord and equilibrium in the interlinked synthetic world of spirit and atom.

The theory of the separation of spirit from matter has been discredited conclusively by the scientific explosion, splitting and transmuting atom into energy. The explosion has confirmed the synthetic stand taken up by Divine Islam. Quraan Majeed is a revealed order of this synthetic study.

فيوشك ان يفتح الله على ايديكم امثاله ، وان تكون التهانى لاهل الخضراء ، اكثر من التهانى لاهل الغبراء . الیس هو البيت الذى ذكره الله فى كتابه ، ونص عليه فى محكم خطابه ، فقال تعالى : (سبحان الذى اسرى بعبده ليلا من المسجد الحرام الى المسجد اقصى) . . اليس هو البيت الذى عظمته الملل ، واثنت عليه الرسل وتليت فيه الكتب الاربعة المنزلة من الله عز و جل ؟ اليس هو البيت الذى مسك الله تعالى لاجله الشمس على يوشع ان تغرب ، يباعد بين خطواتها ليتيسر فتحه ويقرب ؟ اليس هو بيت الذى امر الله عزوجل موسى ان يامر قومه باستنقاذه فلم يجبه الا رجلان ! وغضب الله عليهم لا جله فالقاهم فى التيه عقوبة للعصيان ؟

« فاحمدوا الله الذى امضى عزائمكم لما نكلت عنه بنو اسرائيل . وقد فضلت على العالمين ، ووفقكم لما خذل به امم كانت قبلكم من الامم الماضين ، وجمع لاجله كلمتكم وكانت شتى ، واعناكم بما امضته « كان » و « قد » عن « سوف » و « حتى » فليهنكم ان الله قد ذكركم به فيمن عنده ، وجعلكم بعد ان كنتم جنودا لاهويتكم جنده ، ويشكر لكم الملائكة المنزلون ، على ما اهديتم لهذا البيت من طيب التوحيد ، ونشر التقديس والتمجيد ، وما مطتم عن طرقهم فى من اذى الشرك والتثليث والاعتقاد الفاجـر الخبيـث .

« فالآن تستغفر لكم املاك السموات ، وتصلى عليكم الصلوات المباركات ، فاحفظوا رحمكم الله هذه الموهبة فيكم ، واحرسوا هذه النعمة عندكم : بتقوى الله التى من تمسك بها سلم ، ومن اعتصم بعروتها نجا وعصم واحذروا من اتباع الهوى ، ومواقعة الردى ، ورجوع القهقرى ، والنكول عن العدا ، وخذوا فى انتهاز الفرصة ، وازالة ما بقى من الغصة ، وجاهدوا فى الله حق جهاده ، وبيعوا عباد الله أنفسكم فى رضاه ، اذ جعلكم من خير عبـاده .

« واياكم ان يستزلكم الشيطان ، وان يتداخلكم الطغيان ، فيخيل لكم ان هذا النصر بسيوفكم الحداد . وخيولكم الجياد ، وبجلادكم فى مواطن الجلاد . لا والله ما النصر الا من عند الله إن الله عزيز حكيم . فاحذروا عباد الله — بعد ان شرفكم بهذا الفتح الجليل . والمنح الجزيل ، وخصكم بنصره المبين . واعلق ايديكم بحبله المتين — ان تقترفوا كبيرا من مناهيه . وان تاتوا عظيما من معاصيه ، فتكونوا كالتى نقضت غزلها من بعد قوة انكاثا ، وكالذى آتيناه آياتنا فانسلخ منها فاتبعه الشيطان فكان من الغاوين . والجهاد الجهاد فهو من افضل عباداتكم

(للمقال بقية)

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضَىٰ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَىٰ شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

رسول الله ﷺ مكذب ، لجواز وقوع مثل ذلك وابعد منه لآحاد الناس . ان الناس فى الرؤيا يرون انهم سافروا وابعدوا ، وذهبوا ، وجاءوا ، وعقدوا العقود ، وراوا نتائج عقودهم ، وثمار عهودهم ، فلو كنا بصدد رؤيا لما ارتاب فى صدق الصادق الصدوق صلوات الله وسلامه عليه انسان ، ولما اشفقت السيدة ام هانئ رضى الله عنها على رسول الله ﷺ لما اخبرها الخبر ، وقال : انه سيحدث الناس به ، فارادت منه ان يعدل عن ذلك قائلة : انهم سيكذبونك فلم يستجب صلوات الله وسلامه عليه لنصيحتها ، لان الحق ينبغى ان يذاع ، واذاعه ﷺ بين الناس .

واخرج البخارى من طريق عكرمة عن ابن عباس فى قوله تعالى : (وما جعلنا الرؤيا التى اريناك الا فتنة للناس) قال : هى رؤيا عين اريها رسول الله ﷺ ليلة اسرى به وقال ابن اسحاق فى بيان الحكمة من هذا الحادث الجليل ، وكان فى مسراه وما ذكر منه : بلاء وتمحيص ، وامر من امر الله فى قدرته وسلطانه ، فيه عبرة لاولى الالباب ، وهدى ورحمة وثبات لمن آمن بالله وصدق ، وكان من امر الله على يقين فاسرى به كيف شاء وكما شاء ، ليريه من آياته الكبرى ما اراده حتى عاين ما عاين من امره وسلطانه العظيم وقدرته التى يصنع بها ما يريد .

هذا النبا الجليل يسمعه قوم ، فلا يصل الا الى الجوانب الظاهرية منهم ، فياخذون فى الجدل الشكلى ، اكان ذلك فى اليقظة ؟ ام كان ذلك فى النوم ؟ أكان ذلك بالروح والجسد ام كان بالروح فقط ؟ هذه صور من الجدل الذى يثور حينما يخف وزن الايمان فى النفوس ، ويسمع هذا النبا قوم فيصل الى اعماق قلوبهم فيتجهون فى صورة طبيعية الى معراه العميق ، والى روحانيته السامية ، ويرون ان هذا النبا ينطوى على توجيهات لاينبغى ان يمر عليها الناس مر الكرام لان فيها صفاء وطهر ومعجزة وتكريم للاسلام ولرسوله ﷺ .

خطبة فتح بيت المقدس

للدكتور عدنان زر زور

متبع من المقال السابق

فلولا انكم ممن اختاره الله من عباده ، واصطفاه من سكان بلاده ، لما خصكم بهذا الفضيلة التى لا يجاريكم فيها مجار ، ولايباريكم فى شرفها مبار ، فطوبى لكم من جيش طهرت على ايديكم المعجزات النبوية ، والواقعات البدرية ، والعزمات الصديقية ، والفتوحات العمرية ، والجيوش العثمانية . وفتكات العلوية ، جددتم للاسلام ايام القادسية ، الملاحم اليرموكية والمنازلات الخيبرية والهجمات الخالدية ! فجزاكم الله عن نبيه محمد ﷺ افضل الجزاء ، وشكر لكم ما بذلتموه من مهجكم فى مقارعة الاعداء ، وتقبل منكم ما تقربتم به اليه مهراق الدماء ، واثابكم الجنة فهى دار السعداء .

فاقدروا رحمكم الله هذا النعمة حق قدرها ، وقوموا لله تعالى بواجب شكرها ، فله تعالى المنة عليكم بتخصيصكم بهذه النعمة وترشيحكم لهذا الخدمة !

« فهذا هو الفتح الذى فتحت له ابواب السماء ، وتبلجت بانواره وجوه الظلماء ، وابتهج به الملائكة المقربون ، وقربه عينا الانبياء والمرسلون .

« فماذا عليكم من النعمة بان جعلكم الجيش الذى يفتح على يديه البيت المقدس فى آخر الزمان ، والجند الذى تقوم بسيوفهم بعد فترة من النبوة اعلام الايمان .

ثم عرج بنا الى السماء الرابعة فاستفتح جبريل ، فقيل من انت ؟ قال : جبريل ، فقيل : ومن معك ؟ قال : محمد ، فقيل : وقد ارسل اليه ؟ قال : قد بعث يه ، ففتح لنا ، فاذا انا بادريس ، فرحب بى ، ودعا لى بخير ، يقول الله تعالى . « ورفعناه مكانا عليا » .

ثم عرج بنا الى السماء الخامسة ، فاستفتح جبريل ، فقيل : من انت ؟ قال : جبريل ، فقيل . ومن معك ؟ قال : محمد ، فقيل : قد ارسل اليه ؟ قال : قد بعث اليه ، ففتح لنا ، فاذا انا بهارون ، فرحب بى ودعا لى بخـــير .

ثم عرج بنا الى السماء السادسة ، فاستفتح جبريل ، فقيل : من انت؟ قال : جبريل ، قيل ومن معك ؟ قال . محمد ، فقيل : وقد بعث اليه ؟ قال : قد بعث اليه ، ففتح لنا ، فاذا انا بموسى عليه السلام ، فرحب بى ، ودعا لى بخير ، ثم عرج بنا الى السماء السابعة ، فاستفتح جبريل ، فقيل : من انت ؟ قال جبريل ، فقيل ومن معك ؟ قال : محمد ، فقيل وقد بعث اليه ؟ قال ، قد بعث اليه . ففتح لنا فاذا انا بابراهيم عليه السلام ، واذا هو مستند الى البيت المعمور ، واذا هو يدخله كل يوم سبعون الف ملك ، ثم لا يعودون اليه .

ثم ذهبت الى سدرة المنتهى ، فاذا اوراقها كآذان الفيلة ، واذا ثمرها كالقلال ، فلما غشيها من امر الله ما غشيها فما احد من خلق الله يستطيع ان يصفها من حسنها ، قال فاوحى الله الى ما اوحى ، وقد فرض على فى كل يوم وليلة خمسين صلاة فنزلت حتّى انتهيت الى موسى قال : ما فرض ربك على امتك ؟ قلت : خمسين صلاة فى كل يوم وليلة . قال : ارجع الى ربك ، فاسأله التخفيف لامتك ، فان امتك لا تطيق ذلك وانى قد باوت بنى اسرائيل وخبرتهم . قال فرجعت الى ربى ، فقلت : اى رب خفف عن امتى ، فحط عن امتى خمسا ، فنزلت حتّى انتهيت الى موسى ، فقال : ما فعلت؟ فقلت حط عنى خمسا فقال : ان امتك لا تطيق ذلك ، فارجع الى ربك فاساله التخفيف لامتك ، قال : فلم ازل ارجع بين ربى وبين موسى ، ويحط عنى خمسا حتّى قال : يا محمد هى خمس صلوات فى كل يوم وليلة ، بكل صلاة عشر ، فتلك خمسون صلاة ، ومن هم بحسنة ، فلم يعملها كتبت له حسنة ، فان عملها كتبت له عشرا ، ومن هم بسيئة ، فلم يعملها لم تكتب ، فان عملها كتبت سيئة وحـــدة .

فنزلت حتّى انتهيت الى موسى واخبرته ، فقال : ارجع الى ربك فاساله التخفيف لامتك ، فان امتك لا تطيق ذلك فقال رسول الله ﷺ : (لقد رجعت الى ربى حتّى استحييت) رواه مسلم بهذا السياق .

قال البيهقى : وفى هذا السياق ، ان المعراج كان ليلة اسرى به عليه الصلاة والسلام من مكة الى بيت المقدس .

ويقول ابن كثير عن ذلك : وهذا الذى قاله هو الحق الذى لاشك فيه ولامرية .

ذهب الجمهور من علماء المحدثين والفقهاء والمتكلمين الى ان الأسراء والمعراج : وقعا فى ليلة واحدة فى اليقظة ، بجسد النبى ﷺ وروحه بعد البعثة .

ولقد توارد على — كما يقول الامام ابن حجر — ظواهر الاخبار الصحيحة ، ولاينبغى العدول عن ذلك اذ ليس فى العقل ما يحيله (يعرضه مستحيلا) يحتاج الى تاويل .

ولو كان ذلك مناما ، او بالروح فقط لمـــا كذب

بسم الله الرحمن الرحيم

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حسنت جميع خصاله | صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

مغزى الاسراء والمعراج

الدكتور الحسنى عبد المجيد هاشم

قال تعالى : (سبحان الذى اسرى بعبده ليلا من المسجد الحرام الى المسجد الاقصى الذى باركنا حوله لنريه من آياتنا انه هو السميع البصير) وقال تعالى : (والنجم اذا هوى ما ضل صاحبكم وما غوى ، وما ينطق عن الهوى ان هو الا وحى يوحى ، علمه شديد القوى ، ذو مرة فاستوى ، وهو بالافق الاعلى ، ثم دنا فتدلى ، فكان قاب قوسين او ادنى) .

الاسراء تاكيد لاصطفاء الله لرسوله — ﷺ ، وان عناية الله ترعاه . وتكلؤه ، وان الله ناصره مهما اشتدت الصعاب ، واحاطت به الاهوال ، ولو اجتمعت الانس والجن على ان يحولوا بين الرسول ﷺ وبين دعوته لعجزوا عن تحقيق مرادهم ، واليكم الدليل وهو الاسراء والمعراج .

قال الامام احمد : حدثنا حسن بن موسى ، حدثنا حماد بن سلمة ، اخبرنا ثابت البنانى ، عن انس بن مالك ان رسول الله ﷺ قال :

« اتيت بالبراق : وهو دابة بيضاء ، فوق الحمار ودون البغل ، يضع حافره عند منتهى طرفه ، فركبته ، فسار بى حتى اتيت بيت المقدس ، فربطت الدابة فى الحلقة التى يربط فيها الانبياء ، ثم دخلت فصليت فيه ركعتين ، ثم خرجت فاتانى جبريل باناء من خمر واناء من لبن ، فاخترت اللبن فقال جبريل : اصبت الفطرة .

قال . ثم عرج بى فى السماء الدنيا ، فاستفتح جبريل : فقيل له من انت ؟ قال : جبريل ، قيل : ومن معك ؟ قال : محمد ، قيل : وقد ارسل اليه ؟ قال : قد ارسل اليه ، ففتح لنا فاذا انا بآدم فرحب بى ودعا بخير.

ثم عرج بنا الى السماء الثانية فاستفتح جبريل : فقيل له : من انت ؟ قال : جبريل ، قيل : ومن معك؟ قال : محمد ، قيل : وقد ارسل اليه ؟ قال : قد ارسل اليه ، ففتح لنا ، فاذا انا بابنى الخالة يحى وعيسى ، فرحبا بى ، ودعوا لى بخير .

ثم عرج بنا الى السماء الثالثة ، فاستفتح جبريل فقيل له : من انت ؟ قال : جبريل ، قيل : ومن معك ؟ قال محمد ، قيل : وقد ارسل اليه ؟ قال : قد ارسل اليه ، ففتح لنا ، فاذا انا بيوسف عليه السلام ، واذا هو قد اعطى شطر الحسن فرحب بى ، ودعا لى بخير .

بسم الله الرحمن الرحيم

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ○

ان أهل التحقيق قالوا كمال الإنسان فى أن يعرف الحق لذاته والخير لأجل العمل به ورأس المعارف اليقينية ورئيسها معرفة الله وإليه الإشارة بقوله (إن الذين قالو ربنا الله) ورأس الأعمال الصالحة ورئيسها أن يكون الأنسان مستقيما فى الوسط غير مائل إلى طرفى الإفراط والتفريط ، كما قال (وكذلك جعلنا كم أمة وسطاً) و قال أيضاً (اهدنا الصراط المستقيم) وإليه الإشارة فى هذه الآية بقوله (ثم استقاموا) وسمعت أن القارىء قرأ فى مجلس العبادى هذه الآية ، فقال العبادى : و القيامة فى القيامة ، بقدر الاستقامة ، إذا عرفت هذا فنقول : قوله تعالى (إن الذين قالوا ربنا الله ثم استقاموا) ليس المراد منه القول باللسان فقط لأن ذلك لا يفيد الاستقامة ، فلما ذكر عقيب ذلك القول الاستقامة علمنا أن ذلك القول كان مقروناً باليقين التام والمعرفة الحقيقية ، إذا عرفت هذا فنقول فى الاستقامة قولان (أحدهما) أن المراد منه الاستقامة فى الدين والتوحيد و المعرفة (الثانى) أن المراد منه الاستقامة فى الأعمال الصالحة أما على القول الأول ففيه عبارات: قال أبوبكر الصديق رضي الله عنه : ثم استقاموا أى لم يلتفتوا إلى إله غيره ، قال ابن عباس فى بعض الروايات هذه الآية نزلت فى أبى بكر رضي الله عنه ، وذلك أن أبابكر رضي الله عنه وقع فى أنواع شديدة من البلاء والمحنة ولم يتغير البتة عن دينه

تتنزل عليهم الملكة عند الموت كذا قال ابن عباس و قال قتادة و مقاتل اذا قاموا من قبورهم وقال وكيع بن الجراح البشرى يكون فى ثلاثة مواطن عند الموت و فى القبر و عند البعث الاتخافوا ان مفسرة لانتنزل عليهم يتضمن معنى الوحى الذى فيه معنى القول او مخففة من الثقيلة اسمه ضمير الشأن اومصدرية يعنى لا تخافوا على ماتقدمون عليه من امر الاخرة كذاقال مجاهد ولا تحزنوا على ما خلفتم من اهل وولد فانا نخلفكم فى ذالك فالخوف غم يلحق لتوقع مكروه والحزن غم يلحق لوقوعه فى مكروه من فوات نافع او حصول ضار وقال عطاء بن ابى رباح لاتخافوا و لاتحزنوا على ذنوبكم يعنى لاتخافوا العقاب ولاتحزنوا على صدورالعصيان فان الله يغفرهالكم وابشروا بالجنة التى كنتم توعدون ○ فى الدنيا على لسان الرسل اخرج ابو نعيم عن ثابت البنانى انه قرأحم السجدة حتى بغ الى قوله تتنزل علهم الملائكة فقال بلغنا ان العبد المؤمن حين يبعث من قبره يتلقاه الملكان الذان كانا معه فى الدنيا فيقولان لاتخف و لاتحزن و البشر بالجنة التى كنت توعد قال فيأ من الله خوفه ويقرعينه .

اللهم انت ربنا فا رزقنا الاستقامة۔ آمين ثم آمين .

مغزى الاسراء والمعـــراج

— الاسراء تاكيد لاصطفاء الله لرسوله ﷺ

— ذهب الجمهور من علماء المحدثين والفقهاء والمتكلمين الى ان الاسراء والمعراج وقعا فى ليلة واحدة فى اليقظة بجسد النبى ﷺ وروحه بعد البعثة :

خطبــة فتح بيت المقدس

— هذا هو الفتح الذى فتحت له ابواب السماء ، وتبلجت بانواره وجوه الظلماء ...

— فاحذروا عباد الله ان تقترفوا كبيرا من مناهيه وان تاتوا عظيما من معاصيه . .

FOUNDED IN 1952
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In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying). Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised". (Al-Quraan 41·30).

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH;
2) Freedom from fear and grief, in this world as well as in the next world,
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous
4) It should be borne in mind that Allah never breaks His promise

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In the name of Allah, The All-Compassionate, the Most-Merciful

MORAL VALUES IN ISLAM

Islam has a perfect system of moral education. If followed with sincerity, it shall certainly elevate the status of man who is today the prey of moral degradation.

Moral education develops moral values. It has been, therefore, stressed by Islam not only to train man as a perfect individual but also to raise him to a clean society. Thus it provides an opportunity to man to lead an all round pious and clean life on the one hand, and to promote the growth of virtue and goodness all around, on the other hand.

The happiest life, which every man aims at, can be achieved only by developing moral values in ourselves and cultivating a character which should be on the pattern which Islam demonstrated for a pious and clean society.

It was this noble character and ethical standard of the Muslims which won the hearts of the masses and made even staunch enemies enter the fold of Islam. These traditional moral values of Islam are not the creation of human mind but are divinely revealed And that is why they are perfect, flawless, absorbing and, above all, practicable

As stated above, progress and prosperity of man and nations depend to a great extent on the ethical and moral values, possessed and professed by the individuals comprising the nation. A community decorated with moral values flourishes unhindered and spreads its circle with rapidity.

History bears testimony to the fact that so long as Muslims sincerely honoured and adopted to inculcate in themselves the various moral values, nothing could stand in their way to retard their speed to preach, promulgate and guide the peoples of various countries honestly, earnestly and enthusiastically. Non-Muslims rushed into the circle of Islam to learn moral values and to practise them under the proper protection and sympathetic shade of the Divine Rule.

Against the role of moral values taught by Islam, the blend of modern values of the present society to which the intelligentsia of this age looks with longing desire to follow, has failed to create a healthy and clean society. If we care to analyse the two sets of moral values, Islamic and non-Islamic, we shall be compelled to believe that the former leads to unity, purity, righteousness and eternity, whereas the latter breeds artificiality, discontentment and hypocrisy. The latter hardly provides a chance to people to unite as a force by burying their differences and to rise to the status worthy of man

The spiritual and ethical history of Muslims is singularly free from dogmatism. Islamic principles are in full confirmity with the genuine requirements and reasonable needs of the people of all lands, both in their individual and collective capacities. Allah has revealed in His Great Book, the Quraan what sort of ills, habits and deeds can corrupt an individual or a society. He has also gifted man with the means and methods for a radical cure of such obnoxious ills.

As long as man practises Islamic moral values, no harm can come on his person because he would not dare create evils and vices, which are injurious to humanity Rather, he would be vigilant and cautious to fight any evil force that may lend to creep into the circle that he serves with love and affection. When there befalls a sudden calamity, he will not lose heart but extend all possible assistance to the people engulfed in that misfortune He will leave his rest and comfort and plunge into goodness with redoubled stamina.

Islam has vouchsafed all absurdity, rejected all impurities and has condemned hypocrisies and treacheries It has washed the platform, removed all hinderances from the path to enable man comfortably tread the path and reach his destinations safe and sound.

But if we desire to ignore the Islamic moral values and follow our passions and powers, resting on the fast-moving wheels of greed and selfishness, we must calculate what the culminating consequences shall be. So, our primary responsibility is to inculcate in our people the traditional moral values of Islam which are comprehensive, complete and perfect

Once we decorate ourselves with them, our future will be peaceful and then shall there be no crime The people will lead a happy life and would strenuously devote themselves to the real cause of life and into the service of the human race.

The ethical and moral system of Islam is universal and it holds good for all time to come. Their acknowledgement in words and deeds would enable man to attain his real status as the best of all creatures

FUNDAMENTALS OF ISLAM

The Quraan has clearly emphasised the above point of view in its following Verse ·

"So set your face sincerely to the religion (the religion based on) Allah's pattern of natural disposition on which He has created man There is no changing in the creation of Allah This is the right religion .... " (30·30)

Here the religion -- Islam -- been declared as successive to human nature, and a warning given in the sentence "No changing in the creation of Allah" so that no one is competent to alter any basic principle of Islam which has been conveyed to us by the Quraan and Sunnah.

In this world there are worshippers of Allah as well as worshippers of ' self ', monotheists as well as polytheists, believers of right as well as wrong, but one thing is common among all, and that is the 'moral sense'. One may be a savage of Africa or a civilized and cultured man of Europe, a polytheist or a monotheist, a worshipper of Allah or an idolater, he tries to distinguish between good and evil according to his comprehension and understanding. External conditions may change and revolution in thoughts and ideas may take place but the moral sense cannot change.

Those things which were considered useful and good by our ancestors may be considered bad by us and those things which were considered bad by them may be considered good by us. One thing may be bad for a Chinese but the same may be good for an American. This difference of opinion is because of external conditions but the sense or the spirit to distinguish between good and evil nevertheless exists equally among all the peoples of all the countries.

(Continued on Page 88)

Al-Quraan

CONCEPT OF TAWAK-KUL

In the Light of Quraan Majeed.

According to the Arabic lexicon the word **Tawak-kul** implies total reliance on Allah. Some of the Muslim mystic thinkers take **Tawak-kul** as antithesis of **Tad-beer** which means deliberation, planning management or contrivance. Certain other scholars, however, do not find any difference between these two terms They say that it is incumbent upon every Muslim to deliberate, plan and contrive before embarking upon any major or minor scheme and only thereafter leave its result to Allah. This is **Tawak-kul,** they say, as enunciated in Quraan Majeed and Ahadith. Let us see what Quraan Majeed says about **Tawak-kul.**

This last of the Divine Scriptures extant on earth today has laid emphasis at several places to have reliance upon Allah as a matter of Faith. Short of that reliance there is neither Faith nor Islam To quote a few instances :

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ
لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

"(He is) the Lord of the East and the West; there is no god but He, so take Him as (your) Patron " (73·9)

قُلْ هُوَ رَبِّي لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ

". ...Say: He is my Lord, no one is worthy of worship, but He, upon Him I rely and to Him is my return." (13:30)

وَقَالَ مُوسَىٰ يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ
فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ

"And Moses said : O my people, if you have believed in Allah then put your trust in HIM if you are Muslims " (10.84)

On the authority of the Quraanic verses cited above, some Muslim mystics denounce contrivance altogether for fear of ignoring the First Cause, the Creator. They negate, therefore, all planning or seeking ways and means of doing a thing. In this context it would be interesting to relate the story of a voyage made by Hazrat Zunnon Misri *(Rahmatullah 'alaihi)* He says :

"I travelled for years But I could attain **Tawak-kul** only, once in the real sense Once during voyage my ship broke into pieces I rode a wooden plank of the ship My heart spoke to me that if Allah had already willed to let me drown, this plank would not be of any avail to me I, therefore, abandoned the plank and fell into the water but did reach the shore " (Ghazali, Ahya-ul-'Uloom)

These Muslim mystics who discard **Tad-beer** generally put forward the following verses of Quraan Majeed in support of their advocacy of total **Tawak-kul :**

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا
عَلَى اللَّهِ رِزْقُهَا

"And there is not a moving creature on the earth whose sustenance does not depend upon Allah......." (11·6)

وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا
اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ

"And how many animals are ther that do not carry (the means of) thei sustenance?

Allah provides for them as well for you......" (29 60)

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

"And when I fall ill He cures me. (26 80)

In the light of the above verse: of Quraan Majeed, the mystic: concerned uphold that by **Tawak kul** is meant reposing one's tota reliance in all matters in Allah an himself doing nothing for fear o wilfully ignoring Him, Who is th Real Cause and the Creator o everything This concept o **Tawak-kul** is, however fallaciou: and against the teachings of Quraa Majeed

In the first two verses quote above it has been said that th responsibility of providin sustenance to every living creatur rests on Allah. But how has it bee concluded from them that one wil get it in his bed, manger, den o nest without making any effort fo acquiring it? All living being: whether they are beasts or bird bipeds quadrupeds or aquatic themselves search for thei livelihood and find their sustenanc as promised by Allah Does it no sound strange that whereas animal:

(Continued on Page 87)

ISLAMIC REFORMATIVE MOVEMENTS

A Muslim is a reformist by virtue of being a Muslim It is encouraging to find, in our age, a *positive as well as propitious sensitivity* towards social reformation developing in the Muslim people. There are, however, several instances of persons having rendered the greatest service through their **personal piety and exemplary life but without having involved themselves in social activities.** Therefore, the pious like the reformers are equally valuable to society.

Islamic Reformative Movemeants have been partly social and Partly socio-intellectual The movement initiated by Al-Ghazali *(Rahmatullah 'alaih)* was purely intellectual. To him Islamic sciences and Islamic thought appeared to have suffered damages. He, therefore, undertook the task of the compilation of his Treatise entitled "Revival of Religious Sciences" -- the famous "Ahyaa". The Movement of "Akhwaan-us-Safaa" was intellectual as well as social in its nature.

Undoubtedly, the pioneer of a chain of reform movements during the last hundred years is Sayyed Jamal-ud-Din Afghani. It was he, who awakened the Islamic states to the need of reform; made an objective appraisal of the social ills of the Muslims and indicated to them the path of reform and remedy to those ills.

Dr. Muhammad Iqbal has described Sayyed Jamaluddin Afghani in these words: "Why all this much power and influence? What agent was so effective that the voice of this one man reached the innermost depth of the hearts of in the most distant lands? Was it, beside this, that the Muslim nations recognised this as a familiar voice? What they felt was that this voice rose from the depth of the spirit of Islamic culture and reminded of their own history full of glory, life and struggle."

"This voice was an echo of the same spiritual voice that sounded in the Cave of Hira in Makkah in Madeenah, in Uhad, in Qadesiyah, in Jerusalem, in the strait of Gibraltar, in the Crusades.... the same life-giving cry which resounds in the chivalrous Muslim ear, the invitation to **Jihad** honour and power!"

It is true that the voice of Sayyed Jamaluddin got its echo **from the eyes, the ears, the hearts and minds of the Muslim masses because it rose from the innermost depths of the Islamic culture and glorious tradtition.**

Sayyed Jamaluddin himself was brought up by the same culture and the dimensions of his soul were formed in the Islamic Environment.

LAST OF THE REVEALED BOOKS, QURAAN MAJEED:

A Muslim believes in all the Revealed Books of Allah, given to various Prophets at different times.

قُلْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ عَلَيْنَا وَمَآ اُنْزِلَ عَلٰٓى
اِبْرٰهِيْمَ وَ اِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَ
سْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَالنَّبِيُّوْنَ
مِنْ رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ وَنَحْنُ لَهٗ
مُسْلِمُوْنَ ۝

"Say. We believe in Allah and what has been sent down to us, and what was sent down to Ibrahim (Abraham) and Isma'eel (Samoel) and Ishaq (Isaac) and Ya'qoob (Jacob) and (his) descendants, and what was given to Moosa (Moses) and Eesa (Jesus) and other prophets by their Rabb (Creator & Sustainer) We make no distinction between any of them, and to Him alone we submit (Al-Quraan 3 84)

Quraan is the Sacred Book of the Muslims, which means "read or recited". It was revealed by Allah, the Lord of the worlds to Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* through Angel Jibraeel *('Alaihis salaam)* in pure Arabic.

اِنَّآ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۝

"Indeed, We have revealed it as an Arabic Quraan, so that you may understand " (12:2)

The first Revelation comprising of five verses (96:1-5) came to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* during one of the concluding nights (probabaly the 27th) of Ramazaan, which is known as 'Lai-la-tul Qadr'

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ ۝ خَلَقَ
الْاِنْسَانَ مِنْ عَلَقٍ ۝ اِقْرَاْ وَرَبُّكَ
الْاَكْرَمُ ۝ الَّذِيْ عَلَّمَ بِالْقَلَمِ ۝
عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ۝

"Recite in the name of your RABB (Guardian-Lord) Who created (the Universe); He created man from a clot (of

blood). Recite, and your RABB is the most Bounteous. Who taught (knowledge) by the pen — He taught man what he did not know. (Al-Quraan 96 : 1-5).

Quraan Majeed was revealed piecemeal during a period of 23 years, with some chapters being revealed entire at one time and the others extended over many years. The collection of Quraan Majeed, which means the arrangement of its verses and chapters was performed by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* himself under Divine guidance. (Al-Quraan 75:17)

Quraan Majeed requires a belief in the truth of previous scriptures revealed to the prophets of different nations. It not only verifies the sacred Books but also tells us of the original teachings of the earlier prophets and thus makes manifest the truth. (Al-Quraan 27:79)

Quraan Majeed holds a unique position as a perfect revelation of the Divine Will and teachings. (Al-Quraan 17:9)

It enjoins Faith in all the Prophets of Allah and His Books. It shows the true path. It éxcludes compulsion from the sphere of religion. Tolerance of other religions and beliefs is the principle of Islam, which establishes religious freedom and protection of the houses of worship of all religions.

It is the greatest spiritual force on earth which is ultimately destined to bring the whole humanity to perfection —

لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ

"We have, indeed, sent down to you a Book wherein is a reminder for you. Do you not then understand ?" (Al-Quraan 21:10).

Eminent Muslims

HAZRAT USMAN GHANI

(Razi Allahu 'anhu)

By Iqbal Hussain Ansari

Hazrat Usman Ghani *(Razi Allahu 'anhu)* occupies the fourth position in the list of the earliest converts to Islam and is one of the *'Ashrah-i-Mubash-sharah,* i.e. those ten fortunate Companions of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* who had been given in their lifetime the glad tiding of their title to enter Paradise. Hazrat Usman *(Razi Allahu 'anhu)* also enjoyed the unique honour and distinction of being the husband, one after the other, of two daughters of the Holy Prophet *(Sallallahu 'alaihi wa sallam).* They were Hazrat Ruqaiy-yah and Umme Kulsoom *(Razi Allahu 'anhumaa).* The fromer died immediately after the battle of Badr and the latter passed away in the ninth year of the Hijra The Holy Prophet *(Sallallahu 'alaihi wa sallam)* often said after their death that if he had a third daughter he would have given her hand in marriage to Hazrat 'Usman.

HIS ELECTION AS THE THIRD CALIPH :

After the sad and tragic demise of the second Caliph, Hazrat 'Umar Farooq *(Razi Allahu 'anhu),* Hazrat 'Usman Ghani *(Razi Allahu 'anhu)* succeeded him as the third orthodox caliph of Islam. On account of his countless qualities of head and heart and his most valuable services to Islam the Muslims unanimously elected him caliph. Hazrat Ali, Abdur Rahman bin 'Auf, Talhaa, Zubair *(Razi Allahu 'anhum)* were among the prominent Companions who chose him as caliph in deference to the wishes of the Muslim Ummah. He took upon his shoulders the huge responsibilities of an expanding Empire with its complicated problems when he was an old man of about seventy years. Yet he discharged his responsibilities with a spirit of juvenile enthusiasm, endurance and courage to the last moments of his life.

GENEROSITY :

Probably the most outstanding of his innumerable qualities was generosity. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* highly praised Hazrat Usman *(Razi Allahu 'anhu)* for this quality in him which came to the help of Islam and the Muslims on many critical occasions. It was due to his exemplary generosity that he was called "Ghani" meaning "Affluent". Only a few specimens of his generosity and philanthropic dealings in the path of Allah, His Prophet *(Sallallahu 'alaihi wa sallam)* and Islam in general are touched upon in the following paragraps.

THE BATTLE OF TABOOK :

When on the occasion of the Battle of Tabook the Holy Prophet *(Sallallahu 'alaihi wa sallam)*

made an appeal to the Muslims to contribute their mite to the war fund, Hazrat 'Usman *(Razi Allahu 'anhu)* lost no time in responding to the call of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and donated a large amount in the cause of Allah. Seeing this liberal contribution the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was so much pleased with Hazrat 'Usman *(Razi Allahu 'anhu)* that he is reported to have said : Allah will accept whatever 'Usman does from today onwards. In fact the Holy Prophet *(Sallallahu 'alaihi wa sallam)* showed great regard and love for Hazrat 'Usman *(Razi Allahu 'anhu)* not only because he was the Propeht's son-in-law but because of the invaluable services he rendered and the torture he suffered for the cause of Islam.

HAZRAT 'USMAN
(Razi Allahu 'anhu)
AND HOLY QURAAN :

Hazrat 'Usman *(Razi Allahu 'anhu)* was one of the transcribers of the Holy Quraan an honour which the Holy Prophet *(Sallallahu 'alaihi wa sallam)* is reported to have explained to him through the following question which he once put to Hazrat 'Usman *(Razi Allahu 'anhu)*

"Are you aware of the place and status of the transcriber of revelation (Vahi)? The transcriber of **"Vahi"** is looked upon as a very important and respectable personality."

We all know full well that the Holy Quraan was revealed during the lifetime of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* but it was collected and compiled in the form of a book during the caliphate of Hazrat Abu Bakr Siddiq *(Razi Allahu 'anhu)*. It was seen that during Hazrat 'Usman's caliphate various differences had arisen concerning the pronunciation of the words of the Quraanic text as well as the style of its recitation which might lead to rifts among the various sections of the Ummah To forestall such a situation Hazrat 'Usman decided to withdraw all the copies of the Holy Quraan then in use in various parts of the Muslim Empire and replaced them by standardized version of the Quraaic text. Eight standardized copies of the Quraanic text were therefore made out and distributed among the various parts of the Muslim Empire. The copies of the Holy Quraan we have today with us are true copies of the same 'Usmani Quraan. This was indeed a most magnificent service to Islam.

HIS PIETY AND
DEVOTION TO ALLAH :

Hazrat 'Usman *(Razi Allahu 'anhu)* is renowned for his piety, sincerity in faith, unrelenting perseverance in carrying out the injunctions of the Quraan and the Sunnah. He remained extremely abstemious and God-fearing (Muttaqi) throughout his life. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* as well as the entire group of the Companions *(Razi Allahu 'anhum)* held Hazrat 'Usman *(Razi Allahu 'anhu)* in high esteem. Of his many qualities of head and heart the quality of "Haya" (bashfulness) is so outstanding that he is generally cited as an example in this behalf It is said that Hazrat 'Usman *(Razi Allahu 'anhu)* was more bashful than a young damsel. We have already seen in the foregoing paragraphs that he had no corner in his pious heart for worldly temptations All his thoughts and movements were concentrated on the blessings and temptations of the Hereafter. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* was pleased with him and prayed to Allah that may He too be pleased with 'Usman *(Razi Allahu 'anhu)* In a word, Hazrat 'Usman *(Razi Allahu 'anhu)* was a model of piety, godliness, "Taqwa", and modesty and it is not possible to recount all the qualities of Hazrat 'Usman *(Razi Allahu 'anhu)* in the limited space at our disposal at the moment.

HAZRAT 'USMAN
(Razi Allahu 'anhu)
AS AN ADMINISTRATOR :

He was a man of cool temperament and humble disposition far from being affected even in the least degree by the dignity and high honour of the position he held by virtue of his appointment as the third caliph of the quickly expanding Islamic Empire. Yet he was a great disciplinarian, an efficient administrator and, above all, a just ruler. In order to provide to the people justice and to guarantee their rights irrespective of colour, caste, creed or language, he had employed Muhtasibs (Ombudsmen) and efficient spies to report to him cases of corruption, mal administration and

injustice. He was never slack and hesitant in punishing the wrongdoers and restoring to the wronged their usurped rights. He dismissed from their posts high dignitaries like Hazrat Amr bin-al-'Aas and Walid bin 'Aqabah who were Governors of Egypt and Koofah respectively on complaints of irregularities against them. Hazrat 'Usman *(Razi Allahu 'anhu)* imparted a new tone to the Islamic Empire almost in every direction -- public works, administration of justice commerce and trade, establishment of law and order, eradication of bribery, and corruption. He was particularly anxious about his non-Muslim subjects (Dimmis) and took every care to ensure that they were not molested simply because they were non-Muslims and that full justice was done to them according to the injuunctions in the Holy Quraan and the Sunnah. In short, during His caliphate there was peace and prosperity everywhere There was co-operation and fellowfeeling among the people. The enemies of Islam and of the Muslim Empire dared not raise their heads in rebellion -- so strong and effective was the caliph's control over the affairs of the state. According to Hazrat Hasan Basri *(Razi Allahu 'anhu)* this was all due to that feeling of affection, sympathy and goodwill which Hazrat 'Usman *(Razi Allahu 'anhu)* nourished in his heart for the Muslims in general.

MARTYRDOM :

It would look very strange, rather a queer paradox, that a personality so magnificent, so pious and God-fearing, so dear to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and acceptable to Allah and so popular among the people whom he governed should fall an easy prey to the murderer's violence. But this is actually what happend. It was so pre-destined by the Creator. Sad, awfully deplorable and lamentable was the end of the life of this great hero of Islam.

Through all the grandeur, progress and prosperity of the Muslim Empire, an underhand conspiracy was being hatched by a group of perverted persons headed by Abdullah bin Saba, a Jew under the guise of a Muslim. This hypocrite played his nefarious role so cunningly and efficiently by means of treachery and by circulating letters under forged signatures of the Caliph that he was able to incite a mob of disgruntled persons who decided to put an end to this pious and dedicated life that was Usman's, third Caliph of Islam.

When surrounded by the relentless insurgents the Caliph was advised to call the Army to protect himself and arrest the miscreants but he did not listen to this advice. He did not want to shed Muslim blood nor did he want to become in any way a cause of rift and disunity among the Ummah. He, therefore, calmly submitted to the will of Allah. The rebels mercilessly murdered him while he to the will of Allah. The rebels mercilessly murdered him while he was reciting the Holy Quraan.

Alas! This tragedy has left a tainted mark on the course of Islamic history the traces of which can perhaps be observed by discerning eyes even to this day.

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CONCEPT OF TAWAK-KUL

have to struggle for their promised livelihood, man, who is the best of all creation, should receive it without making any effort whatsoever ? In this context Quraan Majeed has clearly indicated while speaking of abandoning work to offer Friday Prayer:

فَإِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْأَرْضِ وَابْتَغُوْا مِنْ
فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ۝

"And when the Salaat (Prayer) is accomplished, go about in the land and seek of the bounty of Allah, and remember Allah more frequently, so that you may prosper." (62.10)

It is evident from this verse that man has been enjoined to move about on earth and make effort in search of his provision. Similarly, when he falls sick it is his duty to seek medical treatment instead of resorting to wishful thinking that he should lay **Tawak-kul** upon Allah Who will Himself cure the disease. **Tawak-kul** is no doubt dependence on Allah in all matters but one should play his part in life and only then leave the result to Allah. Mere dependence on Him, without one's own contribution, does not make for **Tawak-kul** in its real sense.

TA-'AW-WUZ

(To seek refuge with Allah from all evils)

Man has been blessed with rational thinking and logical deduction: The ability to distinguish between right and wrong. But his own struggle in life and of those near and dear to him, put a kind of pressure from which he is compelled to seek relief either through the straight but narrow path of honesty or through the seemingly easy but dubiouas ways, treading on the toes of others.

The only thing that can enable to him to live a life of piety and virtue, is the protection and guidance of Allah Almighty. Allah Almighty has taught man "TA-'AW-WUZ". For divine help and protection, he has to seek guidance from the revealed word of Allah. Allah commands that His protection be sought before one starts reading the Quraan.

This discussion of "TA-'AW-WUZ" has been derived from the book "TAFSEER-I-AZIZI" by the renowned religious scholar and Traditionalist *(Muhaddith)* Hazrat Maulana Shah Abdul Aziz *(Rahmat-ullah 'alaih)* the son of Hazrat Maulana Shah Wali Ullah *(Rahmat-ullah 'alaih)* the famous divine of Delhi. The book "Tafseer-i-Azizi" is acknowledged by all as a work of great value and of highest standard, and therein are found the interpretations of "Ta-'aw-wuz" by three of the four Imams, that is by Imam Abu Hanifa, Imam Shaa-fa-'ee and Imam Ahmed ibne Hanbal *(Rahma-hu-mul-lah)*, while the opinion of Imam Maalik *(Rahmat-ullah 'alaih)* on the subject has not been quoted.

According to Imam Abu Hanifa and Imam Shaa-fa-'ee *(Rahma-hu-mu-lah)* the wording are :-

"A-'OO-ZU-BIL-LAA-HI-MI-NASH-SHAI-TAA-NIR-RA-JEEM"

(I seek refuge with Allah from the Satan, the Rejected one) This is in accordance with the wording of the Quraan-Section 16, Verse 98. This wording is also mentioned in some Hadith. On the other hand Imam Ahmad ibne Hanbal *(Rahmat-ullah 'alaih)* has expressed the opinion that it is better to add the words *"IN-NAL-LAA-HA HU-WAS-SA MEE-'UL-'ALEEM"* to read

"A-'OO-ZU-BIL-LAA-HI-MI-NASH-SHAI-TAA-NIR-RA-JEEM IN-NAL-LAA-HA HU-WAS-SA MEE-'UL-'ALEEM"

(I seek refuge with Allah from the Satan, the Rejected one, indeed Allah is He who is All-Hearing, All-knowing).

It appears to be the cause because elsewhere in the Quraan, these additional words are also mentioned, and in this way the recite of the Holy Quraan will recite both the verses. Certain 'ULEMA have preferred the recitation of "TA-'AW-WUZ" as under :-

"A-'OO-ZU-BIL-LAH HIS-SAMI-'IL-'ALEEM MINASH-SHAI-TAA-NIR-RA-JEEM"

(I seek refuge with Allah, the All-Hearing, the All-knowing, from Satan, the Rejected one).

The improtance of "Ta-'aw-wuz", or the seeking of Allah's protection from the hidden evil, cannot be over emphasized. There are innumerable pitfalls of evil on the way, and therefore, when man wishes to tread the path of virtue, or tries to avoid the pitfalls of evil, he must in the first instance, seek the protection of Allah, the All-Knowing, the All-Wise from the machinations of the Devil Satan. Such quest for Divine protection must be the voice of the heart spoken by the tongue with the conviction of one's own helplessness.

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MORAL VALUES IN ISLAM

Allah has laid the foundation of Islam on this moral sense and the educaton and training of this sense has been named as "right religion" by the Quraan. The nature of man cannot change, and Islam is a natural religion. Islam is therefore a permanent and unchangeable religion. It is abvoe the limitations of time and space Therefore, its calim as a world-wide religion is true. Islam and its Shari'at do not change with time, climate, place, etc. Islam has all along guided man without any distinction. It still has and will have in future, also the attribute of being a worldwide religion. The passage of time shall not affect its abiding truth and usefulness.

PRE-CONDITIONS OF 'SALAAT'

Q: What are the conditions for performing **Salaat?**

A: The obligatory conditions to be fulfilled before starting Salaat are seven. These are --

i) **Ritual purity** (طہارت) of body; performing **Ghusl,** if mandatory, and **Wudoo.**

ii) **Ritual purity** of dress· it should be free from pollution, preferably neat and clean.

iii) **Ritual purity** of place of worship.

iv) Covering of the body from nevel down to (and including) the knees, *in the case of men,* and entire body, from head to ankles (both included), excepting face, hands and feet, *in the case of women*

v) Correct direction -- (Facing towards **Qibla** (Ka'bah in Makkah).

vi) Proper time for performing **Salaat** prescribed and

vii) Intention (**Niayyat**) to offer **Salaat**

Q: What is **Ghusl** (Bath)? غسل

A: **Ghusl** is the mandatory bath according to **Shari'ah** (Islamic law). It is important that no part of the body remains dry while bathing.

Q: What is Wudoo (Ablution)? وضو

A: **Wudoo** is the washing of one's hands, face, arms, feet, etc., in the prescribed manner, keeping in mind that no part remains dry

Q: What is the prescribed manner for **Wudoo** (Ablution)?

A: **a)** Preparatory Steps :

1. Ensure that the water for **Wudoo** is clean.

2. Sit on a slightly raised site if possible.

3. Turn towards **Qibla** (قبلہ) that is Ka'bah in Makkah, (if possible).

4. Rolling up of sleeves above the elbows.

b) Manner of **Wudoo** according to **Sunnah :**

1. Intention (**Nieyyat**) to perform **Wudoo.**

2. Begining of Wudoo with the recitation of **Bis-mil-laah** slowly.

3. Hands: Washing the hands including the wrists, three times.

4. Mouth and Teeth: Rinsing of mouth thrice and cleaning the teeth with **miswaak** (or tooth brush) or forefinger of the right hand.

5. Nose and Nostrils : Taking water into the nostrils by sniffing it thrice, blowing off the nose thereafter. It is desirable (**Mustahab**) to clean the nostrils with the little finger of the left hand.

6. Face: Washing the face gently thrice from top of the forehead down to the chin and under, and sidewise from ear to ear; and passing of the fingers of the right hand through the beard

7. Forearms: Washing of the forearms thrice, the right one first, by pouring water downwards from the fingers to the elbows

8. Head: Masah, that is passing of the wet fingers of the hands, excluding the index fingers and the thumbs, over the head from forehead backward upon the nape (back of the neck), once only.

9. Ears: Clean the inner ears with wet index fingers and the outer ears with wet thumbs once This is **Mustahab.**

10. Nape: Passing of the back of the wet hands over the nape, once only. At this stage it is

desirable (**Mustahab**) to pass the fingers in-between each other.

11. Feet: Washing three times both the feet, (right foot first) including the ankles, and the space inbetween all the toes.

c) The essentials (فَرَائِض) of **Wuḍoo** (Ablution) are : Washing once of (i) Face (as described in item (6), (ii) both hands (as per item 7), (iii) touching (مَسَح) one fourth of head (as per item 8), and (iv) washing both feet (as per item 11)

Note: 1) Omission of any of these four Essentials will nullify the **Wuḍoo.**

Note: 2) There are **Masnoon Du'aa:** Recitation from the Sayings of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* for reciting before, during and after **Wuḍoo.** They can be seen in comprehensive Prayer Books.

Reciting "Bismillah" before washing every part in **Wuḍoo** is however, commendable.

NEWS AND VIEWS

MUSLIMS SLAM GERMAN RULING ON HEADSCARVES

COLOGNE : The Central Council of Muslims has criticized a decision by Baden-Wuerttemberg state authorities not to employ a teacher because she wore a Muslim head scarf in school

The council said the ban was equivalent to banning all practising Muslim women from teaching in Germany, and a serious case of religious discrimination

There are three million Muslims in Germany, a nation of 82 million Their integration into German society is a low-key but recurring political issue

French authorities have in the past few years reached similar decisions barring Muslim students and teachers from wearing head scarves in school.

The Muslim Council said Baden-Wuerttemberg authorities had missed an opportunity to set an example of tolerance. Rules on permissible attire for men and women are an essential part of Islamic teachings, it said. -- Reuters.

(Courtesy : Da'wah Highlights)

CONSTECH SCHOLARSHIP PROGRAMME

KARACHI : Organisation of Islamic Conference (OIC) Standing Committee on Science and Technological Cooperation (COMSTECH) would start its M.Sc. scholarship programme for the students of least developed Muslim countries from September this year.

Sources in COMSTECH said that under the programme a total of 190 students in 18 least developed Muslim states would be awarded scholarships over a period of five years for M Sc degree course in Science and technology at various universities and centres of excellence in Islamic Development Bank (IDB) member countries

Countries which would benefit from the programme include Afghanistan, Benin, Burkina, Faso. Chad, Commoros Island, Djibouti, Gambia, Guinea, Guinea-Bissau. Maldives, Mali, Mauritania, Mozambique, Niger, Sierra Leone. Somalia, Uganda and Yemen.

(Courtesy : Da'wah Highlights)

SOO-RA-TUL-HAAQ-QAH

CHAPTER - 69

(Sections 2, Verses 52)

(Continued from September 22, 1998 Issue)

SECTION 02 (Continued)	***RU-KOO' 02 (Continued)***	
43 It (the Quraan) is a revelation from the RABB (Guardian-Lord) of (all) the worlds	***43 Tan-zee-lum-mir-rab-bil-'aa-la-meen.***	تَنۡزِيۡلٌ مِّنۡ رَّبِّ الۡعٰلَمِيۡنَ ۝
44 And had he forged any sayings in Our name,	***44. Wa lau ta-qaw-wa-la 'a-lai-naa ba'-dal-a-qaa-weel.***	وَلَوۡ تَقَوَّلَ عَلَيۡنَا بَعۡضَ الۡاَقَاوِيۡلِ ۝
45 We would indeed have seized him by his right hand;	***45. La-a-khaz-naa min-hu bil-ya-meen.***	لَاَخَذۡنَا مِنۡهُ بِالۡيَمِيۡنِ ۝
46 Then, we would certainly have cut his jugular vein,	***46. Sum-ma la-qa-ta'-naa min-hul-wa-teen.***	ثُمَّ لَقَطَعۡنَا مِنۡهُ الۡوَتِيۡنَ ۝
47 So, no one among you could have restrained (Us) from him	***47. Fa maa min-kum-min a-ha-din 'an-hu haa-ji-zeen.***	فَمَا مِنۡكُمۡ مِّنۡ اَحَدٍ عَنۡهُ حٰجِزِيۡنَ ۝
48 And surely this is a reminder for the God-fearing	***48. Wa in-na-hoo la-taz-ki-ra-tul-lil-mut-ta-qeen.***	وَاِنَّهٗ لَتَذۡكِرَةٌ لِّلۡمُتَّقِيۡنَ ۝
49 And surely, We do know that some of you are beliers.	***49. Wa in-naa la-na'-la-mu an-na min-kum-mu-kaz-zi-been.***	وَاِنَّا لَنَعۡلَمُ اَنَّ مِنۡكُمۡ مُّكَذِّبِيۡنَ ۝
50 And surely, it is a great grief to the unbelievers	***50. Wa in-na-hoo la-has-ra-tun 'a-lal-kaa-fi-reen.***	وَاِنَّهٗ لَحَسۡرَةٌ عَلَى الۡكٰفِرِيۡنَ ۝
51 And surely, it (the Quraan) is the Truth of assured certainty	***51. Wa in-na-hoo la-haq-qul-ya-qeen.***	وَاِنَّهٗ لَحَقُّ الۡيَقِيۡنِ ۝
52 So glorify the Name of your RABB (Guardian-Lord), the Great.	***52. Fa-sab-bih bis-mi rab-bi-kal-'a-zeem.***	فَسَبِّحۡ بِاسۡمِ رَبِّكَ الۡعَظِيۡمِ ۝

COMMENTARY

SECTION - 2 (Continued)

VERSE 43 : It is emphasized in this verse, whatever you see and whatever you do not see, this Quraan is not the word of a poet or a soothsayer, but it is a Revelation from the Lord of the worlds, this is why the loftiest, strongest and the firm principles are described in it for the training and upbringing the entire world

VERSES 44-47 : These verses are a clarification in the reality of the Holy Quraan and the firmness of the Prophethood of Muhammad *(Sallallahu 'alaihi wa sallam)* It is clarified that the entire Quraan, in its minutest details, contains nothing else but what has been revealed by Allah to the Prophet *(Sallallahu 'alaihi wa sallam)*. Every word and every syllable with every dot and dash in the Quraan is Allah's Revelation. For argument's sake if the Prophet *(Sallallahu 'alaihi wa sallam)* had ascribed even one word to Allah which, in fact, was not His, or subscribed anything of his own to that of Allah's Revelation, Divine chastisement would doubtless have confronted him instantaneously. For a prophet is a personage of great note and distinction whose prophethood and truthfulness are testified and demonstrated by Revelations based on reasons and Truth. Any meddling in the Divine Revelations by such an exalted personage is a very serious matter, and if ever such a serious matter of retribution was not administered speedily, the veracity and Divine character of the Revelations would have been compromised and exposed to such doubts and uncertainties as would have rendered it beyond rectification. The Quraan, in its entirety, is purely and absolutely Allah's Revelation

VERSES 48-50 : These verses are glad tidings for those who fear Allah, and threat to the unbelievers Those who fear Allah -- the Allah-fearing people, will take guidance aright by hearing these Revelations It is a glad tiding for them because it is a Message of Mercy and Forgiveness And those (the wicked), whose hearts do not entertain Allah's fear, will contradict His Words; but a time will come when the Revelations and their contradictions will bring upon them great regret and dismay

VERSES 51-52 : The Quraan is a Book which should be believed in, whole-heartedly and with complete faith. Because its contents are all True and are above all kinds of doubts and uncertainties. Man, therefore, for his own good, should have complete faith in it and concentrate his attention on the Glories and Praise of Allah.

(May He accept us as His obedient servants).

(By the Grace of Allah, Commentary of Soorah Al-Haaq-qah ends here)

واعزازه لأوليائه ونصره لانصاره ، وتطهير بيته المقدس من أدناس الشرك واوضاره حمد من استشعر الحمد باطن سره وظاهر جهاره . واشهد ان لا إله إلا الله وحده لا شريك له . الاحد الصمد ، الذى لم يلد ولم يولد ولم يكن له كفوا احد ، شهادة من طهر بالتوحيد قلبه ، وارضى به ربه ، واشهد ان محمدا عبده ورسوله رافع الشك ، وداحض الشرك ، وراحض الإفك ، الذى اسرى به من المسجد الحرام الى هذا المسجد الاقصى ، وعرج به منه الى السموات العلى الى سدرة المنتهى ، عندها جنة المأوى، مازاغ البصر وماطغى صلى الله عليه وعلى خليفته ابى بكر الصديق السابق الى الايمان ، وعلى امير المؤمنين عمر بن الخطاب اول من رفع عن هذا البيت شعار الصلبان، وعلى امير المؤمنين عثمان بن عفان ذى النورين جامع القرآن وعلى امير المؤمنين على بن ابى طالب مزلزل الشرك ومكسر الاوثان ، وعلى آله و صحبه والتابعين لهم باحسان .

« ايها الناس : ابشروا برضوان الله الذى هو الغاية القصوى والدرجة العليا لما يسره الله على ايديكم من استرداد هذه الضالة ، من الامة الضالة ، وردها الى مقرها من الاسلام ، بعد ابتذالها فى ايدى المشركين قريبا من مائة عام ، وتطهير هذا البيت الذى اذن الله ان يرفع ويذكر فيه اسمه ، وإماطة الشرك عن طرقه بعد ان امتد عليها رواقه واستقر فيها رسمه ، ورفع قواعده بالتوحيد ، فانه بنى عليه وشيد بنيانه بالتمجيد ، فانه اسس على التقوى من خلفه ومن بين يديه ، فهو موطن ابيكم ابراهيم ، ومعراج نبيكم محمد عليه الصلاة والسلام . وقبلتكم التى كنتم تصلون اليها فى ابتداء الاسلام ، وهو مقر الانبياء ومقصد الاولياء . ومدفن الرسل ومهبط الوحى ، ومنزل به ينزل الامر والنهى ، وهو فى ارض المحشر وصعيد المنشر ، وهو فى الارض المقدسة التى ذكرها الله فى كتابه المبين وهو المسجد الذى صلى فيه رسول الله ﷺ بالملائكة المقربين . وهو البلد الذى بعث الله اليه عبده ورسوله وكلمته التى القاها الى مريم ، وروحه عيسى الذى كرمه برسالته وشرفه بنبوته ، ولم يزحزحه عن رتبة عبوديته ، فقال تعالى . (لن يستنكف المسيح ان يكون عبدا لله ولا الملائكة المقربون) كذب العادلون بالله وضلوا ضلالا بعيدا (ما اتخذ الله من ولد وما كان معه من إله إذا لذهب كل إله بما خلق ولعلا بعضهم على بعض ، سبحان الله عما يصفون) (لقد كفر الذين قالوا إن الله هو المسيح ابن مريم) الى آخر الآيات من المائدة ، وهو اول القبلتين ، وثانى المسجدين، وثالث الحرمين : لاتشد الرحال بعد المسجدين إلا اليه ، ولا تعقد الخناصر بعد الموطنين إلا عليه .

(للمقال بقية)

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته لكل هول من الاهوال مقتحم

كل واحد منهم يطمع أن يكون خطيب ذلك اليوم . . وهم جميعا يعلمون فضل هذا اليوم فى التاريخ ، وفضل المعانى التى يتشرفون باثباتها ، ويتطلعون الى الحديث عنها وعن انتصار المسلمين بسببها ... ولهذا « جهز كل واحد منهم خطبة بليغة طمعا فى ان يكون » خطيب ذلك الموقف .. ولكن القدر يجرى على يد السلطان صلاح الدين فى أن يكون ابن زكى الدين الدمشقى الفقيه الشافعى الهمام خطيب ذلك اليوم . . ليشرف الشيخ الدمشقى الذى يتصل نسبه بعثمان بن عفان ﷺ . ولتشرف دمشق به يوم استقبلت جسده الطاهر فى سابع شعبان سنة ثمان وتسعين وخمسمائة ليد فن بسفح جبل قاسيون ، رحمه الله تعالى .

وحين يعد الخطباء أنفسهم ليقولوا مثل ما قال هذا الشيخ الفقيه فى يوم الفتح وتعود الامة لمثل هذه المعانى وتلك القيم يومئذ يكون الفتح الجديد إن شاء الله .

والسلطان العظيم الناصر يوسف صلاح الدين يحضر الحطبة والصلاة « هو واعيان دولته » ليصل اليوم الذى استل فيه سيفه لله . باليوم الذى اغمده فيه بنصر الله . . بدأ المعركة الفاصلة وخطباء الجمعة السابقة على المنابر تيمناً واستبشاراً وتقرباً وأخذاً بأسباب النصر وفضل الدعاء ...

وجلس فى الجمعة القادمة خاشعا متواضعا باكيا يستمع من واحد من أفراد رعيته الى الحمد والثناء على الله ، والى حديث النصر الذى صنعته القلوب والارواح قبل أن تصنعه « السيوف الحداد ، والخيول الجياد . . » وما رميت إذ رميت ولكن الله رمى .:. ولنتعلق أذناه بآخر ما قاله الشيخ الفقيه فى خطبته الاولى — فلاينساه — « آمركم وإياى بما أمر الله به من حسن الطاعة فأطيعوه ، وأنهاكم وإياى عما نهاكم عنه من قبح المعصية فلاتعصوه ، وأستغفر الله العظيم لى ولكم ولجميع المسلمين فاستغفروه »

وليعد نفسه — رحمه الله — لما نهضه له الشيخ فى خطبته الثانية حين قال :

« اللهم كما فتحت على يديه البيت المقدس بعد أن ظنت الظنون ، وابتلى المؤمنون ، فافتح على يديه دانى الارض وقاصيها ، وملكه صياصى الكفر ونواصيها ، فلا تلقاه منهم كتيبة الا مزقها ، ولاجماعة الا فرقها ، ولا طائفة بعد طائفة الا الحقها بمن سبقها .. اللهم ذلل به معاطس الكفار ، وارغم به أنوف الفجار ، وانشر ذوائب ملكه على الأمصار ، وابث سرايا جنوده فى سبل الأقطار » .

استفتح الخطيب بسورة الفاتحه ، ثم قال : فتقطع دابر القوم الذين ظلموا والحمد لله رب العالمين » ثم قرأ اول سورة الانعام (الحمد لله الذى خلق السماوات والارض وجعل الظلمات والنور) ثم قرا من سورة سبحان « وقل الحمد لله الذى لم يتخذ ولدا » ثم قرا اول الكهف : (الحمد لله الذى انزل على عبده الكتاب) . . الآيات الثلاث ، ثم قرا من النمل : (وقل الحمد لله وسلام على عباده الذين اصطفى . .) الآية ، ثم قرا من سورة فاطر (الحمد لله فاطر السماوات والارض) . . الآيات . وكان قصده ان يذكر جميع تحميدات القرآن الكريم ثم شرع فى الخطبة فقال :

« الحمد لله معز الاسلام بنصره ومذل الشرك بقهره ، ومصرف الامور بأمره ، ومديم النعم بشكره ، ومستدرج الكفار بمكره ، الذى قدر الايام دولا بعدله ، وجعل العاقبة للمتقين بفضله ، وافاء على عباده من ظ له ، واظهر دينه على الدين كله ، القاهر فوق عباده فلا يمانع والظاهر على خليقته فلا ينازع ، والآمر بما شاء فلا يراجع ، والحاكم بما يريد فلا يدافع ، احمده على إظفاره وإظهاره ،

ماذا كان الخطيب الجليل الثابت كالطود يطالع فى عيون جنود الفتح ونفوسهم وهو يستفتح خطبته بسورة الفاتحة ، ثم يقرأ بصوت مجلجل عميق التأثير قول الله تبارك وتعالى : « فقطع دابر القوم الذين ظلموا والحمد لله رب العالمين » .

... النفوس التى كادت تظن أن الله تعالى أنزل هذه الآية فى تلك الساعة !

... والاعين التى برقت من خلال دموعها الحارة حقيقة النصر ومعانى الشكر . .

... والسواعد المؤمنة التى تراءت لها أشباح الصليبيين يقطع دابرها بنصر الله وعزيمة المؤمنين . .

... والالسن التى تمتمت فى وقت واحد : « فقطع دابر القوم الذين ظلموا والحمد لله رب العالمين » . .

الأجيال التى تشهد النصر ، وتشهد انتصاف الزمان ما اهنأ حياتها وأرحب أيامها ، وأجمل ساعاتها التى تودع بها الدنيا قصرت أيامها — فى عمر الزمان — أم طالت .. والأجيال التى تشهد الهزائم أى آلام تتجرعها فى الحياة .. وأى غصة وحرقة تحشرج بها عند الموت .. فما أحراها أن تأخذ بأسباب النصر ، وأن تمهد لانتصاف الزمان ، حتى تجعل لحياتها معنى و لموتها عبرة .

الخطيب العظيم يصعد الى المنبر وهو يحمل على عاتقه تاريخ الاسلام ... ويذكر وقائعه الفاصلة ليضيف الى وقائعه التليدة واقعة جديدة .. ها هو يقول للحشد المجاهد الذى يشهد الصلاة : « فطوبى لكم من جيش ظهرت على أيديكم المعجزات النبوية ، والواقعات البدرية ، والعزمات الصديقية ، والفتوحات العمرية ، والجيوش العثمانية ، والفتكات العلوية ، جددتم للاسلام أيام القادسية . والملاحم اليرموكية ، والمنازلات الخيبرية ، والهجمات الخالدية . فجزاكم الله عن نبيه محمد ﷺ أفضل الجزاء . وشكر لكم ما بذلتموه من مهجكم فى مقارعة الاعداء ، وتقبل منكم ما تقربتم به اليه من مهراق الدماء ، وأثابكم الجنة فهى دار السعداء » .

الخطبة الغراء لوحة متناسبة الخطوط والالوان ملأ أسى اليها بمزيد من التقطيع والاستشهاد .. انها الحرب فى سبيل العقيدة ، وانه الجهاد فى سبيل الله . . وانها راية محمد بن عبد الله ، وإنه الثواب أحد الحسنيين النصر او الشهادة . وهذا النصر المبين يقول فيه الخطيب العظيم : « واياكم أن يستزلكم الشيطان ، وأن يتداخلكم الطغيان ، فيخيل لكم أن هذا النصر بسيوفكم الحداد ، وخيولكم الجياد ، وبجلادكم فى مواطن الجلاد ، لا والله ما النصر إلا من عند الله إن الله عزيز حكيم » .

ثم يقول فى الحث على الجهاد ، وبيان أسباب النصر : « والجهاد الجهاد فهو من افضل عباداتكم ، وأشرف عاداتكم . انصروا الله ينصركم ، احفظوا الله يحفظكم ، اذكروا الله يذكركم . اشكروا الله يزدكم ويشكركم جدوا فى حسم الداء . وقلع شأفة الأعداء ، و طهروا بقية الارض من هذه الأنجاس التي أغضبت الله ورسوله. واقطعوا فروع الكفر واجتثوا اصوله ، فقد نادت الايام يا للثارات الاسلامية والملة المحمدية . الله اكبر . فتح الله ونصر ، غلب الله وقهر ، أذل الله من كفر » .

نعم والله .. لقد نادت الايام : يا للثارات الاسلامية ، والملة المحمدية . فمتى ينادى المسلمون اليوم : الله اكبر فتح الله ونصر ، غلب الله وقهر ، أذل الله من كفر ؟

ألا لا نصر بغير هذا الشعار ... ونحن قوم أعزنا الله بالاسلام . لقد تطاول الخطباء فى ذلك اليوم الى الخطابة

بسم الله الرحمن الرحيم

بلغ العلى بكماله　كشف الدجى بجماله
حسنت جميع خصاله　صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

خطبة فتح بيت المقدس

للدكتور عدنان زر زور

هده حطبة من حطب التاريخ القريب البعيد .. البعيد فى الزمان ، القريب فى المناسبة والاوضاع . انها الخطبة التى ألقيت فى المسجد الاقصى فى اول جمعة صليت بالقدس بعد أن فتحت على أيدى القائد المظفر يوسف صلاح الدين لثلاث بقين من رجب سنة ثلاث وثمانين وخمسمائة . ما أحرانا أن نتملى كلماتها وحروفها ونقرأ من خلالها روح الامة التى صنعت هذا النصر ، والسبب الذى اعتصمت به فكتب الله تعالى لها تلك العزة فى ذلك اليوم المشهود .

فتح السلطان صلاح الدين القدس ، واستردها من أيدى الصليبيين العتاة المجرمين بعد احتلال قارب المائة عام ، وتحدث المؤرخون — كل المورخين — عن هذا الفتح المبين ، وعن هذا السلطان العظيم . . ولكن القليل منهم من حدثنا عن مقدمات الفتح ، وعن اسبابه ونتائجه ، ونرجو أن نعود للكتابة فى هذا الموضوع فى مناسبة أخرى ، مكتفين اليوم بتصوير حال الامة وشعورها بعد الفتح من خلال تلك الخطبة الحافلة فى ذلك اليوم الأغر المشهود :

يا لجلال الموقف . وروعة المناسبة . . وجمال الدموع فى صلاة ذلك اليوم ، وخطيب تلك الساعة ، وساحات ذلك المسجد التى اشتاقت لتكبيرات المسلمين وصلاتهم . . ولصوت مؤذنهم يصدح بالأذان .. وقارئهم يعمر جنبات الكون بالقـــرآن الكريم ... فتتسمع حروفه وكلماته حجارة المسجد فتندى به وتخشع لموسيقاه .

أى معنى من معانى الجمال . والجلال ، والخشوع والوقار ، والعزة والسيادة ، والامن والرضا والشكر . . لم يشهدها ذلك اليوم فى تلك الساعة وأقدام الخطيب تصعد على منبر رسول الله تجدد فى كل خطوة عهدا ، وتؤكد فى كل خطوة عزما .. وتمحو مع كل درجة صفحة من صفحات التاريخ الاسود القريب ! ...

ليس كثيرا على قلوب المصلين أن تثب من أماكنها مع خطوات الخطيب العظيم يعلن بحركته تلك انتهاء تاريخ وبداية تاريخ ! وإدبار زمان وإقبال زمان ...

وليس كثيرا على مآقيهم أن تبلل أرض المسجد بالدموع فتغسل عار الصليبيين وجرائم الصليبيين . . وتعلن التوبة والرجوع الى الله والجهاد ، لعل دماء المسلمين الطاهرة لاتسيل على ارضه رخيصة كما سالت يوم دخله أولئك الأوغاد أول مرة !

بسم الله الرحمن الرحيم

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝

ان أهل التحقيق قالوا كمال الإنسان فى أن يعرف الحق لذاته والخير لأجل العمل به ورأس المعارف اليقينية ورئيسها معرفة الله وإليه الإشارة بقوله (إن الذين قالو ربنا الله) ورأس الأعمال الصالحة ورئيسها أن يكون الأنسان مستقيما فى الوسط غير مائل إلى طرفى الإفراط والتفريط ، كما قال (وكذلك جعلناكم أمة وسطاً) و قال أيضاً (اهدنا الصراط المستقيم) وإليه الإشارة فى هذه الآية بقوله (ثم استقاموا) وسمعت أن القارىء قرأ فى مجلس العبادى هذه الآية ، فقال العبادى : و القيامة فى القيامة ، بقدر الاستقامة ، إذا عرفت هذا فنقول : قوله تعالى (إن الذين قالوا ربنا الله ثم استقاموا) ليس المراد منه القول باللسان فقط لأن ذلك لا يفيد الاستقامة ، فلما ذكر عقيب ذلك القول الاستقامة علمنا أن ذلك القول كان مقروناً باليقين التام والمعرفة الحقيقية ، إذا عرفت هذا فنقول فى الاستقامة قولان (أحدهما) أن المراد منه الاستقامة فى الدين والتوحيد و المعرفة (الثانى) أن المراد منه الاستقامة فى الأعمال الصالحة أما على القول الأول ففيه عبارات: قال أبوبكر الصديق رضي الله عنه : ثم استقاموا أى لم يلتفتوا إلى إله غيره ، قال ابن عباس فى بعض الروايات هذه الآية نزلت فى أبى بكر رضي الله عنه ، وذلك أن أبابكر رضي الله عنه وقع فى أنواع شديدة من البلاء والمحنة ولم يتغير البتة عن دينه .

تتنزل عليهم الملكة عند الموت كذا قال ابن عباس و قال قتادة و مقاتل اذا قاموا من قبورهم وقال وكيع بن الجراح البشرى يكون فى ثلاثة مواطن عند الموت و فى القبر و عند البعث الاتخافوا ان مفسرة لانتنزل عليهم يتضمن معنى الوحى الذى فيه معنى القول او مخففة من الثقيلة اسمه ضمير الشأن اومصدرية يعنى لا تخافوا على ماتقدمون عليه من امر الاخرة كذاقال مجاهد ولا تحزنوا على ما خلفتم من اهل وولد فانا نخلفكم فى ذالك فالخوف غم يلحق لتوقع مكروه والحزن غم يلحق لوقوعه فى مكروه من فوات نافع او حصول ضار وقال عطاء بن ابى رباح لاتخافوا و لاتحزنوا على ذنوبكم يعنى لاتخافوا العقاب ولاتحزنوا على صدورالعصيان فان الله يغفرهالكم وابشروا ابالجنة التى كنتم توعدون ۝ فى الدنيا على لسان الرسل اخرج ابو نعيم عن ثابت البنانى انه قرأحم السجدة حتى بغ الى قوله تتنزل علهم الملائكة فقال بلغنا ان العبد المؤمن حين يبعث من قبره يتلقاه الملكان الذان كانا معه فى الدنيا ويقولان لا تخف و لاتحزن و البشر بالجنة التى كنت توعد قال فيأ من الله خوفه ويقرعينه .

اللهم انت ربنا فا رزقنا الاستقامة۔ آمين ثم آمين .

خطبة فتح بيت المقدس

— فتح السلطان صلاح الدين القدس واستردها من ايدى الصليبيين العتاة المجرمين .

— فقطع دابر القوم الذين ظلموا والحمد لله رب العالمين .

— والله ما النصر الا من عند الله ان الله عزيز حكيم

— والجهاد الجهاد فهو من افضل عاداتكم .

In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying) Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised" (Al-Quraan 41:30).

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH,
2) Freedom from fear and grief, in this world as well as in the next world;
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous
4) It should be borne in mind that Allah never breaks His promise

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In the name of Allah, The All-Compassionate, the Most-Merciful

14TH OF AUGUST AND THE EXISTENCE OF PAKISTAN

Pakistan came into existence by the grace of Almighty Allah with all His Blessings during the most Sacred Night of the 27th of Ramazaan-ul-Mubarak, A H 1367 i e in the year 1947, August 14.

Pakistan is in itself a great lesson in contemporary history on the virtues of democratic, constitutional and entirely peaceful methods to gain a people's legitimate goal of an Independent National Home.

The method adopted was, in its spirit and concept, an entirely Islamic one, hence it is more than justified to assert that Pakistan came into being by virtue of the Islamic sentiments of a people. The slogan, if it can be called one, which the people chanted, day and night, was no other than ---

لا اله الا الله محمد رسول الله

Laa ilaa-ha-il-lal-laahu-Mu-ham-ma-dur-ra-soo-lul-laah

This is the same which is the first Article of the Islamic Faith It is the doctrine which makes them a distinct people, separate from all others

Pakistan is, ideologically, historically and in actual fact, the basic product of Islam and of no other philosophy or strategy It is, therefore, in the fitness of things if Pakistan is described as the Citadel of Islam It is destined by Allah whose gift it is, to be one!

To sum up, Pakistan is a country, Muslim by birth It was born a Muslim! There is no other country in the world to share this honour with it

In this context, we may bring to mind the fact that **'Laila-tul-Qadr'** is also the Night of Revelation of Quraan Majeed It was within 50 years of the Revelation (Golden Jublee celebrated in 1997) that Islam had blessed of the then known world with its presence

It should occur to us, the people of Pakistan, that if not before, we should now, after so many years of our career and existence, make the resolve The resolve should be like the one made in the past, which is still alive in the memory of most of us We should put our trust in our Government in enforcement of the Islamic system and provide it with unstinted, unqualified and unreserved support as may not only arm it to continue our struggle but also hearten it to face the world courageously and at the same time silence the malicious critics.

Much has been lost but still more is available to us; if we have the Faith, the same Faith and Zeal as were possessed by our ancestors; the faith of which our preceding generation, the winners of Pakistan, was seized with.

ENFORCEMENT OF THE ISLAMIC SYSTEM :

The stage for enforcement of the Islamic system was set after the emergence of Pakistan. Where the governments failed was that they shrank from facing the problem of enforcing the system. Their hesitation arose from many reasons. The Islamic system had not been in force for a long time. They had become familiar with and fond of the Western polity which was in any case identified with science and progress.

The hesitation of the rulers could have been overcome if there had been a pressing demand from the people. But there was none. And that has much more to do with the nonimplementation of the Islamic system than the government's own mental inhibition about it.

The western people had drawn a line of demarcation between the State and the Religion Religion was a private matter between man and God and had nothing to do with temporal life, which was based on rules of its own. Under influence of western thinking, the educated Muslim elite began to view Islam from the same perspective. They were well satisfied with their observation of religious rituals, but did not feel impelled to demand the further satisfaction of the implementation of the economic and political aspects of Islam What is more, this attitude of the educated is not confined to Pakistan It is equally prevalent in other Muslim countries It is a universal phenomenon in the Muslim World Actually this makes for the gravest problem of Modern Islam.

Allama Dr. Muhammad Iqbal feared if the socio-politico-economic matters were to be divorced from spiritual matters, Islam would be reduced to the position of a moral code and suffer the fate of Christianity Therefore, it was no simple problem to implement the Islamic system, it was extremely complex and above all it required the auspices of an unquestioned, authoritative learning to show that the Islamic System was not only a practical possibility but an absolute necessity for the future development of mankind.

The Holy Quraan which has so elaborately dealt with the question of the rise and fall of nations, lays down certain immutable criteria of judgement. A study of critique of western cultural history needs to be undertaken with a view to establishing the relevance of Islamic values of life to our times It is only a thorough work on this theme which can open the eyes of our educated classes to new domains of thought and action.

The world is being forced to a new dimension of feeling both by the compulsions of its physical integration and the imperatives of racial coexistence. And that dimension of feeling arises only from the belief steeped in the Islamic concept of the unity of human origin. But simple assertions won't do, they do not convince any body. They need the support of learning to make their Impact of Words and Actions.

It is an essential condition for the understanding of Islam in modern times that we know the spirit of our times It is only by being thoroughly acquainted with what we shall be able to discover the line of guidance which Islam lays down for the contemporary age.

Our learned Ulema cannot hope to convert the educated classes without using the terminology to which they are used. But once they have converted them by acquiring and communicating their own widening horizons of knowledge, the enforcement of the Islamic system will be easy because, in the meanwhile, the meaning of the system would have been made abundantly clear.

May we hope that before the next 14th August comes, we shall have achieved a substantial progress in this respect. **Aameen!**

Al-Sunnah

THE PERSONALITY OF THE HOLY PROPHET MUHAMMAD *(Sallallahu 'alaihi wa sallam)*

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ۝١٠٧

"And We have not sent you (O Muhammad) but as a mercy for the worlds (i e the nations) " (Al Quraan 21 107).

The above verses show the exalted position of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, who was commissioned by Allah as the LEADER for all men His message was for whole of mankind as he was the last of the Prophets. Quraan Majeed says that he is not only a man of "exemplary character" (68 4) and "beautiful patron of conduct" (60 6), he is also a "Mercy for all creations" (21·107), and the source of all blessings

AL-AMEEN, (THE HONEST PERSON) :

According to the traditions, Muhammad *(Sallallahu 'alaihi wa sallam)* was distinguished by the beauty of his person As an orator, he won the affection of public and private audiences His integrity won him the name of "Al-Ameen" -- (The Honest One) They applauded his commanding presence, his majestic aspect, his piercing eyes, his gracious smile, his countenance that painted every sensation of the soul, and his gestures that enforced every expression of his tongue

HIS PERSONALITY AND ACTIONS :

In the familiar offices of life, he scrupulously adhered to the grave and customary politeness of his country His respectful attention to the rich and powerful was dignified by his condescension and affability to the poorest citizen of Makkah. His frankness in expression and habits of courtesy in personal friendship extended to all-a universal benevolence. His memory was capacious and retentive, his wit easy and social, his imagination sublime, his judgement clear, rapid and decisive He possessed the courage both of thought and action.

He was the son of Abdullah and was educated in the bosom of the noblest race, in the use of purest dialect of Arabia Though he was unlettered, yet the book of nature and of man, was open to his view He became aware of the nations and religions of the earth, discovered the weakness of the Persian and Roman monarchies, beheld with pity and in the degeneracy of the times He resolved to unite under One and only (God) Allah the invincible spirit and the primitive virtues of the Arabs

From every region of that solitary world the pilgrims of Makkah were annually assembled by the calls of devotion and commerce. In the free concour of multitude, Muhammac *(Sallallahu 'alaihi wa sallam)* as simple citizen might have studie the political state and character the tribes, the theory and practic of the Jews and the Christians

THE FIRST DIVINE REVELATION :

Conversation enriches th understanding but solitude is t school of genius From his earlie youth, he was inclined to spiritu contemplation He withdrew fro the world and from the loving arm of Khadijah, and in the cave Hira, three miles from Makkah, h meditated and the craving of h heart had its full insight there It w the year 609 A D that one nigh he was blessed with the vision Angel Gabriel *('Alaihis salaam* who communicated to him the fir Divine Revelation (Message), i Wahee, and was invested with t office of the Apostle of Allah at th age of forty

MESSAGE OF ETERNAL TRUTH :

The faith which under th name of Islam, denoting peace an homage to Allah (against idolatr or polytheism), he preached to hi family and nation, is

embodiment of Eternal Truth -- that **"There is only One (God) Allah and Muhammad is the Apostle of Allah."**

The creed as preached by the Prophet *(Sallallahu 'alaihi wa sallam)* is free from suspicion or ambiguity and the Holy Quraan is a glorious testimony to the Oneness of Allah. The Prophet *(Sallallahu 'alaihi wa sallam)* rejected the worship of idols and man, of stars and planets, on the rational principle that whatever rises must set, that whatever is born must die, that whatever is corruptible must decay and perish (Vide Abraham's argument in the Quraan)

In the author of the Universe his rational self confessed and adored an infinite and eternal Being, without form or place, without issue or similitude, present in our most secret thoughts, existing by the necessity of his own nature and deriving from Himself all perfection. These sublime truths announced by the Prophet *(Sallallahu 'alaihi wa sallam)* are firmly held by the Believers (Muslims).

The first principle of reason and revelation was confirmed by the voice of the Prophet *(Sallallahu 'alaihi wa sallam)*, now adopted by Muslims all over the World. From Adam *('Alaihis Salaam)* down to the revelation of the Quraan, all the Prophets *('Alaihi mus Salaam)* have announced to mankind so many revelations, varying in rites but of one immutable religion, prevailing in every clime and country, every tribe and community, and whosoever hates or rejects any one of the Prophets is numbered with the infidels Muslims are enjoined to entertain a high and true reverence for the Prophets without deriding one or the other.

The first believers in him as the Apostle of Allah were his wife (Khadijah), his slave (affectionate Zaid-bin-Haritha), the illustrious Ali, (his cousin of tender age with the spirit of a youthful hero) *(Razi Allahu 'anhum)*, and Abu Bakr *(Razi Allahu 'anhu)*, his friend who confirmed the religion of the Prophet *(Sallallahu 'alaihi wa sallam)* The people of Makkah were hardened their unbelief by superstition and envy

The elders of the city despised the presumption of an orphan, saying "Citizens, listen not to the tempter, hearken not to his impious novelties." He was deemed guilty of deserting and denying the "national deities." They employed measures of violence and persecution (Vide Utba's offer and temptations). When they failed in persecution they held a council and various plans were discussed -- imprisonment, exile and finally his death was resolved upon, i e a sword from each tribe should finish him for ever in order to divide the guilt of his blood and baffle the vengeance of the Hashemites, (even to appease them with an offer of ransom -- blood-money).

TRIALS & TRIBULATIONS:

The Prophet *(Sallallahu 'alaihi wa sallam)* was informed by revelation to leave Makkah. In the dead of night, accompanied by his faithful friend, Abu Bakr *(Razi Allahu 'anhu)*, he escaped from the house leaving Ali *(Karam Allahu wajhu)* in his bed and remained hidden for three days in the cave of Thaur. The Quraish explored every haunt in the neighbourhood of the city and arrived at the entrance of the cave "We are only two," said the worried companion "No, there, is a third too," replied the Prophet *(Sallallahu 'alaihi wa sallam)* calmly "It is Allah Himself " Such was the reliance of the Prophet *(Sallallahu 'alaihi wa sallam)* upon Allah Then they proceeded towards Madinah The news of his departure had already reached Madinah

EMIGRATION TO MADEENAH AND THE BEGINING OF MEMORABLE OF HIJRA :

This escape and Emigration ushered the memorable era of the Hijra -- commencing from 622 the Christian Era Before this memorable event during the days of the pilgrimage, some six persons of Khazraj and Aus tribes came to Makkah and grasped the beauty of the teachings of the Prophet *(Sallallahu 'alaihi wa sallam)* They embraced the new faith and pledged before the Prophet *(Sallallahu 'alaihi wa sallam)* thus

> "We will not associate anything with Allah, We will not steal nor commit adultery nor fornication, we will not kill our children, we will abstain from calumny and slander, we will obey the Prophet *(Sallallahu 'alaihi wa sallam)* in everything that is right and we will be faithful to him in weal and woe "

Madinah proved a congenial soil for propagation of Islam and it obtained a footing there. The name of Prophet *(Sallallahu 'alaihi wa*

sallam) became a household word among the Madinites. Madinah welcomed the Prophet *(Sallallahu 'alaihi wa sallam)* and stretched a hospitable hand to provide him with safety and succour. The citizens swarmed the pathway and came out in large numbers to welcome him. He was hailed with acclamations of loyalty and devotion. The Prophet *(Sallallahu 'alaihi wa sallam)* cemented a unique brotherhood between the Muhajirs and the Ansars (the Emigrants and the Helpers) The noble fraternity was respected in peace and war and the two parties vied with each other in generous emulation of courage and fidelity

It is natural that everyman has a right to defend by force of arms his person and property and to repel or even to prevent the violence of his enemies and to extend his defence to a reasonable measure of satisfaction and retaliation. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* in the exercise of a peaceful and benevolent mission had been banished and forced to take up arms in self-defence The means of persuasion had been tried to the point of exhaustion. The time of forbearance had elapsed and he was commanded to defend and meet the enemies (pagans and infidels of Makkah) in the battlefield, not to propagate but to save Islam from total annihilation, threatened by the Quraish :

أُذِنَ لِلَّذِينَ يُقَـٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ
عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

"Sanction (to fight) is given to those against whom war is made because they have been wronged." (22:39).

The Holy Prophet *(Sallallahu 'alaihi wa sallam)* personally supervised and commanded the Islamic forces (so ill-equipped and small in number) like an experienced general, sometimes meeting with setbacks but generally coming out victorious. Strange to say that he fought so many sanguinary battles for nine years but never killed a single enemy with his sword. The whole staging of skirmishes and battles culminated in the conquest of Makkah (8 A H.) virtually without bloodshed a peacful and unique victory The chiefs of the Quraish lay prostrate before the Prophet *(Sallallahu 'alaihi wa sallam)*. "What mercy can you expect from the man whom you have wronged?" "We confide in the generosity of our kinsman," was the reply. "And you shall not confide in vain. Be gone, you are safe, you are free," was the generous verdict.

FAITH AND OBEDIENCE :

This peaceful conquest of Makkah determined the faith and obedience of the Arabian tribes -- a symbol of truth

Before this victory on the occasion of the Truce of Hudaibiyah in 6 A.H , the envoy of Makkah Urrwa bin Masood Saqafi went to the Muslim camp and witnessed the unhesitating, unflinching fidelity, and love the companions had for the Prophet *(Sallallahu 'alaihi wa sallam)*. He was greatly impressed by the spiritual impact upon the believers. He went back and reported : "I have seen the Chosroes of Persia and the Caesars of Rome, but never did I behold a king among his subjects like Muhammad *(Sallallahu 'alaihi wa sallam)* among his companions." Of course the devout fervour of faith and enthusiasm acted with more energy and truth than the cold and formal servility of the royal courts. Edward Gibbon, in his "Decline and Fall of the Roman Empire," writes :

"The author of a mighty revolution appears to have been endowed with a pious and contemplative disposition; so soon as marriage had raised him above the pressure of want, he avoided the paths of ambition and avarice and till the age of forty, he lived with innocence. The Unity of God is an idea most congenial to nature and reason It was the duty of a man and a citizen to impart the doctrine of salvation, to rescue his country from the dominion of sin and error."

"The injustice of Makkah and the choice of Madinah transformed the citizen into a prince, the humble preacher into leader of armies; but his sword was consecrated by the example of the saints, and the same God who afflicts a sinful world with pestilence and earthquakes might inspire for their conversion or chastisement the valour of His Servants."

"The good sense of Muhammad despised the pomp of royalty; the Apostle of God submitted to the menial offices of the family, he kindled the fire, swept the floor, milked the ewes, and mended with his own hands

his shoes and his woollen garments. Disdaining the penance and merit of a hermit, he observed, without effort or vanity, the abstemious diet of an Arab and a soldier; in his domestic life many weeks would elapse without a fire being kindled on the hearth of the Prophet. The interdiction of wine was confirmed by his example, his hunger was appeased with a sparing allowance of barley-bread; he delighted in the taste of milk and honey, but his ordinary food consisted of dates and water". Often he prayed: **"O Lord, keep me poor, raise me poor and take me to account with the poor."**

During the short illness that extinguished the apostolic light, the Prophet *(Sallallahu 'alaihi wa sallam)* proclaimed from the pulpit.

"If there be any man whom I have unjustly scourged, I submit my own back to the lash of retaliation. Have I aspersed the reputation of a believer, let him proclaim my fault in the face of the congregation Has anyone been despoiled of his goods, the little that I possess, shall compensate the debt."

"Yes," replied a voice from the crowd, "I am entitled to three dirhams of silver" He thanked him saying. "It is better than be put to shame before the Lord on the Day of Judgement."

He peacefully expired in 632 C.E saying: "O Allah, pardon my sins Yes I come among my fellow citizens and the Companion on High".

OUR PRAYER :

We now submit ourselves before Almighty Allah and request him sincerely to pardon our sins and short comings before expiry of our life from this world **Aameen!**

CONCEPT OF TAWHEED (ONENESS) OF ALMIGHTY ALLAH THE BED-ROCK OF ISALM

"Tawheed" is a revolutionary concept and constitutes the essence of the teachings of Islam It means that there is one Supreme Lord of the universe He is Omnipotent, Omnipresent and the Sustainer of the world and of mankind.

How can one who observes the inexhaustible creativity of nature, its purposefulness, its conscious relativeness, its preservation of that which is morally useful and destruction of that which is socially injurious, and yet fail to draw the conclusion that behind nature there is an All-pervading Mind of whose incessant creative activity the processes of nature are but outward manifestations[1] The stars scattered through the almost infinite space, the vast panorama of nature with charm and beauty stealing into hearts, the planned waxing and waning of the moon, the astonishing harmony of the seasons and of the days and nights, the incessant supply of water, the flowers and crystals beneath our feet -- all point towards one fact. there is a God (i e. Allah), the Creator, the Governor We witness a superb, flawless plan in the universe -- can it be without a Planner? We see great enchanting beauty and harmony in its working - can they by without a Creator? We observe a wonderful design in nature -- can it be without a Designer? We feel lofty purpose in physical and human existence -- can it be wthout a Will working behind it? We find that the universe is like a superbly written fascinating novel -- can it be without an Author? Truly, Allah said

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ
بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ
الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَ
أَنْتُمْ تَعْلَمُونَ

"O People! Worship your RABB (Creator and Sustainer) WHO Created you and those before you, so that you may guard against evil -- WHO made the earth a bed for you and the sky a roof, and sent down water from sky and brought forth thereby many kinds of fruits as a provision for you, so do not associate equals with Allah, and (this) you do know." (2 21-22)

HONEST LIVELIHOOD IS A BOON OF ALLAH

Man's power of speech is a great gift from Allah Through the vocal means of communication he is in a position to convey his ideas to others The progress of human civilisation is due to man's ability to understand and appreciate collective problems and to find their solutions through mutual consultation The purpose of a society built on the basis of such mutual communictation is to live in peace, harmony and comfort But a greater gift of Allah than speech is wisdom -- the power to think and to make decisions, to discover, to create and to invent Yet another gift, superior to both these, is that Allah has made man His vicegerent on earth This means that man enjoys an unquestioned dominance over every other living creature and has the power to conquer the elements -- air, water, fire, earth and to harness them into his service Allah has given man the power of judgement to enable him to distinguish between right and wrong, and good and bad, so that he may choose for himself the straight path **(Siraat al-Mustaqeem)** and prepare himself for the Hereafter

Let us reflect upon this for a moment Were man not the finest of Allah's creations and had he not this superiority over other creatures, what would have been the difference between him and the beasts of burden or the predators? Were man not endowed with the power of speech and with the gift of wisdom to control his instincts and impulses, would he not have been at par with the non-rational species of life? But, if man is superior to all other living creatures, and he most certainly is, should he not manifest this superiority through his actions, his character, his sense of purpose, and his discernment of right and wrong? We know from our daily observation that when an animal is hungry or thirsty, it would eat or drink whatever it can and wherever it can find anything edible It cannot distinguish between right and wrong, the permitted and unpermitted, since it is devoid of reason and the power to discriminate and choose from amongst various options

There was a Muslim saint, Dahb ibn-al-Wadud He had made it a point not to take or drink anything until he knew for certain where the victuals offered to him had come from, that is, whether the source from which the food or the drink had come was honest or otherwise Once his mother gave him a cupful of milk to drink He enquired about the source of the milk, how its price was paid and to whom His mother told him everything, but he still felt dissatisfied Ultimately he asked where the goat whose milk he was about to drink had grazed It was ultimately found that the pasture where the goat had grazed was one upon which the Muslims had right whatsoever. He refused t milk On his mother's insistenc that he should drink the milk, said. "Verily, Allah is Merciful an Compassionate. He bestows H Compassion upon us, and I cann soil His Compassion with sin."

The Prophet Jesus *('alaih salaam)* once saw a man and aske him what he did for his living. T man replied · "I have a brother w' supplies me with food." Proph Jeuses *('alaihis salaam)* proclime "Your brother is a great worshipper than you."

From these instances we ca deduce some very importa points The most importa amongst them relates to hone livelihood By honest livelihood meant the sustenance man earr through the sweet of his fellov beings Islam permits th accumulation of wealth but on th condition that the welfare of t' society is kept in view and r dishonest or unpermitted means a employed to earn it, li' exploitation of others or deprivir others of their due share. It governed by one overridin principle · All income which caus loss to another person is prohibite both at the individual and collecti levels. And all those sources income which are based on mutu benefit and conform to t principles of social justice an equity are permitted.

DISCORD IS DANGEROUS

By Syed Muhammad Mujtaba

"And obey Allah and His Messenger and do not quarrel (among yourselves), or else you will lose heart and your power will be gone .. .... " *(8.46)*

A dispute deprives people of the blessings of Allah The Holy Prophet *(Sallallahu 'alaihi wa sallam)* once said, "Shall I tell you something better than (optional) **Salaat,** (daily prayers) **Saum** (fasting), **Sadaqa** (charity), etc."? The **Sahaabah** (Companions) *(Razi Allahu 'anhum)* with one voice said, "Please do". The Prophet *(Sallallahu 'alaihi wa sallam)* thereupon told them, "Maintain peaceful and cordial relations amongst yourselves, for discord destroys the Faith" It is also said that as the razor removes the hair, so does dispute take away Faith and Belief

Antagonism is not only common with worldly men, but even some of the so called **Sufis** (the piously self-denying) indulge in mutual bickerings In the heat of the moment of dispute, one is more likely to pay little respect to a Muslim or to abide by the Commands of Allah and His Prophet *(Sallallahu 'alaihi wa sallam)*. One should therefore give serious attention to the above quoted verse of the Holy Quraan and improve one's conduct.

Those who are busy plotting against the honour of others, should ponder very seriously as to what extent they have degraded themselves in the sight of Allah by their evil pursuit; and how despicable are such deeds in the sight of their fellow beings. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* has said that if a Muslim falls out with a brother Muslim for more than three days and dies in the meantime, his path lies straight to hell.

According to another **Hadith** a report on every person's conduct is submitted to Allah on Mondays and Thursdays, and through the Mercy of Allah and due to good deeds, all except the infidels are forgiven However, with respect to those people who had disputed amongst themselves, it is decreed that their case be kept pending till they come to terms

Another Hadith tells us that when deeds are presented before Allah every Monday and Thursday, repentance is accepted of those who seek for it, and forgiveness is granted to those who beg for it, but those who quarrel among themselves are left on their own It is mentioned in a Hadith that on the 15th night of Sha'baan (the eighth month of the lunar calender) the mercy of Allah is specifically directed towards his creatures and forgiveness is granted to all, for some reason or the other, except to the infidels and those who harbour ill feelings against others.

There is a **Hadith** to the effect that there are persons whose **Salaat** (daily prayers) do not merit acceptance of Allah They include people who quarrel among themselves.

The **Ahadith** (traditions) given above relate to enmity and discord in worldly matters but if a dispute were to arise as a result of faithlessness of a person or the intention of one party to the dispute was to uphold religious principles, then it would be all right. For instance, when Ibne 'Umar *(Razi Allahu 'anhu)* narrated a saying of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and his son said something not in keeping with it, Ibne 'Umar *(Razi Allahu 'anhu)* gave up speaking to him for the rest of his life. Allah knows very well what goes on in our hearts. Though one may take a plea on one or the other ground pertaining to religion, Allah is fully aware of the real intention as to who has cut off relations for the sake of religion and who has done so on account of arrogance or false sense of prestige. May Allah save us from discord and disputes. **Aameen!**

NEWS AND VIEWS

ISLAMIC ORGANIZATION ON THE INTERNET

NEW YORK : A number of Islamic organizations in Europe and America placed information pages on the Internet.

They entered information about the Holy month of Ramazan, the nature and aims of fasting, Iftar and Sehri time, in the Western world.

The organizations seek to inform people in the west about the inherent value of fasting, and to provide Muslims with additional information about the holy month (IINA)

(Courtesy Da'wah Highlights)

SOO-RA-TUL-QALAM

CHAPTER - 68

(Sections 2, Verses 52)

(Continued from August 07, 1998 Issue)

SECTION 02 (Continued)	***RU-KOO' 02** (Continued)*	
41 Or do they have partners ? If so, let them bring out their partners,	***41. Am la-hum shu-ra-kāā'. Fal-ya'-too bi-shu-ra-kāā-i-him***	أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ
if they are truthful	***in-kaa-noo ṣaa-di-qeen.***	إِنْ كَانُوا صَادِقِينَ ۝
42 On the day when the shin (the Reality and the Light) shall be exposed and they shall be called upon to prostrate themselves,	***42. Yau-ma yuk-sha-fu 'an-saa-qinw-wa yud-'au-na i-las-su-joo-di***	يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ
they sahll not be able (to do that)	***fa-laa yas-ta-ṭee-'oon.***	فَلَا يَسْتَطِيعُونَ ۝
43 Their eyes shall be downcast, humiliation overcoming them;	***43. Khaa-shi-'a-tan ab-saa-ru-hum tar-ha-qu-hum zil-lah.***	خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ
indeed, they had been called upon to prostrate themselves when they were sound (able-bodied in this world)	***Wa qad kaa-noo yud-'au-na i-las-su-joo-di wa hum saa-li-moon.***	وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ۝
44. So leave Me (to deal) with them who belie this Word;	***44. Fa-zar-nee wa mainy-yu-kaz-zi-bu bi-haa-zal-ḥa-deeṣ.***	فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَٰذَا الْحَدِيثِ
We will soon bring them down gradually (to their ruin) from whence they do not know	***Sa-nas-tad-ri-ju-hum-min hai-ṣu laa ya'-la-moon.***	سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ۝
45. And I am giving them respite; surely, My plan is firm.	***45. Wa um-lee la-hum. In-na kai-dee ma-teen.***	وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ۝
46 Or do you (O Prophet) ask them for any return (for preaching) under the burden of which they are oppressed?	***46. Am tas-a-lu-hum aj-ran fa-hum-mim-magh-ra-mim-muṣ-qa-loon.***	أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ۝

47. Or is with them (the knowledge of) the unknown, so they write it down ?	***47.** Am 'in-da-hu-mul-ghai-bu fa-hum yak-tu-boon.*	أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ۝
48. So be patient for the command of your RABB (Guardian-Lord), and do not be like the companion of the fish (Prophet Yunus).	***48.** Faṣ-bir li-ḥuk-mi rab-bi-ka wa laa ta-kun ka-ṣaa-ḥi-bil-ḥoot.*	فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْحُوتِ
When he cried out while he was choking (with sadness)	*Iz naa-daa wa hu-wa mak-ẓoom.*	إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ۝
49. Had a favour from his RABB (Guardian-Lord) not reached him,	***49.** Lau lāa an ta-daa-ra-ka-hoo ni'-ma-tum-mir-rab-bi-hee*	لَّوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ
he would have been cast forth on naked ground, while he was blamed.	*la-nu-bi-za bil-'a-rāā-i wa hu-wa maz-moom.*	لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ۝
50. But his RABB (Guardian-Lord) chose him, and made him one of the righteous	***50.** Faj-ta-baa-hu rab-bu-hoo fa-ja-'a-la-hoo mi-nas-ṣaa-li-ḥeen.*	فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ۝
51 And those who disbelieve try indeed to bring you down in their eyes	***51.** Wa eeny-ya-kaa-dul-la-zee-na ka-fa-roo la-yuẓ-li-qoo-na-ka bi-ab-saa-ri-him*	وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ
whenever they hear the Reminder (Quraan),	*lam-maa sa-mi-'uz-zik-ra*	لَمَّا سَمِعُوا الذِّكْرَ
and they say : Surely he is insane.	*wa ya qoo-loo-na in-na-hoo la-maj-noon.*	وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ۝
52. And it (the Eminent Quraan) is nothing but a Precept (Guidance) for the worlds	***52.** Wa maa hu-wa il-laa zik-rul-lil-'aa-la-meen.*	وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ۝

COMMENTARY

SECTION - 2 (Continued)

VERSE 41 : In this verse, it has been further ascertained that if they have associate gods, let them brin out such associates, if they are truthful ? The judgement they are passing concerning themselves has no basis, whatsoever They do not possess any rational or tradional argument, and they are making their claims upon the prop of their false gods, that they would do this and that for them. Their claim shall be true only when they bring those associates against Allah and cause them to do what they are desirous of. But they should know that those gods are more helpless than their worshippers

No one can claim that he has made Allah promise some such thing, and hence they cannot make any o their deities vouch that it would take the responsibility of securing Paradise for them from Allah. How then they have been involved in such a misunderstanding

VERSES 42-43 : On the day, when "Reality and the Light" will be unfolded to the unbelievers, they will realise their folly. Seeing that Light, the believers who actually worshipped Allah in this world will prostrate but the infidels and hypocrites who had disinclined to do so in this world shall be disabled to offer their prostration Downcast shall be their eyes and humiliation shall cover them.

VERSES 44-45 : In these verses, Allah says "O Prophet! *(Sallallahu 'alaihi wa sallam)* you do not worry for those who belie the Revelation Leave their matter to Me I shall Myself deal with them, and I will carry them gradually, step by step to the Hell in a way that they will not percieve it. It is emphasized here that we must not be impatient if we see the wicked flourish It may, that very appearance of flourishing here may be part of punishment There may be an eventual punishment by a sort of calaclysims, but evolutionary punishment is gradual and sure

Allah may punish wicked people by granting them respite and providing them worldly benefits in abundance which encourages them in sin and transgression So when they are finally seized by the Wrath of Allah, they are caught suddenly and utterly unprepared, as it were, red-handed while engrossed in disbelief, a life of impiety and open revolt against their Lord Allah's subtle and secret plan is so strong that it is beyond their comprehension, less to speak its evasion They will be rejoicing in their condition (manners) but from within the roots of ease shall be undergoing the process of erosion

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۚ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ۝

"And such is the grip of your Lord when He seizes the cities while they are doing wrong Indeed, His grip is painful and severe " (Al-Quraan 11 102)

VERSES 46-47 : In these verses, it has been emphasized that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* is selfless in his invitation to the people He has been exerting himself for their own benefit only. He does not demand any wage, commission or salary from them for preaching that they are being weighed dow by its burden.

Moreover, if the infidels have received the knowledge of the Unseen and the Divine Revelation, they write it down for preservation, wherein they found that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* is not a Messenger sent by Allah, and that the truths he is persenting before them are false They do not feel, therefore any need to follow you ? There is no reason for not accepting the truths but enmity and perversity

VERSE 48 : The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has been asked to have patience and not to pray for the Divine chastisement to fall on the disbelievers of his time, as did Johan (Yunus -- *alaihis salaam*) who was Prophet raised to warn the people of Nineveh When his warning was unheeded by the people, he was much upset by being hasty in giving the date for and praying for the Divine wrath that he fled away from them, although Allah's wrath did come, but they repented and, in his absence, they became Believers.

Prophet Johan (Yunus -- *'alaihis salaam*) went away to the sea and took a ship, (but on account of his impatience), the sailers threw him out as a man of bad Omen, in storm He was swallowed by a big fish, wherein (in the dark belly of the fish) he called unto Allah

لَا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ

"There is no god but You Holy are You, indeed, I was of the wrongdoers " (21 89)

The grace of Almighty Allah turned towards him and he was forgiven by Allah He was cast out ashore from the belly of the fish He was given the shelter of a plant in his state of mental and physical lassitude He was refreshed and strengthened, and the work of his mission (of prophethood) was prospered

VERSE 49 : At the time the Prophet Johan (Yunus -- *'alaihis salaam*) was caused to be swallowed by the fish, he was blameworthy But when he glorified Allah and confessed his fault, he was forgiven by Allah, and from the belly of the fish he was cast out ashore If after the acceptance of repentance, there had not been additional grace and benefaction of Allah upon him, by growing a creeper over him so that its leaves should provide him shade and its fruits food and drink, he would have been lying in the wilderness, and those perfections and wonders would have been withdrawn that remained intact by the Kindness and Mercy of Allah, even in that condition of trial

VERSE 50 : In this verse, it is declared by Almighty Allah that He has chosen him Prophet Johan (Yunus *'alaihis salaam)* and made him one of the righteous person of very high degree.

After the forgiveness, by Almighty Allah, Prophet Yunus *('alaihis salaam)* was re-elevated to the position of a Messenger of Allah and sent towards more than hundred thousand men

VERSE 51 : In this verse, it has been explained that the unbelievers' main effort was this that the Prophet *(Sallallahu 'alaihi wa sallam)* should slip away from the position of determination and resoluteness, and fall into error. And they did try to disconcert him (the Prophet *(Sallallahu 'alaihi wa sallam))* with their gaze with a so terrible glance as if they would remove him from his stand.

On hearing the Quraan, they also passed remarks that this man has gone mad, he is not worthy to be listened. But he (Prophet *(Sallallahu 'alaihi wa sallam)*) should remain steadfast in his stand and should never adopt the manner of distress, or hastiness or looseness in any affair or matter being perturbed by the unbelievers' profane activities

VERSE 52 : It has been stressed here that the Eminent Quraan is nothing but a Precept (Guidance) for the reformation of mankind and the revolution of the world shall be brought about by it alone.

The Quraan is not such a thing as could ever be fabricated.

... لَا رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ

"There is no doubt about it that it is the Word of the Lord of the Worlds " (10 37)

(Commentary on Soo-rah Al-Qalam ends here).

ورسوله ولاتولوا عنه وانتم تسمعون) الانفال /٢٠ . وقوله تعالى (وإن تطيعوه تهتدوا) النور /٥٤ . وقوله تعالى : (ومن يطع الله ورسوله فقد فاز فوزاً عظيما) الاحزاب /٧١ . . . الخ . ذلك من الآيات الكريمات .

هكذا يكون تعظيمنا للنبي (محمد) ﷺ فبإحياء سنته الشريفة والسير عليها والتمسك بها والدعوة إليها والاعلام بها ، وفي كل حال وآن وبالتحاكم والانقياد إليه في تشريعه الصالح لكل زمان ومكان يكون إكبارنا له على ما يكون الاكبار . . . وبالحث على سنته والعمل بها ظاهرا وباطنا ، تتحقق المحبة له ، ﷺ . ويكون التوقير والاحترام على نحو ما يكون التوقير والاحترام .

* الحب الحقيقي للنبي (محمد) :

فليست المحبة للنبي « محمد » مجرد عبارات من المدح او بضع كلمات متراصة ومنتظمة تخرج من قرائح العواطف الانسانية الجياشة ، تقال في حق هذا النبي الكريم ولكن المحبة الحقيقية تكمن وكما قلنا مرارا وتكرارا من قبل — في العمل — عمل جميع المكلفين بهذه الدعوة ولاقتداء به ﷺ ، مباشرة ، قولا وعملا ، سرا وعلانية ؛ ومن قبل ان يأتي يوم لابيع فيه ولاخلال .

* دليل ذلك الحب والتعظيم :

فالايمان الامثل الذي يجب ان ينتشر في قلب كل مسلم حق هو دليل ذلك الحب ومعيار التعظيم الحقيقي للنبي محمد ﷺ ، وهو ، الذي تحدث عنه الرسول الكريم في حديثه الشريف ، فقال : (ان يكون الله ورسوله أحب إليه مما سواهما) « متفق عليه » وفي حديثه الشريف : (والذي نفسي بيده لا يؤمنون احدكم حتى اكون احب إليه من ولده ، ووالده ، والناس اجمعين) « متفق عليه » .

* خاتمة القول :

وفي صحيح مسلم عن ابي مسعود الانصاري قال : اتانا رسول الله ﷺ ونحن في مجلس سعد بن عبادة فقال له بشير بن سعد : امرنا الله ان نصلي عليك يارسول الله فكيف نصلي عليك ؟ قال رسول الله ﷺ ، قولوا : « اللهم صل على محمد وعلى ال محمد كما صليت على إبراهيم وآل إبراهيم وبارك على محمد وعلى ال محمد كما باركت على ابراهيم وال ابراهيم في العالمين انك حميد مجيد) وهذا تصديقا لقوله تعالى (يا ايها الذين آمنوا صلوا عليه وسلموا تسليما) « الاحزاب /٥٦ » .

ونختم « مقالنا » هذا بقبس من الكلم الطيب ، فيما رواه الامام احمد ، عن النبي الكريم انه قال : (اللهم إني اسالك فعل الخيرات وترك المنكرات ، وان تغفرلي وترحمني وإذا اردت فتنة بقوم فتوفني غير مفتون ، اسالك حبك وحب من يحبك وحب عمل يقرب إلى حبك) « اللهم امين » ... والصلاة والسلام على رسول الله .

« والحمد لله رب العالمين »

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

التعظيم الحقيقى للنبى محمد ﷺ

الأستاذ السيد أحمد المخزنجى

تمهيد :

نعرض فى هذا (المقال) لمفهوم (التعظيم الحقيقى للنبى محمد) ﷺ ، كيف يكون ، وما السبيل الصحيح الذى يتاتى به هذا التعظيم الحقيقى ، وذلك الحب الحقيقى الصحيح له ، واسنته الشريفة ولشريعته الاسلامية الغراء ، ﷺ ، وهذا ما سنتناوله — فى ايجاز واجمال — على النحو التالى .

التعظيم مفـــروض :

إن تعظيم الرسول ﷺ ، واجب مفروض علينا نحن جميع المؤمنين به و برسالته وشريعته الغراء ، فنقد فرض الله تعالى علينا احترامه وتقديره ﷺ ، فى اكثر من موضع من آية من آيات كتابه العزيز ، فقال : (فالذين آمنوا به وعزروه ونصروه واتبعوا النور الذى انزل معه اولئك هم المفلحون) الأعراف /١٥٧، وقال تعالى : (لاتجعلوا دعاء الرسول بينكم كدعاء بعضكم بعضا) النور / ٦٣ ، والمعنى الا تنادوه باسمه الكريم مجردا من صفة من صفات لنبوة او التوقير او الاحترام اللائق بمقامه الشريف ، ولكن نادوه — إن ناديتموه اوتحدثتم عنه — بكنيته فقولوا له : « ياببى الله » او « يا رسول الله » او « يا ابا القسم » او « يا بن عبد الله » ﷺ .

وهذا دليل اخر اكثر وقعا فى لقلوب والآذان التى تريد ان تعظم (محمدا) التعظيم السليم (يا ايها الذين آمنوا لا ترفعوا اصواتكم فوق صوت النبى ولا تجهروا له بالقول كجهر بعضكم لبعض ان تحبط اعمالكم وانتم لا تشعرون) الحجرات / ٢ . ولعلنا لا نجانب الصواب إذا قلنا فى هذا المقام : و ان رفع الصوت فوق صوت النبى قد يتاتى من عدم الامتثال لاوامره والانتهاء بنواهيه ، بل من عدم التحاكم إليه والطاعة والانقياد لتشريعه الذى جاء به من عند الله العزيز الحكيم او ما تركه لنا من سنته الشريفة ، ﷺ بقصد التشريع والالزام ، والحجة فى ذلك قوله تعالى : (وما كان لمؤمن ولامؤمنة إذا قضى الله ورسوله امرا ان يكون لهم الخيرة من امرهم ومن يعص الله ورسوله فقد ضل ضلالا مبينا) الاحزاب /٣٦ وقوله تعالى (وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا) الحشر /٧ ، وقوله تعالى (إنما كان قول المؤمنين إذا دعوا الى الله ورسوله ليحكم بينهم ان يقولوا سمعنا واطعنا واولئك هم المفلحون) النور / ٥١ .

* التعظيم فى التمسك بالسنة :

فالتعظيم الحقيقى على هذا النحو، والذى هو من مقتضيات واجبنا حيال رسولنا الكريم ، انما يكون فى إحياء سنته الشريفة ، والتمسك بها وبعثها اليوم من جديد فى نفوس عامة المسلمين والسير على منهجه الواضح المستقيم فهو ﷺ الاسوة الحسنة لمن كان يرجو الله واليوم الاخر و ذكر الله كثيرا ، ولئن كان هذا الاحياء وذلك التمسك والبعث ، سيكلف (انصار السنة) قدرا من المشقة يهون مع قليل من الصبر والمثابرة والجهاد والتحمل فى سبيل نشر (السنة النبوية) ، كما انه يهون أمام الهدف السامى والغاية المأمولة الا و هى طاعة الله و رسوله ارضاؤهما ارضاءا ليس بعده ارضاء . الأمر الذى ينعكس اثره فى هداية المسلمين وينجسم ، ودليل ذلك قوله الشريف (فاذا نهيتكم عن شئ فاجتنبوه وإذا امرتكم بامر فاتوا منه ما استطعتم) (متفق عليه) وقوله ، عليه الصلاة والسلام : (فعليكم بسنتى وسنة الخلفاء الراشيدين المهديين عضوا عليها بالنواجذ) اى الاضراس او الانياب وفى ذلك كناية عن شدة الامر بالتمسك بالسنته) واياكم ومحدثات الامور ، فان كل بدعة ضلالة) .

اما ما يستوى مع هذا الكلم الطيب عن الحكمة البالغة قوله تعالى : (يا ايها الذين آمنوا اطيعوا الله

و أراد به تعالى علم الدين والشريعة وعلم ما يؤدى إلى العمل الصالح ، وعلم ما يرضيه ولا يسخطه — وفى آية أخرى مدح الله سبحانه وتعالى علماء الدين والشرائع فقال :

" انما يخشى الله من عباده العلماء " (فاطر : ٢٨)

دلت هذه الآية على أن العلماء عند الله سبحانه وتعالى هم الذين يؤمنون به ويخشونه . وأما الذين لايؤمنون به ولايخشونه فليسوا علماء عنده سبحانه وتعالى . وإن كانوا خبراء بعلوم الأكوان ، بل قال تعالى فى حقهم فى سورة الروم

" يعلمون ظاهراً من الحياة الدنيا وهم عن الآخرة هم غافلون " . (الروم : ٧)

ويلزم بهذا الاصطلاح الحادث عكس ما يدل عليه القرآن الحكيم ، وهو أن العلماء هم علماء الكون وخبراؤه وإن كانوا كفارا وفساقا ، فهذا الاصطلاح يضاد القرآن والسنة ، كما هو مصادم لاطلاق اللغة العربية .

وكذلك يلزم بهذا الاصطلاح أن الإمام أبا حنيفة والإمام مالك والإمام الشافعى والإمام أحمد بن حنبل والإمام حافظ ابن تيمية رحمهم الله وامثالهم من المحدثين والمفسرين والفقهاء لم يكونوا علماء ، وإن العلماء هم خبراء سائنس لا غير .

فانظروا أيها الأفاضل : إلى مدى ماينتج هذا الاصطلاح الحادث من مخالفة القرآن والسنة ومخالفة ما تعارفه المسلمون كافة ، كما أنه يتضمن إساءة الأدب الى السلف الصالحين ، والأئمة العلماء السابقين الذين هم العلماء حقا .

فبناء على ما ذكرت اقترح على هذا المؤتمر الجليل أن يتخذ قرارا يقضى بأن لفظ " العلم " لا يطلق على سائنس ، بل يستعمل بقيد من القيود ، وكذلك لفظ " العالم " او " العلماء " لايطلق على خبراء سائنس والمتخصصين به إلابقيد ، مثلا يقال لسائنس : " علم الكون ، والمتخصص بهذا النوع من العلم " عالم الكون " ، " وبجمعهم " علماء الكون " .

والأحسن الأحوط عندى أن يستعمل فى اللغة العربية لفظ " سائنس " بعينه ولا يترجم ، كما أن اخواننا العرب كثيرا ما يستخدمون اللفظ الانجليزى بعينه فى محاوراتهم ولايترجمونه — كقولهم " تلفون " ، " تلفريون " . فكذلك من الممكن أن نأخذ لفظ " سائنس " (Science) بعينه . ولاحاجة إلى ترجمته لشهرته ، كما أن الباكستانيين والهنديين أخذوا هذا اللفظ بعينه فى لغتهم " الأردية " ، فلا يطلقون لفظ العلم على سائنس . ولا لفظ العالم على المتخصص به

وليس المقصود بهذا الاقتراح تنقيص منزلة سائنس وخبرائه ، فإننا نعترف باهمية سائنس وضرورته حق اعترافه ونوقر خبراء سائنس حق توقيرهم ، بل نقول ونفتى بأن الخوض فى سائنس وبذل الجهود لترقية سائنس و تكنالوجية فريضة على المسلمين فرض كفاية ، لقول الله تعالى فى سورة الأعراف :

" واعدوا لهم ما استطعتم من قوة . . "

بل إنما المقصود الاحتراز عن التلبيس فى اصطلاح القرآن والسنة وفى ما تعارفه المسلمون كافة ، والتجنب عن التحريف فى اللغة العربية الكريمة التى هى أمانة هذه الأمة المحمدية على صاحبها الصلاة والسلام . وما علينا إلا البلاغ "

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

اطلاق لفظ "العلم" على "سائنس"

ملاحظة و اقتراح

بقلم المفتى محمد رفيع العثمانى رئيس الجامعة لدارالعلوم - كراتشى - باكستان

[كتب هذا الاقتراح فضيلة الشيخ المفتى محمد رفيع العثمانى، رئيس الجامعة لدارالعلوم كراتشى-١٤ باكستان وقرأه فى "المؤتمر الدولى الاول للاعجاز العلمى فى القرآن والسنة" الذى عقد فى إسلام آباد عاصمة باكستان. فى خلال ٢٥ إلى ٢٧، صفر سنة ١٤٠٨ هـ الموفق ١٩ إلى ٢١ اكتوبر، ١٩٨٧م تحت أشراف الجامعة الإسلامية العالمية بإسلام آباد، ورابطة العالم الإسلامى بمكة المكرمة. نقدمه الى القراء فيمايلى]

"نحمده ونصلى على رسوله الكريم، وعلى آله وأصحابه أجمعين، وعلى من تبعهم بإحسان إلى يوم الدين. اما بعد:

فيا أيها السادة العلماء: إنى أريد أن أوجه أنظاركم إلى شئ مهم جدا. وهو أن لفظ "العلم" لفظ عربى قديم، ومعناه فى أصل اللغة أعم من معنى "سائنس"، فإن "سائنس" فى العرف يختص بعلم الكون، ولفظ "العلم" يشمل علم الكون وغيره من علم الأديان والشرائع وعلم اللغات ونحوها، فيقال: علم الحديث، وعلم التفسير، وعلم العقائد، وعلم النحو، وعلم الصرف وما إلى ذلك، فالعلم لا ينحصر فى "سائنس"، بل يعم سائنس وغيره كما تعرفون

لكن من مخترعات هذا الزمان — ولايبعد أن يكون من مؤامرات اعداء الاسلام والمسلمين — أنهم خصصوا لفظ "العلم" بما يسمى "سائنس" فعند الإطلاق لا يريدون به إلا "سائنس" (Science) كما لا يطلقون لفظ "العالم" إلا على "سائنتست" (Scientist) ولا يطلقون لفظ "العلماء" الا على المتخصصين بسائنس.

وهذا عندى تغيير وتحريف فى اللغة العربية التى هى الأساس فى فهم القرآن والسنة، وهذه اللغة الكريمة أمانة عندنا لايجوز تغييرها ولا تحريفها، لأن التحريف فى اللغة العربية قد يؤدى إلى تحريف القرآن والسنة.

وكذلك تخصيص لفظ العلم بسائنس، لا يوافق ما اصطلح عليه القرآن والسنة، فإن الله تعالى مدح العلم وأهله بقوله:

" يرفع الله الذين آمنوا منكم والذين أوتوا العلم درجت " (المجادلة: ١١)

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ۝

ان أهل التحقيق قالوا كمال الإنسان فى أن يعرف الحق لذاته والخير لأجل العمل به ورأس المعارف اليقينية ورئيسها معرفة الله وإليه الإشارة بقوله (إن الذين قالو ربنا الله) ورأس الأعمال الصالحة ورئيسها أن يكون الأنسان مستقيما فى الـوسط غير مائل إلى طرفى الإفراط والتفريط ، كما قال (وكذلك جعلنا كم أمة وسطاً) و قال أيضاً (اهدنا الصراط المستقيم) وإليـه الإشارة فى هذه الآية بقولـه (ثم استقاموا) وسمعت أن القارىء قرأ فى مجلس العبادى هذه الآية ، فقال العبادى : و القيامـة فى القيامة ، بقدر الاستقامـة ، إذا عرفت هذا فنقول : قوله تعالى (إن الذين قالوا ربنا الله ثم استقاموا) ليس المراد منه القول بااللسان فقط لأن ذلك لا يفيد الاستقامة ، فلما ذكر عقيب ذلك القول الاستقامة علمنا أن ذلك القول كان مقروناً باليقين التام والمعرفة الحقيقية ، إذا عرفت هذا فنقول فى الاستقامة قولان (أحدهما) أن المراد منه الاستقامة فى الدين والتوحيد و المعرفة (الثانى) أن المراد منه الاستقامة فى الأعمال الصالحة أما على القول الأول ففيه عبارات: قال أبوبكر الصديق رضي الله عنه : ثم استقاموا أى لم يلتفتوا إلى إله غيره ، قال ابن عباس فى بعض الروايات هذه الآية نزلت فى أبى بكر رضي الله عنه ، وذلك أن أبابكر رضي الله عنه وقع فى أنواع شديدة من البلاء والمحنة ولم يتغير البتة عن دينه

تتنزل عليهم الملئكة عند الموت كذا قال ابن عباس و قال قتادة و مقاتل اذا قاموا من قبورهم وقال وكيع بن الجراح البشرى يكون فى ثلاثة مواطن عند الموت و فى القبر و عند البعث الاتخافوا ان مصرة لانتنزل عليهم يتضمن معنى الوحى الذى فـيه معنى القول او مخففـة من الثقيلة اسمه ضمير الشأن اومصدرية يعنى لا تخافوا على ماتقدمون عليـه من امر الاخـرة كذاقال مجاهـد ولا تحزنوا على ما خلفتم من اهل وولـد فانا نخلفكم فى ذالك فالخوف غم يلحق لتـوقع مكروه والحزن غم يلحق لوقوعـه فى مكروه من فوات نافع او حصول ضار وقال عطاء بن ابى رباح لاتخافوا و لاتحزنوا على ذنوبكم يعنى لاتخافوا العقاب ولاتحزنوا على صدورالعصيان فان الله يغفرهالكم وابشروا اباالجنة التى كنتم توعدون ۝ فى الدنيا على لسان الرسل احرج ابو نعيم عن ثابت البنانى انه قرأحم السجدة حتى بغ الى قوله تتنزل عليهم الملائكة فقال بلغنا ان العبد المؤمن حين يبعث من قبره يتلقاه الملكان الذان كانا معه فى الدنيا ويقولان لآ تخف و لاتحزن و البشر بالجنة التى كنت توعد قال فيأ من الله حوفه ويقرعينه .

اللهم انت ربنا فا رزقنا الاستقامة۔ آمين ثم آمين .

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[illegible]

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BY Maulana Tufail Ahmed Farooqi Quadri Mujaddidi, *Rahmatullah 'Alaihi*
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In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying) Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised" (Al-Quraan 41 30).

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves.

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH,
2) Freedom from fear and grief, in this world as well as in the next world;
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous.
4) It should be borne in mind that Allah never breaks His promise.

Dear Esteemed Readers,

Assalamu Alaikum wa Rahmatullahi wa barakatuhu,

We appreciate your interest in our Fortnightly Journal Yaqeen International This is a non-sectarian Journal presenting Islam in its pristine purity – publishing English and Arabic articles based on the Quraan and the Sunnah since 1952 Besides, it contains English Translation of Quraan Majeed with its Arabic Text and Transliteration

We have also been able to complete the commentary on the last Para 30 whose Soo-rahs are commonly recited in the daily prayers. We have also published commentaries on some other important Soo-rahs of the Quraan Majeed to enable our esteemed readers to understand the meaning of the Divine Revelation

We are sending you Yaqeen International in which you have shown your interest. We shall feel highly obliged to you, if you help the Organisation by remitting its annual subscription, if not already paid On account of substantial increase in the cost of printing, paper and postage, etc we are finding it difficult to meet the expenses You may have realized that to honour and maintain the sanctity of the subject projected in the Journal, we have never resorted to advertisements ever since the inception of the Journal in 1952

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In the name of Allah, The All-Compassionate, the Most-Merciful

PAKISTAN AN ISLAMIC STATE

The Muslims at one time felt with growing intensity the need for the protection of their religious and political identity After all, despite their being in an overall minority, they nonetheless, happened to be in absolute majority in certain vast regions of the Subcontinent On the other hand, in the wake of the surging tide of the Indian nationalism in the context of the fight for freedom, there was a cunning move to absorb the Indian Muslims into one single Indian nation with brute Hindu dominance. It was argued that India was geographically one and all those who inhabited it, therefore constituted as a whole, only one Indian nation.

In 1925, there came about a decisive political break between the Hindus and Muslims In that year Sir Abdur Rahim, an elder statesman who later on became Speaker of the Indian Legislative Assembly, in his address to the Muslim League, pointed out that the Hindus would rather drive Muslims out of India as the Spaniards drove out the Moors.

Surprisingly, the Hindu poet-savant Rabindranath Tagore, the Noble laureate, was much critical of nationalism in India In a speech delivered in America in 1925, he said, "India has never had a real sense of nationalism Even though from childhood, I had been taught that idolatry of the Nation is almost better than reverence for God and humanity, I believe I have outgrown that teaching and it is my conviction that my countrymen will truly gain their India by fighting against the education which teaches them that a country is greater than the ideals of humanity "

"Nationalism is a great menace. It is the particular thing which for years has been at the bottom of India's troubles "

The Muslims, under the historic leadership of the Quaid-e-Azam, took upon themselves to protect their identity as a Muslim and not as a nationalist for the sake of Islam and in the cause of Allah. Pakistan is the outcome of this great striving and has therefore her tryst with Islam

The fight for Pakistan did not take place on a battlefield with weapons of war, though a high price was paid by the Muslims in blood too. By and large, it was a war of nerves and battle of wits, fought on the political front The political efforts were nonetheless backed by prayers to Almighty Allah In this behalf, the Muslims of the Subcontinent were united in body and soul The opponents far outnumbered them The odds against them were heavy, indeed The strength of faith, sincerity of purpose and the unity of the Ummah in a noble and righteous cause, were the sustaining factors Eventually, the victory was ours, Quraan Majeed says

"O Prophet! Rouse the believers to fight If there are twenty steadfast (men) of you, they will overcome two hundred, and if there are a hundred (such men) of you, they will overcome one thousand of those who disbelieve, because they are a people who do not understand " (8 65)

The Divine principles are eternal. In a material war, odds of ten to one are appalling, but not for those faithful who face the enemy with their main and might, in the cause of Allah, having fear of Allah within and begging Him for His aid to come.

Our task with regard to the ultimate purpose of Pakistan is yet incomplete We have a vast and populous territory at our disposal We are politically free, belonging to the free nations of the world We are resourceful in men and material.

Therefore, with all the strength of our faith and the sincerity of our real purpose, we must not doubt our destiny which is Islam, and Islam alone.

Those who take up arms against truth and righteousness are surely going to fail. We have to put our own house in order We have to make sure that we are not a house divided against itself.

God-willing, we shall not fail in our united efforts to turn Pakistan into an Islamic State that it was always intended to be Aameen.

AN APPEAL

Yaqeen International has been producing authentic literature on Islam in its columns since 1952 and trying utmost to spread religious education and knowledge for guidance among Muslims and Non-Muslims in and outside Pakistan It serves non-Muslims specially in meeting their quest for knowledge about Islam and its affaris.

By the Grace of Allah, our efforts in these directions are ever progressing. The support that we receive in this connection from our subscribers, readers and patrons has not been found encouraging and instrumental so far in the continuation of this endeavour.

Since our aim is to present Islam in its pristine purity to the world, to educate our Muslim brethren and also to provide authentic information about Islam to our non-Muslim readers, our efforts have been to put YAQEEN INTERNATIONAL in as many hands and as far as possible.

We may reiterate that our aim is to disseminate Islamic literature among Muslims and non-Muslims alike. With this view we wish to increase its readership

Presently, the cost of publishing the magazine has gone so high that to increase the quantity in numbers is becoming difficult

We appeal to our readers and subscribers to circulate the magazine in their circle of friends and relatives. By adopting this policy the number of readers will increase without affecting our limited finance and there will be continuity in spreading the Islamic ideology among the seekers of Islamic knowledge.

We hope that the readers of Yaqeen will cooperate with us and subscribe liberally to this Journal so that we may be able to continue the noble and just cause for the benefit of our brethren in and outside Pakistan.

LOVE OF HOLY PROPHET MUHAMMAD
(Sallallahu 'alaihi wa sallam) - II

In our previous issue of July 22, 1998 we deliberated on the above subject.

Let us go back to the early days of Islam

AT UHAD :

Next to the winning Battle of Badr (2 A.H), came the major engagement of Uhad (3 A.H.) Here the Muslims suffered a serious setback, the reverse of Badr.

Just when the Makkans had mounted a general attack and the Holy Prophet *(Sallallahu 'alaihi wa sallam)* had by his side only a few Companions, Umm 'Umarah *(Razi Allahu 'anha)* quickly sized up the situation Love for the Holy Prophet *(Sallallahu 'alaihi wa sallam)* welled up in her tender heart With sword and arrows, she came forward to protect the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and drove the powerful assailants back

Once, when **Ibn Qamiyya** rushed towards the Holy Prophet, *(Sallallahu 'alaihi wa sallam)* she stepped forward with great agility and courage, but received a deep wound on her shoulder No doubt, her Love for the Holy Prophet *(Sallallahu 'alaihi wa sallam)* gave the noble lady such extraordinary courage in the thick of the battle at a time when the enemy had the upper hand.

When swords were clashing and arrows raining at Uhad, the Companions made a cordon round the Holy Prophet *(Sallallahu 'alaihi wa sallam)* to shield him at the risk of their own lives. It was a demonstration of their **selfless Love for the Holy Prophet** *(Sallallahu 'alaihi wa sallam)* in the environs of a losing battle when ordinarily every one is prone first and foremost to look after himself, unmindful of everybody else.

An inspiring, perhaps the most inspiring, story of Love for the Holy Prophet *(Sallallahu 'alaihi wa sallam)* concerns a noble lady of **Banu Dinar.** She has been named differently as Hind, Umm Aiman, and 'Asima. She was staying in her house about five miles from the scene of the Battle of Uhad. At heart she was ill at ease Something was tormenting her from within Perhaps she was anxious about her three near and dear ones -- husband, son, and brother -- who had gone to fight the holy war Perhaps she was praying for the safe return of her three warriors. After sometime, a messenger came and said : "Mother! You have become a widow." But the sad news did not move her She only uttered the Quraanic maxim. In-naa lil-laa-hi wa in-naa i-lai-hi raa-ji-'oon "Surely, we are entirely Allahs and indeed to Him we are to return " She added, "The best purpose of life is to die a martyr's death."

A little later, someone else came to give the news: "Alas! your son, the light of your eyes, is gone from the world." She listened to this tragic news also with indifference as if it did not at all matter to her. She again uttered : In-naa lil-laa-hi-wa in-naa i-lai-hi raa-ji-'oon.

In fact, a ray of happiness crossed her face, considering that after all her dear son gave his life for a noble cause. Soon after, another messenger brought the news: "Your brother has also fallen on the battle fields." She again uttered: In-naa lil-laa-hi-wa in-naa i-lai-hi raa-ji-'oon. She only added, "He, too, has died in the cause of Truth." It seemed then that all was over for her and that she had no one else left for whom to be anxious, but let us see.

In a short while, a rumour went the rounds that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* himself was killed by the enemy. On hearing this, she was stirred to the core of her heart. She rushed to the battlefield. Impatient and in great hurry, she reached the scene of the battle. When someone pointed her to the corps of her husband, she said, "I have not come to inquire about him." Then she was shown the dead body of her son, but she said, "By Allah, I have not come looking for him." Then her attention was drawn towards the body of her dead borhter She said, "By Allah, I have not come to collect news about him but do tell me how is my cherished object, the Holy Prophet! *(Sallallahu*

'alaihi wa sallam)." She was told that he was safe and that the rumour about his death was false. On hearing this, an innocent smile appeared on her face. In a state of spontaneous joy she cried, "Every misfortune is negligible now that you are safe!" Indeed, with these few words the noble lady of Banu Dinar, thrice-bereaved on that day, **wrote in gold a whole volume of Love for the Holy Prophet (Sallallahu 'alaihi wa sallam).**

T DEATH :

Let us now turn to the scene of the passing away of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. The Companions were totally stunned. **Out of their deep Love, some of them thought that he could not suffer death.** Hazrat Umar *(Razi Allahu 'anhu)* was one of them. He would not bear the news of his beloved Prophet's death. He thought that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was wrapt in a holy trance and that he would soon come back to consciousness. "I shall strike off the head of any one," he threatened, "who should dare to affirm that the Holy Prophet (Sallallahu 'alaihi wa sallam) was no more."

Thereupon, Hazrat Abu Bakr (Razi Allahu 'anhu) addressed the gathering. "Is it Muhammad (Sallallahu 'alaihi wa sallam) or Allah of Muhammad (Sallallahu 'alaihi wa sallam) whom you worship? Allah of Muhammad (Sallallahu 'alaihi wa sallam) lives for ever, but the Prophet (Sallallahu 'alaihi wa sallam) was mortal like the common fate of mortality." He then recited the Quraanic verse :

"And Muhammad is no more than a Messenger (of Allah) Indeed there have been other messengers before him Should he die or be slain, will you turn back (to your former ways)?" And he who turns back (to his former way) does not at all harm Allah Allah will surely reward those who are thankful (for His mercies) " (3 144)

This memorable oration dispelled the doubt and silenced the agitation, but the episode has preserved in history **the sincerity and intensity of Love for the Holy Prophet (Sallallahu 'alaihi wa sallam)** as demonstrated in the hour of his demise. **Hazrat 'Umar's deep Love for the Holy** Prophet *(Sallallahu 'alaihi wa sallam)* urged him for a while not to share the grim reality that, by the will of Allah, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was gone Hazrat 'Umar *(Razi Allahu 'anhu)* presumed that he was still alive and would rise up from, what he thought, his deep trance Such was Love's wishful thinking

CONCLUSION :

The question arises how can we show our Love for the Holy Prophet *(Sallallahu 'alaihi wa sallam)* now that for more than 1,400 years he has not been in our midst The answer is that we can do so by following the Quraan and his Traditions which are fully preserved. In the course of his Farewell Pilgrimage Sermon, he said :

"I leave with you one thing If you hold fast to it, you shall not be misled What is that? It is the Book of Allah (Al-Quraan)" (Sihah)

May Almighty Allah grant us the heart that desires to love Him and His Prophet *(Sallallahu 'alaihi wa sallam)*. May Allah shower His blessings and send peace in large number, on Muhammad ***(Sallallahu 'alaihi wa sallam)***, his progeny, and his Companions **Aameen!**

AL-HADIS

Hazrat Sa'ad-b-Abi Waqaas *(Razi Allah 'anhu)* reported that the Prophet *(Sallallahu 'alaihi wa sallam)* said : It is all good for a believer. If anything good befalls on him, he praises Allah and Keeps patience. A believer is, therefore, rewarded in his every affair, till in a morsel of food he lifts up to the mouth of his wife (Baihaqi)

Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* visited the grave of his mother and wept and caused those around him to weep He said I sought permission of my Lord to seek forgiveness for her, but He did not give me permission, and I sought His permission to visit her grave, and He gave me permission So visit the graves, for they remind death. (Muslim).

Hazrat Osman *(Razi Allahu 'anhu)* reported that the Apostle of Allah *(Sallallahu 'alaihi wa sallam)*, when finished burying a dead man, used to stay there and say . Seek forgiveness for your brother and pray for him for firmness (in faith) because he will be asked just now (Abu Daud)

BASIC BELIEFS OF ISLAM

(In the Form of Question and Answer)

We are happy to introduce a new chapter in our magazine in the form of Questions and Answers about the basic beliefs of Islam. This is intended to propagate the Islamic teachings in its pristine purity, as taught by Quraan and Sunnah, for inviting the attention of non-Muslim readers in general and for the benefit of Muslim brothers in particular.

The present era is full of stress and strife, fear and fury engulfing the humanity in such a pathetic condition that man has lost sight of spiritual side of his existence, and has become oblivious of his duties and obligations, necessary for salvation in the world hereafter.

We hope that our esteemed readers will find this chapter an easy and short way to acquire basic knowledge about Islam We will be pleased to receive questions concerning Islamic topics and will try to include them in our future publications, along with their answers.

Q: *What are those people called who believe in one and only one God ?*

A: The are called Muslims.

Q: *Who created the human beings, the sky, the earth -- the whole universe and all the creatures who live and exist in it?*

A: God (Allah) has created all the universe and all the things out of nothing by dint of His absolute Divine power and command. He only wills and things take shape and come into existence.

Q: *What is Islam?*

A: Islam is the religion as prescribed by Allah and preached by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* the last Messenger of Allah. The followers of Islam are called Muslims

Q: *What does Islam teach?*

A: Islam teaches that there is no one worthy of worship but Allah (God) and Muhammad *(Sallallahu 'alaihi wa sallam)* is the Messenger of Allah (God). This is the cardinal faith. Further more, a Muslim believes, as a part of his faith, that The Quraan -- the Holy Book, was revealed to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam),* and that this Holy Book is the last Divine Scripture to be followed by the humanity till the Day of Doom It exhorts the sons of Adam to follow the righteous path as ordained by Allah (God) and to desist from the evils. This is how the man can achieve salvation and establish a society based on virtue and piety. Thus Islam teaches us complete submission to the will of Allah.

Q: *In what way can a man become a Muslim?*

A: A man can become a Muslim by uttering with full belief the Holy Kalimah, i e

لا إله إلا الله
محمد رسول الله

"Laa-i-laa-ha il-lal-laa-hu Mu-ham-ma-dur-ra-sool-lul-laah."

It means: "There is no one worthy of worship except Allah and Muhammad *(Sallallahu 'alaihi wa sallam)* is the Messenger of Allah "

This is called Kalimah-e-Tayyibah.

Q: *What are other articles of Islamic faith, which a Muslim must accept as part of Belief?*

A: Belief in Allah (God), His angels, and His Books, and His Messengers, and in the Last Day, and that all good and evil are decreed by Him, and in resurrection after death.

Faith in God (Allah).

Spelling out the above 'articles of faith' in detail :-

A Muslim believes that: There is one and only one God (Allah) and that He alone is worthy of worship: none else shares His Oneness (i.e. He is WAH-DA-HU-LA-SHARIKA-LAHU). There is none like unto Him. He is omnipresent Omniscience. He is

Almighty; He created the earth, the sky, the moon and the sun and the stars, the angels, the human beings and the genie (Jinns). In short, He is the sole Creator of the entire universe including the world in the Hereafter and whatever these worlds contain in them; He is the LORD of all the universe. He creates and He destroys He feeds the living beings He neither eats nor does He sleep. He Himself ever existed and shall eternally exist. He begetteth not, nor is He begotten, and there is none like unto Him He is unlike creatures who have hands, legs, nose, ears, face and form. He is free of all physical elements or features. He created angels and gave some of them special worldly assignments to carry out. He sent His Prophets to impart His guidance to lead humanity to the Right Path, and to bid them to adopt righteousness and to desist from sin.

Malaikah (Angels) :

Angels are creatures of Allah (God), They have been created out of 'glow' or 'light'. They are not visible to human eye.

None, except Allah (God), knows their number. The most exalted of them (angles) are : (1) Jibreel, (2) Israfeel, (3) Mekail, and (4) Izrail.

1) They are respectively incharge of keeping liaison with Prophets and to convey them Allah's commands, messages, and Scriptures.
2) To blow the "great horn" (Soor) to herald the Day of Doom, i e. when nothing will remain save Allah's countenance The whole exixtence the earth and the sky and whatever it in between will perish be destroyed sound die out at the unheard of powerful sound of the great horn (Soor).
3) To arrange rains and food for the living beings.
4) To take out life from the body, leaving it dead.

The Holy Books :

These are four most well-known

1) Tauret - given to Prophet Moosa *('Alahis Salaam)* (Moses)
2) Zaboor - given to Prophet Dawood *('Alahis Salaam)* (David)
3) Injeel (Bible) - given to Prophet 'Isaa *('Alahis Salaam)* (Jesus)
4) Quraan revealed to Muhammad *(Sallallahu 'alaihi wa sallam)*

In short, Muslim has been enjoined to have belief in Allah in all His Apostles, Holy Books, Angels, predestination and the Day of Judgement.

The Holy Quraan says :

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي
نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنزَلَ مِن قَبْلُ وَمَن
يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ
فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

"O you who believe! Believe in Allah and His Messenger (Muhammad), and the Books which He sent down to His Messenger and (also) the Book which He had sent down before And he who disbelieved in Allah and His angels, His Books, His Messengers and the Last Day, then indeed he has strayed far into error" (4 136).

Q: ***What are the good deeds which a Muslim is religiously bound to undertake so as to become a good Muslim and to earn thereby the blessings of Allah?***

A: These blissful deeds in Islam are .

i) To offer five-time prayer (Salaat)
ii) To keep fast during the holy month of Ramazaan
iii) To pay Zakaat (charity) as per Quraanic injunctions
iv) To perform Hajj once during the lifetime, subject to availability of the necessary means.

This is how a Muslim becomes a good Muslim himself and a source of inspiration for the humanity at large

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SALAAT

SALAAT is the Pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life With the Dynamic Spirit generated by it, we can triumph over all difficulties and blaze a new trail.

HAZRAT SHAIKH ABDUL QUDDOOS GANGOHI
('Alaihir Rahmah)

The South Asian sub-continent owes gratitude for its Islamic values and spiritual development of life to the religious, literary and spiritual services rendered by the Muslim saints and recluses. A survey of historical research provides sufficient documentary proof in that respect. Allama Iqbal's thesis "Reconstruction of Religious Thoughts in Islam" gives ample evidence to the fact that the author presented latent and spiritual experiences of Hazrat Shaikh 'Abdul Quddoos Gangohi *(Rahmatullah 'alaih)* as a model of the mystic world who aspired for immersion with Almighty Allah and who did not like to return to this material world after that immersion On the other hand the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* after having availed of the great experiences of **M'iraaj** (Ascension) in the heaven returned to the world in order to fulfil his religious obligations and divulge upon the people the experiences of his proximity with Almighty Allah

Great scholars of the world and Orientalists have acknowledged the religious as well as literary services rendered by Hazrat Shaikh 'Abdul Quddoos Gangohi *(Rahmatulah 'alaihi)* and appreciated his efforts in propagating the teachings of Islam. Dr Prof. Annemarie Schimmel, a West German Lady Orientalist, has acknowledged the greatness of the Shaikh too. She is reported to have said that a mystic who desires to be immersed in divinity is quite different from a Prophet who wants to keep separate the Entity of God (Allah)

Gnosis of God (Allah) is based on philosphical wisdom that surround all material and spiritual problems of man and include a survey of his relations with God (Allah) and the Universe. The development of man's social and cultural life also depends upon it

The internal struggle and spiritual exercises of Shaikh 'Abdul Quddoos Gangohi *(Rahmatullah 'alaihi)* go a long way in mysticism in ameliorating the spiritual lot of the common man

His services are a great asset in the history of mysticism in maintining an equilibrium between a man's material, spiritual, outward and inward life. In the teachings of the Shaikh lies the panacea for the internal, external and spiritual conflict of the modern man It is rightly stated that if the educated people of this age could **de novo** compile a code of morality in the light of the philosophy of **Shariah** it would surely create a vital base for the renaissance of Islam Against moral degeneration, social deterioration, psychological obsession and spiritual confusion it is essential to take stock of the practical life as well as teachings of such saints as Imaam Abu Hanifah, Imaam Ghazaali and Hazrat Saikh 'Abdul Quddoos Gangohi *('Alaihmur Rehmah)*

Hazrat Shaikh 'Abdul Quddoos Gangohi (d. 945 A.H./1537 C.E.) was a staunch propounder of Pantheism the doctrine that identifies God (Allah) with the universe or that there exists nothing in the world except God (Allah).In other words, he said, every thing which exists is God (Allah) The philosophy of pantheism, in his opinion, may be likened to a thread with many knots The knots, though appear quite different from the thread but in fact they are the thread itself The doctrine of pantheism develops sincerity and love among the people and generates higher values in mankind.

The Shaikh was a bright luminary and a shining star of the **Chishtiyah Sabriyah** Discipline of the Mystic Order. His monastery had for many years been the cradle of learning, guidance and piety from where millions of men, throughout the South Asian sub-continent and the Muslim world, were benefited spiritually

Hazrat Shaikh 'Abdul Quddoos Gangohi *(Rahmatullah 'alaih)* was one of the progeny of Hazrat Imaam Abu Hanifah *(Rahmatullah 'alaih)* He was married to the grand daughter of Hazrat Shaikh 'Abdul Haq Rudaulvi His forbearars have been the celebrated religious scholars of their time Among his disciples and followers were such eminent persons as Babar, Humayun, Sikandar Lodhi, Jalal Panipati, Shaikh Jalal Thanesari and Kamal Awan, Mian

Tajan Diwanah, Shaikh Ibrahim Majzoob, Shaikh Husain Qalandar and Shaikh Mubarak Jaunpuri besides a number of scholars, ministers and officials.

He was not only a great mystic but he was a good writer and a poet as well. He always laid emphasis on strict compliance of **Shari'ah.** He wrote letters to Babar and Humayun warning them not to forget teachings of Islam while ruling the country. In one of his letters addressed to Sufi Shaikh Husain, he pointed out the importance and delicacies of **Wuzoo** (Ablution) as under :

"**Wuzoo** (Ablution) is the name of breaking away with everything except Allah whereas **Namaaz** (the prayer) is the name of communion with Allah".

In short his letters are repository of knowledge and virtue. He composed verses in Urdu, Hindi and Persian. Moulvi Abdul Haq, Father of the Urdu Language, has regarded the Shaikh as a great benefactor of Urdu.

NEWS AND VIEWS

SOUTH AFRICAN JUDGE EMBRACES ISLAM

A chief justice of a court in South Africa has embraced Islam She is a white lady from the Africans race Her Muslim name is Sara and she uses this now over her previous name, Toure. She said she was introduced to Islam by the director of Islamic Cultural Centre in Johannesburg.

(Courtesy Minaret)

AMAZING DISCOVERY LEADS OCEANOGRAPHER TO ISLAM

The famous French oceanographer, Jacques Yves Cousteau who spent his lifetime of undersea discoveries and is considered an authority on underwater exploration, embraced Islam after his amazing discovery was confirmed by the Holy Quraan. He discovered that deep within the salty sea water there were several springs of sweet palatable water. What amazed him most was the fact that the sweet water of the spring was not mingling with the salty water of the sea. For a long time, he tried to find a palusible explanation for this phenomenon but to no avail. A Muslim professor then one day told him this phenomenon simply followed Allah's command clearly explained in the Quraan. He read to him verses in the Quraan; 25:53, 27:61 and 55:19-20. Hearing these verses, Mr. Cousteau said that surely the Quraan is a divine book and accepted Islam. (Mr. Cousteau died recently).

(Verses of the Holy Quraan with English translation are mentioned hereunder Editor)

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا

"Allah is the Who sent the two seas flowing together, this one sweet, fresh and that one saline, bitter And He set between them a barrier and a forbidden obstruction " (25 53)

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَإِلَٰهٌ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

"or, who made the earth a resting place and laid rivers flowing through it and set mountains upon it (to make it stable) and placed a barrier between the two seas? Is there a god with Allah? No but most of them do not understand " (27 61)

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ۝ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ۝

"He has let loose two waters to meet each other (while flowing) between them is a barier on which they do not encroch " (55 19-20).

(Courtesy Minaret)

SOO-RA-TUL-QALAM

CHAPTER - 68

(Sections 2, Verses 52)

(Continued from July 22, 1998 Issue)

SECTION 01 (Continued)	***RU-KOO' 01 (Continued)***	
18. And they made no reservation (i.e. did not say: If Allah wills)	***18. Wa laa-yas-tas-noon.***	وَلَا يَسْتَثْنُونَ ۝
19 So, a visitation (calamity) from your RABB (Guardian-Lord) swept over it, while they were asleep.	***19. Fa-ṭaa-fa 'a-lai-haa ṭāā-i-fum-mir-rab-bi-ka wa-hum nāā-i-moon.***	فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ۝
20. Thus, by the morning it was as if (already) harvested.	***20. Fa-aṣ-ba-ḥat kaṣ-ṣa-reem.***	فَأَصْبَحَتْ كَالصَّرِيمِ ۝
21. Then they called to one another at the break of dawn,	***21. Fa-ta-naa-dau muṣ-bi-ḥeen.***	فَتَنَادَوْا مُصْبِحِينَ ۝
22 (Saying): Go early to your tilth if you are to reap (the crops and the fruits)	***22. A-nigh-doo 'a-laa ḥar-ṣi-kum in kun-tum ṣaa-ri-meen.***	أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَارِمِينَ ۝
23 So they set out whispering to one another,	***23. Fan-ta-la-qoo wa hum ya-ta-khaa-fa-toon,***	فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ ۝
24 That no needy person should come to you within it today.	***24. Al-laa yad-khu-lan-na-hal-yau-ma 'a-lai-kum-mis-keen.***	أَن لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُم مِّسْكِينٌ ۝
25 And early they went resolved in purpose (of depriving the needy).	***25. Wa gha-dau 'a-laa ḥar-din qaa-di-reen.***	وَغَدَوْا عَلَىٰ حَرْدٍ قَادِرِينَ ۝
26 But when they saw it (the garden), they said.	***26. Fa-lam-maa ra-au-haa qaa-lōo***	فَلَمَّا رَأَوْهَا قَالُوا
Indeed, we have missed the way,	***in-naa la-ḍāāl-loon.***	إِنَّا لَضَالُّونَ ۝
27 No, but we are deprived (of the fruit).	***27. Bal naḥ-nu maḥ-roo-moon.***	بَلْ نَحْنُ مَحْرُومُونَ ۝

28. The most moderate among them said: Did I not tell you: Why do you not glorify (Allah)?	*28. Qaa-la au-sa-ṭu-hum a-lam a-qul-la-kum lau-laa tu-sab-bi-ḥoon.*	قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾
29. They said : Glorified be our RABB (Guardian-Lord)! Surely, we were unjust.	*29. Qaa-loo sub-ḥaa-na rab-bi-nāa in-naa kun-naa ẓaa-li-meen.*	قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾
30. Then they turned upon one another, blaming.	*30. Fa-aq-ba-la ba'-ḍu-hum 'a-laa ba'-ḍeeny-ya-ta-laa-wa-moon.*	فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَاوَمُونَ ﴿٣٠﴾
31 They said : Oh! woe to us, surely we were transgressors	*31. Qaa-loo yaa-wai-la-nāa-in-naa kun-naa ṭaa-gheen.*	قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ ﴿٣١﴾
32. Maybe, that our RABB (Guardian-Lord) shall give us in exchange (a garden) better than this.	*32. 'A-saa rab-bu-nāa ainy-yub-di-la-naa khai-ram-min-hāa*	عَسَىٰ رَبُّنَا أَن يُبْدِلَنَا خَيْرًا مِّنْهَا
Indeed, to our RABB (Guardian-Lord) we turn (in hope and petition).	*in-nāa i-laa rab-bi-naa raa-ghi-boon.*	إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾
33. Like that is the torment (in this world), and indeed the torment of the Hereafter is greater;	*33. Ka-zaa-li-kal-'a-zaab. Wa la-'a-zaa-bul-aa-khi-ra-ti ak-bar.*	كَذَٰلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ
were it that they knew!	*Lau kaa-noo ya'-la-moon.*	لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾

SECTION 2	*RU-KOO' 2*	
34. Surely, for the God-fearing are, with their RABB (Guardian-Lord), Gardens of Bliss.	*34. In-na lil-mut-ta-qee-na 'in-da rab-bi-him jan-naa-tin-na-'eem.*	إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ ﴿٣٤﴾
35. What: Shall We then treat the Muslims (those who obey) like the guilty (the unbelievers)?	*35. A-fa-naj-'a-lul-mus-li-mee-na kal-muj-ri-meen.*	أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾
36. What is the matter with you (O rejectors)? How do you judge?	*36. Maa la-kum. Kai-fa taḥ-ku-moon.*	مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

37. Or have you a book in which you read,	*37. Am la-kum ki-taa-bun fee-hi tad-ru-soon.*	أَمْ لَكُمْ كِتٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾
38 That surely, in it you shall find whatever you choose ?	*38. In-na la-kum fee-hi la-maa ta-khaiy-ya-roon.*	إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾
39. Or have you solemn commitments binding upon Us till the Day of Resurrection,	*39. Am-la-kum ai-maa-nun 'a-lai-naa baa-li-gha-tun i-laa yau-mil-qi-yaa-ma-ti*	أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بٰلِغَةٌ إِلَىٰ يَوْمِ الْقِيٰمَةِ
that for you is whatever you decide (for yourselves)?	*in-na la-kum la-maa taḥ-ku-moon.*	إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾
40 (O Prophet) ask them (the unbelievers) which of them is the guarantor (for that)	*40. Sal-hum aiy-yu-hum bi-zaa-li-ka ẓa-'eem.*	سَلْهُمْ أَيُّهُمْ بِذٰلِكَ زَعِيمٌ ﴿٤٠﴾

COMMENTARY

SECTION - 1 (Continued)

VERSE 18 : In this verse, it is said that there were several brothers whose father had left a garden of fruits and field of crops as property. After the death of their father, they swore to harvest and pluck the whole produce of garden early at the dawn break, with evil intentions of retaining the whole produce for themselves without giving anything to the poor and needy They were so much sure in their planning that they did not even say "if Allah wished"

VERSES 19-20 : In these verses, it is illuminated that as a result of their evil intentions, in the very night, with a terrible storm all the harvest was destroyed

VERSES 21-22 : These verses define that awaking from sleep at the break of dawn, they called one another to act upon their planning. But they were not aware that the garden had already been destroyed by the storm over night They were in their own selfish dream that by going very early in the morning they could cheat the poor of their shares

VERSES 23-26 : These verses lead to a lesson that in spite of their evil intentions with this determination that they would achieve the whole produce, they departed conversing in secret low tones, saying that no needy men should enter into the garden today. But when they reached their field/garden in the morning for reaping the harvest they found it completely wiped off.

VERSE 27 : In this verse it is said that the garden was so much cleansed of tillage and trees that on seeing it they did not believe that it was their own garden. They said that perhaps we have lost our way and come to another place. But when they considered it seriously, they found, it was their own garden, they cried out. "Alas we are undone -- We are deprived from the Court of Allah, the Most High".

VERSE 28 : This verse says that one of them had a better sense. At the time of their evil planning. he warned them – not to forget Allah and asked them that why do you not glorify Allah. He would also have asked them to reserve for the poor and needy.

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has said : "The miser is far away from Allah, far away from Men, far away from Paradise, and very near to Hell." "The generous is near to Allah, near (and dear) to Men, near to Paradise, and far (far) from Hell." "Alms giving does not reduce wealth." He who lowers himself for the sake of Allah, Allah raises him (high)," and "he who excuses is elevated."

VERSES 29-30 : In these verses, it is indicated that when greed and injustice is punished, it is peoples' general practice to throw the blame on others. As such each of them reproached and blamed the other that because of his wrong counsel they had forgotten Allah and resolved upon an evil course.

VERSES 31-32 : At last they all came to a resolve that in reality they all were wrong that they tried to devour the right of the poor and needy, and as such being overpowered by greed and averice they even lost their property. They made themselves responsible for this calamity. Then they repented, and Allah The Merciful excused them and infused kindness into the heart of their King-who bestowed on them another better garden

VERSE 33 : This verse says that it was a little example of the punishment in this world and there is always room for Allah's Mercy if we repent sincerely, even if it could not be averted by anyone, who then could avert the greatest punishment of the Hereafter, which would not be for a limited time, as the time of repentance would have passed ?

SECTION - 2

VERSES 34-36 : These verses are a rejoinder to the (chiefs of the) infidels of Makkah who argued with the Believers that the blessings, they are enjoying in this world, are a sign that they are the favourites of Allah and if there was any life after death, they would enjoy in the Hereafter, too.

It is against the reason that Allah should not differentiate between obedient servants and the guilty How do you regard this as reasonable that the Creator of the universe should, like a blind ruler, not judge that which people in the world obeyed His Commands and refrained from evil-doing, and which people committed every sin and crime and perpetrated every cruelty fearless of His punishemnt? This is such a thing which can never be acknowledged by a secured wisdom and true nature The Believers and the infidels will therefore not be treated equally. The gardens of Paradise, which are far better than the gardens of this world, wherein all kinds of bounties are found (gathered) are especially prepared for the righteous, the Allah – fearing people only.

VERSES 37-40 : These verses further explained that if the infidels have the Book with them sent down by Allah, in which they read that they shall have there the same they choose for themselves or have they covenants binding on Allah till the Day of Resurrection that they will have whatever they like ? And/or their feign desires shall be fulfilled, and that they shall be given whatever they have in their hearts, as they are passing in luxury and affluence they shall be kept in the same condition till the Last Day? If you ask them (unbelievers) nobody is going to stand surety for that (their contentions and actions).

(To be continued)

لبينا للناس المنهاج السوى فى الاجتهاد كما سار عليه الاولون .

لقد تضمن الاسلام قوانين رائعة فى التعامل مع الخلق والخالق ، تحل بها مشكلات البشرية فى العقيدة والمعاملات ومناهج سديدة فى السلوك والاخلاق ، وكل ذلك جاء به رجل عرف بالصدق والامانة ، امى لايعرف القراءة والكتابة ، نشا بين أمة أمية ، مؤيد بمعجزة باقية بقاء الزمان ، فلا يسع المنصف العاقل إلا ان يؤمن به نبيا ورسولا عظيما ، وبما جاء به شرعة ومنهاجا ، ليسعد فى دنياه واخراه ولهذا ترى الاسلام يزحف سلميا على الدول المتحضرة العالية الثقافية ، بعد ان قرأوا عنه ما اقنعهم بقدسيته وربانيته ، (ولتعلمن نباه بعد حين) .

نبــذة من أســوة الرســول ﷺ

الاستاذ عقيد احمد القاسمى

* سئلت عائشة ﷺ ، ما كان يعمل الرسول فى بيته ، فقالت كان واحدا من البشر يخصف نعله ويرقع ثوبه ويحلب شاته ، ويعمل الرجل فى بيته ، وفى حديث عائشة قالت كنا نرى الهلال ثلاث مرات ، وماتوقد فى ابيات رسول الله نار ، فساله الزبير وماذا كان يعيشكم قالت الاسودان الماء والتمر ، وكان خارج البيت يشرك اصحابه فى كل عمل ولايؤثر عليهم .

لما هاجر إلى المدينة ولقيه الناس فى قباء دعا لبناء مسجد وشاركهم فى العمل ، ولما وصل المدينة شارك فى بناء مسجدها ، وشارك صلوات الله عليه فى حفر الخندق حول المدينة فى غزوة الاحزاب وخص نفسه بقسم منه حجرى صلب .

شارك اصحابه فى اعداد الطعام ، وذلك انهم كانوا معه على سفر وهموا باعداد شاة للطعام ، فقال احدهم على ذبحها ، وقال الثانى على سلخها ، فقال النبى وأنا على جمع الحطب ، فقالوا يا رسول الله نحن نكفيك العمل ، فقال اعلم إنكم تكفوننى ولكنى اكره ان اتميز عليكم ولان الله يكره ان يرى العبد مميزا بين اصحابه .

وفى غزوة بدر قصرت الركائب فخص كل ثلاثة بعيرا يتعاقبونه ، فاراد صاحباه ان يكفيانه نوبته فى السير فابى ، وقال ليس منكم من هوا حوج منى إلى رحمة الله وابتغاء الاجر .

وطلبت إليه ابنته فاطمة ﷺ ان يعطيها واحدة من الاسرى تعينها على اعمال بيتها وبسطت لها كفها لتريه كيف اثرت الرحى فيها ، فقال عليه السلام لاعطيك وأدع اهل الصفة تطوى بطونهم جوعا ، هذه اسوة للرسول الكريم ، كما قال تعالى عز و جل : « لقد كان لكم فى رسول الله اسوة حسنة » .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا　　عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ　　لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

والانصاب ، ولم يكن في شريعة بحيرة ولاسائبة ولا وصيلة ولا حام ، ولاوأد للأطفال الصغار من الاناث اكثر من الذكور ، ولا كان فيها حرمان من الميراث للنساء والصغار ، ولاغير ذلك مما يخالف المثل العليا التي تتسم بها الرسالات السماوية ، ولكنهم الصقوها زورا بابراهيم واسماعيل عليهما السلام .

وكانت الحرب بينهم سجالا لاوهى الاسباب وادنى العلل ، فكم من قبيلة افنتها قبيلة ، وكم من فصيلة طحنتها فصيلة وكان واد البنات لديهم من المكرمات خوفا من العار ، ووأد الذكور عندهم حذرا من الفقر والحرمان ، وكانت قلوبهم فيما يفعلون اقسى من الحجارة « وإن من الحجارة لما يتفجر منه الانهار وإن منها لما يشقق فيخرج منه الماء وإن منها لما يهبط من خشية الله » .

وكانت الكلمة من زعيم القبيلة كالنص الالهي ، فهي واجبة التنفيذ وإن جانبت الصواب وجلبت الدمار وكانت سوق الدعارة قائمة على ساق ، في بيوت خارج القرى ترفع عليها الرايات ، وكانت ضحاياها من الاماء غالبا ، واحيانا تكون خلسة بدون استعلان اختيانا لاصحاب الاعراض ، وكانوا لايستحون من نسبة اولادهم من السفاح إليهم ، فتارة يستلحقونهم بمعرفة القائف ، وأخرى يحملون الحق في الحاقهم إلى المرأة البغي نفسها ، وقد جاء في كتب السير حديث تفصيل عن تلك الجرائم واحكامها لديهم ، رواه رواة ثقات .

وكان العالم من مشرقه إلى مغربه يمتلىء بالفتن ، ويموج بالبلايا والمحن ، وتسوده شريعة الغاب وقانون الضواري ، والامم وقود للحرب بين اثنين تسيطران على شعوبه ، الفرس شرقا والرومان غربا ، وارزاق الناس نهب لاولئك المسيطرين ، وافرادهم عبيد لهؤلاء الجبارين ، ولا احد من اولئك المسيطرين يخشى نقمة الجبار ، والديانتان السماويتان سخرتهما الشهوات لخدمة الطغاة المستبدين ، وحرفت الاهواء كتبهما بثمن قليل ، فكان العالم كله بحاجة إلى بعثة عامة شاملة ، ترفع المظالم عن المعذبين ، وتكبح جماح الظالمين ، وتنظف العقائد من الوثنية والشرك والنبوة للخالق المنزه عما يقولون ، وتطمئن كل عامل على رزقه ، وتنشر بين الناس الامن والطمانينة ، وتعيد الحق إلى نصابه ، والعدل إلى عرابه .

القرآن والسنة دستور الاسلام

لقد أيد الله رسوله الامي العظيم ، بالقرآن المجيد ، فإنه لايأتيه الباطل من بين يديه ولامن خلفه تنزيل من حكيم حميد ، وكما جعله معجزة باقية ببقاء الزمان ، لتكون آية في كل آن ، جعل لرسوله حق بيان مجمله بسنته ، وهو في كلتا الحالتين (وما ينطق عن الهوى إن هو إلا وحي يوحى علمه شديد القوى) .

فإذا قرأت القرآن والسنة وجدت مناهج سديدة يسعد بها البشر في كل امة وفي كل عصر ، ووجدت نصوصا مرنة صالحة للاجتهاد الذي شرعه الله للناس وفق ضوابط يعرفها العلماء بأصول الفقه ، فمن اجتهد في دائرتها واخطأ فله أجر ، ومن اجتهد واصاب فله اجران وحين شرع لهم الاجتهاد منعهم من القول بالرأي والهوى حتى لايتبوءوا مقاعدهم من النار ، فلابد من رجوع المجتهد إلى النصوص في الكتاب والسنة ، ثم إلى الاجماع والقياس على ما وردت فيه النصوص ، لوجود العلة المشتركة بين المقيس والمقيس عليه ، ولن تجد أمرا يجد في الناس على امتداد الزمان ، الا وجدت اصلا فيها تقدم يعطيك الحكم المطمئن الذي يرفع عن الأمة الحرج وكل من خرج عن مناهج السلف الصالح في استنباط الأحكام فهو مبتدع وصاحب هوى ، ولو اتسع المقام

الاسقع رضي الله قال : قال رسول الله ﷺ : « إن الله اصطفى كنانة من ولد اسماعيل ، واصطفى قريشا من كنانة ، واصطفى من قريش بنى هاشم ، واصطفى من بنى هاشم » .

اليهود كانوا يتوقعون ميلاده

كانت الكتب السماوية تبشر بقرب ميلاد رسول من بنى اسماعيل ، موطنه وادى فاران بالحجاز ، وقد جاء بتلك الكتب علاماته ، ومنها خاتم النبوة بين كتفيه ، كان اليهود يتوقعون ظهوره فى الفترة التى ولد فيها ، كانوا ايام حروبهم مع الأوس والخزرج ، يستفتحون عليهم ، ويتواعدونهم بانهم سيبادرون بالايمان به ، يقتلونهم معه قتل عاد وارم ولكنهم كفروا به بعد مبعثه سارع الأوس والخزرج إلى الايمان به بعد حرب بعاث الشهيرة ، وفى ذلك يقول الله تعالى فى سورة البقرة « ولما جاءهم كتاب من عند الله مصدق لما معهم وكانوا من قبل يستفتحون على الذين كفروا فلما جاءهم ما عرفوا كفروا به فلعنة الله على الكافرين » وفى سورة البينة « لم يكن الذين كفروا من اهل الكتاب والمشركين منفكين حتى تاتيهم البينة رسول من الله يتلو صحفا مطهرة : فيها كتب قيمة وما تفرق الذين اوتوا الكتاب إلا من بعد ما جاءتهم البينة . . » إلى آخر السورة الكريمة .

وروى عن عبد الله بن عمرو بن العاص أنه قال (كان بمر الظهران راهب يسمى عيصا من اهل الشام وكان يقول : يوشك ان يولد فيكم يا اهل مكة مولود تدين له العرب ويملك العجم . وهذا زمانه) .

نموذج من اخلاقه فى نشاته

كان بنو قومه يعاقرون الخمر ويرونها مجلبة للكرم والشجاعة ، والنخوة والنجدة والمروءة ، ولكن محمدا حرمها على نفسه فى صباه وفى شبابه قبل ان يشرفه الله بالنبوة ، لأنه كان يرى فيها غير ماراوا ، اذ كان يراها ام الخبائث ومفتاح الشر ، ومحطمة العقل والارادة والجسد ، ومفسدة المال .

وكانوا يعكفون على اصنام لهم عابدين لاتثنين ، يزعمون انها رمز للملأ الأعلى ، ويحسبون أنها تقربهم إلى الله زلفى إن عبدوها ، وتمنحهم الخير وتدفع عنهم الشر إن لاذوا بها ، ولكن محمدا لم يذهب فيها مذهبهم فقد كان يراها مخلوقة لاخالقة ، مبعدة عن الله لامقربة إليه ، وضعيفة لا حول لها ولا قوة ، فلا تجلب خيرا ولاتدفع شرا ، ويرى ان الله ليس بحاجة إلى وسيط يقرب عبده اليه ، وان عبادتها إهدار للقيم العقلية ، وإجحاف فى حق الربوبية ، فلذا نشا منكرا لها ، بعيدا عن الاعتراف بقدسيتها

ولقد كان من ابرز صفاته التى عرف بها بين قومه ، اصالة الراى ، والصدق فى القول ، والأمانة ، فاذا حزبهم امر لجاوا اليه فهداهم إلى حل مشكلاته ، وإذا حدثهم حديثا آمنوا بصدقه ولم يتشككوا فيه ، وإذا عزت فى الناس الامانة نشدوها و وجدوها كاملة فى رحابه .

هذا هو اليتيم الذى لم ينشئه على تلك الفضائل ابوان ، ولم تغرسها فى نفسه الشريفة بيئته ، ولم يعلمه مناهجها الكثيرة مدرسة ولاجامعة ، ولكنها العناية الربانية اعدته هذا الاعداد الشريف ، لرسالة خطيرة .

حاجة العالم إلى بعثة عامة

كان العرب يسيرون على نهج زعموه شريعة جدهم ابراهيم عليه السلام ، وما كان شئ مما يصنعون كما يدعون فإن ابراهيم كان حنيفا مسلما وما كان من المشركين ، فالصلاة كانت فى شريعته لله ، ولكنهم جعلوها للأوثان ، والحج والعمرة فى ملته كانا لله ، ولكنهم جعلوها للأحجار

بسم الله الرحمن الرحيم

بلغ العلى بكماله   كشف الدجى بجماله
حسنت جميع خصاله   صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

خاتم النبيين ورحمة الله للعالمين

فضيلة الشيخ مصطفى الحديدى الطير

فى صبيحة اليوم الاغر ، الثانى عشر من ربيع الانور ، استقبل الزمان محيا طفل وسيم ، يسر مرآه القلوب ، ويؤنس وجهه الارواح ، ويقر سناه العيون .

ولم يكن فى جملة مستقبليه والده الكريم عبد الله ، لقد رحل إلى ربه والحبيب فى بطن أمه ، فاقبل على دنياه يتيما ، ثم لم تلبث أمه الشابة النسيبة الحسيبة ان لحقت أباه ، فنشأ فاقد الاب ثاكل الام ، ذلك الوليد الذى عنيناه هو محمد رسول الله .

والايتام الفقراء لا يقام لهم وزن ، ولايهتم لهم بتربية ، فينشاون على اخلاق ليس لها ضابط ، ولا يتجهون فيها غالبا إلى الكمال ، لحرمانهم عطف الآباء وحرصهم على تجميل سجاياهم ويفقدهم حنان الامهات ، وفائق رعايتهن .

لكن محمدا اليتيم لم يكن على أى نحو من الضياع والحرمان ، فان العناية الالهية ادخرته ازلا ليكون خاتم الانبياء والمرسلين ، وهاديا للعالمين ، ورافعا لواء التوحيد والاخلاق الفاضلة بين الناس اجمعين ، فلذا كفلته باجمل رعاية ، وربته على اكمل المناهج ، وسلكت به سبيلا من الاخلاق بليغ الاستقامة ، ينتهى بصاحبه إلى تحمل اعظم التبعات ، فنشا فى صباه وفى شبابه على اعلى مستوى من المعايير الخلقية ، فى صفاء النفس وطهارة الضمير وعلو الهمة وكمال السلوك ، فما حدثت منه صبوة ولانبوة ! ولاحدثته نفسه بكبوة .

طهارة اصوله

كان صاحب الذكرى العطرة ، رفيع الحسب عظيم النسب ، جلل الأرومة طاهر الأصول ، إذ تبرأ نسبه الشريف من سفاح الجاهلية ، ولم يعرف الوليد مثل آبائه الغر الميامين ، فى عوالى الهمم ، ومحاسن الشيم ، عن على كرم الله وجهه ان النبى ﷺ قال « خرجت من نكاح ولم اخرج من سفاح ، من لدن آدم إلى ان ولدنى أبى وأمى ، ولم يصبنى من سفاح أهل الجاهلية شئ » .

وعن ابن عباس رضي الله عنه انه قال : قال رسول الله ﷺ « لم يلتق أبواى قط على سفاح ، لم يزل الله ينقلنى من الاصلاب الطيبة إلى الارحام الطاهرة مهذبا ، لاتتشعب شعبتان إلا كنت فى خيرهما » وفى صحيح مسلم عن واثلة

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ۝

ان أهل التحقيق قالوا كال الإنسان فى أن يعرف الحق لذاته والخير لأجل العمل به ورأس المعارف اليقينية ورئيسها معرفة الله وإليه الإشارة بقوله (إن الذين قالو ربنا الله) ورأس الأعمال الصالحة ورئيسها أن يكون الأنسان مستقيما فى الـــوسط غير مائل إلى طرفى الإفراط والتفريط ، كما قال (وكذلك جعلنا كم أمة وسطاً) و قال أيضاً (اهدنا الصراط المستقيم) وإليـــه الإشارة فى هذه الآية بقولـــه (ثم استقاموا) وسمعت أن القارىء قرأ فى مجلس العبادى هذه الآية ، فقال العبادى : و القيامـة فى القيامة ، بقدر الاستقامـة ، إذا عرفت هذا فنقول : قوله تعالى (إن الذين قالوا ربنا الله ثم استقاموا) ليس المراد منه القول باالسان فقط لأن ذلك لا يفيـد الاستقامة ، فلمـا ذكر عقيب ذلك القول الاستقامة علمنا أن ذلك القول كان مقروناً باليقين التام والمعرفة الحقيقية ، إذا عرفت هذا فنقول فى الاستقامة قولان (أحدهما) أن المراد منه الاستقامة فى الدين والتوحيد و المعرفة (الثانى) أن المراد منه الاستقامة فى الأعمال الصالحة أما على القول الأول ففيه عبارات : قال أبوبكر الصديق رضي الله عنه : ثم استقاموا أى لم يلتفتوا إلى إله غيره ، قال ابن عباس فى بعض الروايات هذه الآية نزلت فى أبى بكر رضي الله عنه ، وذلك أن أبابكر رضي الله عنه وقع فى أنواع شديدة من البلاء والمحنة ولم يتغير البتة عن دينه .

تتنزل عليهم الملكـة عنـد الموت كذا قال ابن عباس و قال قتادة و مقاتل اذا قاموا من قبورهم وقال وكيع بن الجراح البشرى يكون فى ثلاثـة مواطن عند الموت و فى القبر و عند البعث الاتخافوا ان مفسرة لانتنزل عليهم يتضمن معنى الوحى الذى فـــيه معنى القول او مخففـــة من الثقيلـة اسمه ضمير الشأن اومصدرية يعنى لا تخافوا على ماتقدمون عليـــه من امر الاخـرة كذاقال مجاهـــد ولا تحزنوا على ما خلفتم من اهل وولـد فانا نخلفكم فى ذالك فالخوف غم يلحق لتـوقع مكروه والحزن غم يلحق لوقوعـه فى مكروه من فوات نافع او حصول ضار وقال عطاء بن ابى رباح لاتخافوا و لاتحزنوا على ذنوبكم يعنى لاتخافوا العقاب ولاتحزنوا على صدورالعصيان فان الله يغفرهالكم وابشروا ابالجنة التى كنتم توعدون ۝ فى الدنيا على لسان الرسل اخرج ابو نعيم عن ثابت البنانى انه قرأحم السجدة حتى بغ الى قوله تتنزل عليهم الملائكة فقال بلغنا ان العبد المؤمن حين يبعث من قبره يتلقاه الملكان الذان كانا معه فى الدنيا فيقولان لاتخف و لاتحزن و البشر بالجنة التى كنت توعد قال فيأ من الله خوفه ويقرعينه .

اللهم انت ربنا فا رزقنا الاستقامة ـ آمين ثم آمين .

البينات

الشهرية

تقوم بنشر تعليمات الاسلام الحقة
بها القرآن الكريم والسنة المطهرة
تصدر مرتين في كل شهر

مَجَلَّة
دار التصنيف (پرائيويٹ) لميتيد

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خاتم النبيين ورحمة الله للعالمين

— ان العناية الالهية ادخرته ﷺ لكون خاتم الانبياء والمرسلين .

— نشأ فى صباه وفى شبابه على اعلى مستوى من المعايير والخلقية .

— كان صاحب الذكرى العطرة ، رفيع الحسب عظيم النسب .

— لقد كان من ابرز صفاته التى عرف بها بين قومه ، اصالة الرای والصدق فی القول .

— القرآن والسنة دستور الاسلام .

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NEWS AND VIEWS

QUR-AAN MAJEED

In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying) Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised" (Al-Quraan 41.30).

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves.

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH,
2) Freedom from fear and grief, in this world as well as in the next world;
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous
4) It should be borne in mind that Allah never breaks His promise.

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

THE DECLINE OF ETHICAL VALUES

Man's ultimate goal is the Hereafter and he is supposed to struggle in this world for adoring his life there But my heart weeps when I see that our present generation is struggling hard for this world and not for the Hereafter

We must know that we are a lamp in the darkness of the present; we are a light in the unlimited ignorance; we are the rescuer of the sinking boat of life and we are a hope in this time of disappointment. Then, why we are morally senseless; why our active organs have become obsolete and why our mental faculties, have left us We must realise it now and work for the real goal of life

As much time is flying away from the days of the Prophethood, as much darkness is spreading all around, indifference to religion is increasing, greed for world is prevailing; hold on the principles of ethics and good conduct is loosening, the sense of distinguishing between good and bad, 'Halaal' and 'Haraam' is dying and novel mischiefs and disturbances are being created in the name of Islam and the Quraan.

In this age, such knotty and complicated problems are rising in our daily life that the chance of thier solution is becoming remote The clean and pure path of life is being so polluted by vices and evils that the search and recognition of the straight path is becoming impossible.

Before gaining freedom, our system of education was in the hands of a nation which had an ideology of its own and that ideology was against the very spirit of Islam That foreign ideology proved a poison to the Muslims. Its philosophical basis stroke hard on our beliefs and thoughts and worked to drive out from our hearts the grace and grandeur of Islam and Islamic History and establish the so-called grandeur and authority of western culture.

The famous Muslim historian, Hazrat Allama Syed Suleiman Nadvi *(rah-ma-tul-lah 'alaih)* had explained this in his speech at the Third All Pakistan History Conference held at Dhaka. Criticising the foreign ideology and its followers he said that "they totally changed the style of history-writing. Their politics sowed the seed of disunion in the country. All the periods of past governments of the country were presented as darkness and ignorance so that the works of the English rule should appear as brilliant, and a curtain be drawn on all the frauds and cheatings

through which the foreigners captured the wealth and industry of the country."

When the British rulers left, people drew a breath of satisfaction and pinned up great hopes with the period of freedom. Many optimists understood that with the rising of the sun of freedom, Islamic law would be adopted and followed by people. But those dreams did not come true and after becoming free, people instead of returning to their original course, continued their march on the wrong path. If our people of all ranks had gathered courage and determined to lead on the Divine path, it would not have been difficult for them. As such those who had this desire were disappointed.

Responsibility for bringing people on the right path was of our intelligentsia and those who led the various struggle for freedom. All means and measures should have been sought to reform the long-diseased thoughts and deeds of the people. But no one felt his responsibility.

This apathy on their part gave rise to such groups which are today indulged in proving the Eminent Quraan an old story; in refuting and repealing the science of Tradition by all the power and energy at their command, in denouncing the authentic works of great religious personalities, etc.

Consequently, the faith and belief are the most criticised subject of the present day society And we too, in spite of our verbal affirmation, have no confidence in the Commands and assurance given by Allah and His Prophet *(Sallallahu 'alaihi wa sallam)*. Now it appears to us a foolishness to leave the honour and wealth of the present in hope of the reward in the Hereafter. Trust and honesty is no more felt necessasry. The attribute sacrifice, toleration, sincerity, generosity, service, simplicity, purity, civility, humility, modesty, kindness, good manner and conduct etc. are not found in us. Industry and commerce is run on the principles of fraud and cheating.

Adulteration and impurity are considered means for the success of trade and business. The standard of justice and fairplay has gone down. Bribery, recommendation, nepotism, black-marketing, unlawful profiteering, hoarding etc. are rampant In short our living and dealing are against the teachings of the Quraan and the Sunnah.

It is very sad that mosques and religious schools are found vacant while liquor shops, gambling dens and cinema houses are full of bustle and activities in spite of low income of the people in the country. The incidents of murder and pillage, robbery and oppression, elopement and deception have broken all the past records Further, more have now started feeling attraction and elegance in the vices.

When we examine our glorious past vis-a-vis our present condition we find that our forefathers believed in Allah and His Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and obeyed the Commands of the Quraan and Sunnah. They believed that all power and authority vests in Allah and He causes life and death, profit and loss etc. For them man's destination i e., the Hereafter was more important than this world and they worked to adore their permanent life of the future.

To our great misfortune we lack these basic things We possess the greatest of all evils -- the greed of the world. This greed of world has thrown us in the abyss of ignominy and disgrace If any one tries to save us from this abyss of disgrace we take him our enemy.

It is now high time to open our eyes and follow the teachings of the Quraan and Sunnah. This is the only way to get rid of the vices in which we are indulged and develop the moral values which distinguish man from other species of Divine creatures.

Al-Sunnah

LOVE OF HOLY PROPHET MUHAMMAD *(Sallallahu 'alaihi wa sallam)*

When we reflect on the cosmos and observe its perfect concord and harmonious concourse, we cannot help feeling that the whole universe is held together by some invisible force of Love.

If Love be the general law of nature, how can man, created in the best of moulds (95.4) escape its powerful influence ?

Mystics say that Allah, in essence, is Love, and Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* is His best Beloved. When a mystic loves Allah, he goes through a spiritual transformation and in a state of superb ecstasy, attains closeness to Him. Love of Allah lies entirely in total submission to His will. Love is reciprocal. Love breeds love Almighty Allah syas·

" . . . . . I respond to the call of him that calls when he calls Me . " (2 186).

" . . Allah loves those who beautify their conduct." (2:195)

Sahih Bukhari records a Divine Saying (Hadis Qudsi), thus: "Nothing is more pleasing to Me, as a means for My slave to draw near unto Me, than worship which I have made binding upon him, and my slave ceases not to draw near unto Me with added devotions of his free will until I love him; and when I love him I am the hearing with which he hears, and the sight with which he sees, and the hand by which he grasps, and the foot on which he walks." And Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* exhorted :

"Love Allah for He bestows upon you His bounties; and love me because Allah extends His love to me " (Tirmizi)

One of the illustrations of His bounties can be found in the following Quraanic verse :

"And it is HE, WHO Sends the winds of good news before the arrival of HIS mercy Eventually when they come bearing loaded clouds, WE drive them to a dead land, then send down rain-water from it and threreby bring forth all kinds of fruits. . " (7 57)

Love of Allah and obedience of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* are spoken of in Quraan Majeed, thus

"Say (O Prophet) If you love Allah then follow me, Allah will love you and forgive you your sins Allah is Forgiving, Most Merciful " (3 31)

"Say Obey Allah and the Messenger, but if they turn away, then surely Allah does not love the unbelievers " (3 32)

MERCY : The Companions of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* vouched that he was "full of mercy and tender of heart " (Bukhari) Almighty Allah has Himself testified :

"And We have not sent you, but as a mercy for the worlds (i e the nations) " (21·107)

In human affaris Love is the motivating force behind acts of mercy. The Holy Prophet's *(Sallallahu 'alaihi wa sallam)* mercy emanated from deep love. The rarest quality of mercy is to show kindness to one's bitterest enemy.

At Uhad (3 A.H.), Hind wife of Abu Sufyan had ripped open the chest of the Holy Prophet's *(Sallallahu 'alaihi wa sallam)* dear deceased uncle, Hazrat Hamza *(Razi Allahu 'anhu)*, and mercilessly chewed his liver. In the wake of the conquest of Makkah (8 A H.), she appeared before the Holy Prophet *(Sallallahu 'alaihi wa sallam)* putting a veil on her face in order to secure immunity from prosecution incognito She was nevertheless identified, but the Prophet of Mercy *(Sallallahu 'alaihi wa sallam)* did not make any mention of her past despicable brutish deeds. Struck with such unique forbearance, Hind burst into spontaneous exclamation :

"O Messenger of Allah! I could think of no place more detestful to me than this tent of yours, but now I feel of no place lovable more than this " (Bukhari).

Thus was at work the Love of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. His message to the followers of Islam was: "None of you can be a true Muslim unless he wishes for others just what he wishes for himself, and unless he loves his fellow-men for only Allah's sake and not out of any selfish motives." (Musnad Ahmad).

LOVE FOR PROPHET *(Sallallahu 'alaihi wa sallam)* : There is no reward of Love except Love. The followers of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* were all love for him, not hesitating to sacrifice their all in his cause which, in fact, was to

promote the cause of Allah Himself

TABUK : In the year 9 A.H. following the conquest of Makkah, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* decided to mount an expedition to Tabuk in order to forestall a possible massive attack from Byzantines. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* raised an unusually large force for this purpose. The conditions prevailing at that time were very hard. There was a continuing drought, causing scarcity of foodgrain, fodder, and water. The heat was oppressing. The journey was long. The most difficult proposition was to provide equipment and outfit to a large force. The Muslim force was ill-prepared so much so that it came to be known as "Jaish-ul-'usrah," or an army in distress.

To meet the situation, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* appealed for donations in cash and kind. The outstanding love and devotion of Hazrat Abu Bakr *(Razi Allahu 'anhu)* once again outshone every one else. He brought his all to give. Surveying his donation and seeing its magnitude, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* asked, "Abu Bakr! Have you left behind something for the sustenance of your household?" The love-bearing mild reply of Hazrat Abu Bakr was, "Allah and the Prophet *(Sallallahu 'alaihi wa sallam)* are enough for them!" This episode shows the high esteem and selfless love in which the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was held by his Companions

On the return from Tabuk, the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was given a hearty welcome at Madinah. Out of their warm affection for him, even women-folk living in seclusion came out to greet him Little girls, too, were joyfully singing in chorus.

The moon shone on us from the valleys of Wida',

We owe thanks to Allah as long as there breathes ---

One true worshipper,

SA'D : Let us recall another example of tender love for the Holy Prophet *(Sallallahu 'alaihi wa sallam)* The door of a Companion is locked from inside The master of the house together with his wife and son is sitting there

A familiar voice comes from outside: "As-salaamu 'alaikum (Peace be on you) " The outsider does not hear any response He again says: "As-salaamu 'alaikum." But again he listens not any reply coming from inside For the third time he says "As-salaamu 'Alaikum," and yet there comes no answer from the inmate of the house.

As was his wont, after wishing thrice and getting no response, he retreated. The son of the Companion was surprised. He said, "Father! Do you not recognise who is calling?" Upon this the Companion rushes out, overtake the stranger, and embraces him out of profound affection. The stranger was Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. The Companion was one of the Sa'ds *(Razi Allahu 'anhu)* who did respond to the Holy Prophet's greetings but in an inaudible voice He did so out of his fond love to listen the Holy Prophet's *(Sallallahu 'alaihi wa sallam)* comely voice sending peace greetings again and again. Such was the tender love for the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, even for his utterance of greetings in a sweet and affectionate voice.

AT HUDAIBIA : In the month of Zi-qa'd, 6 A.H., a caravan of intending Pilgrims led by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* was held up at Hudaibia. The infidel Quraish sent 'Urwa there to assess the prospects of a truce with the Muslims When 'Urwa returned, he reported "I have had occasions to attend the royal courts of Hiracleus, Chosroes, and Negus, but could nowhere see such devotion and ecstasy of love

Pin-drop silence prevails when Muhammad *(Sallallahu 'alaihi wa sallam)* speaks No person can dare cast a gaze at him. When he performs ablution, many of them rush up to take in their hands the water droppings When he spits, his sputum is received by his Companions on the palms of their hands and rubbed on their faces " (Bukhari) What a real scene of love for the Holy Prophet *(Sallallahu 'alaihi wa sallam)* did 'Urwa draw up!

SLAAT-O-SALAAM FOR THE HOLY PROPHET MUHAMMAD *(Sallallahu 'alaihi wa sallam)*

The recital of Salaat-o-Salaam (Allah's blessings) after the name of the last of the Prophets of Allah -- Muhammad *(Sallallahu 'alaihi wa sallam)*, is an obligation and brings benefactions. Allah and His angels shower their blessings on the Prophet *(Sallallahu 'alaihi wa sallam)*, and Allah has enjoined the Believers to offer their Salaat-o-Salaam to him. Allah syas in the Quraan --

"Indeed, Allah and His Angels send blessings on the Prophet O you who believe pray for (Allah's) blessings for him with a worthy salutation " (33 56)

There are a number of Ahadeeth which say that one who does not offer Salaat-o-Salaam to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, when his name is mentioned in one's presence, is far removed from Allah's favours

According to some of the Muslim Jurists it is incumbent upon everyone to offer Salaat-o-Salaam whenever he hears the Holy Prophet's *(Sallallahu 'alaihi wa sallam)* name mentioned. Persons who fail in this behalf, have been branded as stone-hearted, most miserly, and as those to whom the Way to Paradise is lost.

Whosoever offers Salaat-o-Salaat to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* once is blessed ten times by Allah;

the angels pray for him;

his sins are forgiven;

his status is elevated,

he is bestowed with blessings as massive as the mountain of Uhad;

he is assured of intercession by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* for his salvation on the Day of Judgement,

he attains Allah's plessure and mercy;

he gets immunity from His wrath, and protection from the horrors of the Day of Judgement;

he is shown his abode in Paradise in his life time

Further, through recitation of Salaat-o-Salaam, the distress of privation of poverty is lifted, nearness to Allah and the Holy Prophet *(Sallallahu 'alaihi wa sallam)* is gained; assistance against adversaries become available; the heart gets purified and is purged of hypocrisy and is cleansed of the stains of sins. There are a great many glad tidings mentioned in the Books of Ahaadith for those who offer Salaat-o-Salaam and the Muslim jurists have described them in great detail. They are unanimous that it is Farz (imperative) for a Muslim to offer Salaat-o-Salaam at least once in lifetime.

POINTS TO REMEMBER

Knowledge without Belief is Useless.

Self-assessment is a Must of the Vitality of One's Faith.

Jihad is the Key to survival.

A Muslim must realize that he is placed by Allah in a leadership position. He should be prepared to follow His teachings and those of His Prophet *(Sallallahu 'alaihi wa sallam)* and live to do good.

The demand for Islamization is the yearning of the Muslim soul; and until the soul is restless, the body shall never be in peace.

Islamic awareness of the masses all over the world is a historic reality.

Islamic newspapers, magazines, organizations have sprung up everywhere, and more and more people are being attracted towards Islam.

Islam is gaining its rightful position as the sacred code of the spiritual domain as new social forces emerge and formulate their own class ideologies.

The present world makes you impersonal and puts a tremendous pressure to de-Islamize oneself.

The loss of spiritual values has led to the unrest in all parts of the world.

In deep multireligious dialogues the participants are not disturbed by the use of this or that language springing from different religious cultural languages But in such dialogues, common prayers,

(Continued on Page 47)

ATTRIBUTES OF A TRUE BELIEVER

By Prof Ziauddin Ahmed

That man has been created to be the servant of Allah is part of a true believer's faith. Their qualities are extensively defined by the Quraan and find perfect expression in the conduct of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* who was "the foremost of those who submit wholly to Allah."

Let us first turn to what the Holy Book, the last Divine revelation, has to say in this regard: 'And the servants of (Allah) most gracious are those who walk on the earth with humility, and when they are accosted by the ignorant ones their response is Peace; who pass the hours of the night in prostration and standing before the Lord; who entreat the Lord; avert from us the punishment of hell, for it is a heavy torment, it is indeed an evil resort and dwelling place; who are neither extravagant nor niggardly in spending and keep a balance between the two; who call not only any god beside Allah, nor destroy a life that Allah has declared sacred, except for just cause, and commit not adultery; for whoever does that shall meet with the punishment of his sin and his punishment will be intensified on the Day of Judgement and he will abide therein disgraced, except for those who repent, and believe and work righteousness; Allah will convert their evil deeds into good ones, Allah being most forgiving, ever Merciful (and he who repents and works righteousness indeed turns to Allah with true repentance); who bear not false witness, and when they come upon anything vain, they pass on with dignity; who when they are reminded of the Signs of their Lord (Creator), do not contemplate them like one who is dumb and blind; and who implore: our Lord! grant unto us wives and offspring who will be the comfort of our eyes and give us the grace to lead righteous. There are the ones who will be rewarded with lofty mansions in the Paradise because they were steadfast, and they will be welcome there into with greetings and salutations of peace, abiding therein. Excellent it is as a resort and place of rest!" (25.61:76).

What does the glorious Quraan emphasise with the words steadfastness and determination? It is the spirit of complete devotion and dedication to achieve one's objectives in the face of all impediments and severe hardships that come in their way and recreate and reawaken incentives to continue the ceaseless efforts, transcending all fear and all worldly glamour. When we believe sincerely that sovereignty vests in Allah, the Omnipotent and Omniscient, that he is our Lord and to him only we submit and that his divine book, Al-Quraan, is our complete code of life, then it becomes imperative for all Muslims, to act according to the teachings of that Book with full resolve.

It is obvious that as true Muslims we have to work unitedly with selfless motives and actions to meet all challenges of today's world -- social, economic, cultural, political, scientific and technological -- with dauntless wisdom within the laws of Allah, the Creator of billions of planets and innumerable species of creations. Without acquiring sources of modern knowledge and dedication to the practical research of the forces of nature as stressed in the Quraan, we cannot reach the height of knowledge and rise in the comity of nations. With this spirit of devotion we can carve out a place as an ideal nation with our right of political, intellectual and spiritual self-determination as envisaged in the Quraan.

When the true believers face extreme privations, they should thrive to overcome them as stated by the glorious Quraan by being steadfast and determined in their ceaseless efforts : "But if you show fortitude and restrain yourselves, that indeed is a matter of strong determination " (3:106)

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has clearly stated that those who accept and believe in Tauhid (Monotheism) and the life hereafter must remain resolved and unshaken by any challenges and allurements in their pursuits. They should not succumb to any intimidation or coercion Acoording to the Quraan, a true Muslim possesses honesty, integrity, resolution and boldness He is not the slave of any one except his Creator, Maintainer and Sustainer who is Omnipotent and Omniscient. He entirely depends on the succour of Allah as promised and expressed with clarity of diction in the Divine Book which says : "Do not slacken, therefore,

nor grieve; you will have the upper hand, if you continue firm in the faith." (3:139).

No one can deny that in today's complex and diverse world with innumerable problems and perplexities and pernicious attitudes against the Muslim Ummah we should stand united to face all odds with courage, patience, stern conviction, foresight and wisdom and resist aggression, high-handedness and hegemony. Muslims should be prepared for privations and deprivation with resignation and will power. A true Muslim will never compromise his freedom of thought and action, economic, social, cultural and political independence and will not stoop down to the status of a mercenary slave. We should reawaken and reconstruct the Muslim world with faith, unity and discipline to march forward in all fields of progress and advancement in sceince, technology and in all areas of knowledge and learning and bless the nation with peace and prosperity.

All the Muslim states should become a symbol of determination an steadfastness and strive hard with complete integrity, selflessness and service to the people to establish the law of Allah as enjoined in the Quraan : "He enjoins on them good and forbids them evil, declares lawful for them things wholesome and forbids them things harmful and removes from them their burdens and shackles that bound them. So those who shall believe in him (Messenger) and honour and support him, and help him and follow the light that is sent downs with him, they shall prosper" (7.157).

There are some basic and fundamental dimensions in the teachings of the Quraan which create and establish conscientiousness, responsibility and moral earnestness that lead to refinement and culture. Selflessness stands foremost, which according to the Quraanic philosophy, consists in the absence of evils and stimulates real dignity and self-control to human being and recreates social virtues in the highest measure and endows him with truth, sincerity, veracity, and singlemindedness to behave with efficiency and welfare of the people. Sympathy, compassion, Kindness, respect and generosity should be our guiding principle.

Justice occupies a central role and pivotal position in Islam, justice in respect of others and also in regard to one's slef Impartial justice in respect of others ensures the prevention of any harm to others and promotes natural and ideal life as enjoined by the glorious Quraan and reconstructs purity of conscience to the will of Allah The Quraan enjoins this virtue with great emphasis; "O ye who believe, be steadfast in the cause of Allah, bearing witness in equity, let not a people's enmity towards you incite you to act contrary to justice, be always just, that is closest to righteousness Be mindful of your duty to Allah, surely Allah is aware of all that you do." (5 8).

In Soo-rah Al-Nisa, the Quraan stresses the significance of justice (Adl) thus; "O ye who believe, be strict in observing justice and bear witness only for the sake of Allah, even if it be against your own selves or against parents or kindred. Whether the person be rich or poor, in either case, Allah is more regardful of him than you could be Therefore, follow not vain desires so that you may act equitably If you conceal the truth or evade it, then remember that Allah is well aware of that which you do." (4:135).

(Courtesy: Daily Dawn)

MAULANA SYED SALMAN NADVI

It is regretted to note that in the Issue of Yaqeen dated April 07, 1998, we sadly published an obituary of Maulana Syed Salman Nadvi, Professor of Islamic Studies in the University of Durban, Westville, South Africa. The news was first published in Radiance dated 1-7 March 1998. It proved wrong. We are happy to note that Mr. Nadvi is alive.

We pray to Almighty Allah for the long life of the renowned Islamic scholar to spread the message of Islam. **'Aameen'.**

(Continued from page 45)

POINTS TO REMEMBER

hymns, etc. are harmoniously raised to the Absolute, to Him Who is beyond all words and signs.

People do realize the emergence of an Islamic group among them. And perhaps more than anything, we owe it to our sisters They are properly clad and decently modest.

The Brotherhood of Truth is One.

The Fight is not for spoils or gain but for a Cause.

The Godless will not thrive ultimately.

Wealth is good for use, not for hoarding.

Welcome all chances of service and sacrifice.

NEWS AND VIEWS

ISLAMIC CENTRE IN ITALIAN CITY OF MILAN

MILAN : The Islamic center in the industrial Italian city of Milan provides religious and social services to the 70,000 strong Muslim community in the city and the Muslim merchants who flock into the city on business.

The center was founded in 1396 Hijra/1976 AD to serve the needs of the Muslim community. The population of city is 5 million

The Muslims perform their religious duties at the center, and attend weekly seminars on religious affairs, Islamic science and culture.

In addition, the center organizes numerous lectures to familiarize students in Italian schools and universities about the universal message of Islam.

Moreover, the Milan Islamic center established a fund for poor Muslims, which provides assistance to the needy. The center also teaches Arabic and Islamic history for the children of the Muslim community. (IINA).

(Courtesy Da'wah Highlights)

DA'WAH WORK IN MALAYSIA

KUALA LUMPUR : The number of converts to Islam in Malaysia is estimated between 10-15 persons a month.

The Saudi-based Muslim World League (MWL) Malaysia office provides these individuals with suitable Islamic literature, particuairly those concerning prayers and theology in order to deepen their beliefs.

The MWL office in Malaysia distributes Islamic literature, through the Islamic societies and organizations in the various States of Malaysia.

In addition it distributes copies of the Holy Quraan printed at the King Fahd Holy Quraan Printing Complex. There are also 25 da'wah workers and an orphanage under the supervision of MWL

The MWL Malaysia office represents the main organization in seminars and conferences in South-East Asia In addition, the office delivers lectures, give lessons and participates in television programs conceming da'wah work. (IINA).

(Courtesy Da'wah Highlights)

ISLAMIC INSTITUTE TO BE SET UP IN TOKYO

TOKYO : A contract was signed here recently for the building of the Arab-Islamic Institute for which King Fahd Ibn Abdul Aziz has donated SR 27 million.

The building will be established on the old site of the Saudi Embassy here and will consist of a mosque accommodating more than a thousand worshippers, a praying place for women, a library, classrooms, a theatre and other utilities.

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(Courtesy Da'wah Highlights)

MUSLIMS IN PORTUGAL

LISBON : Portugal has about 15,000 Muslims who established an Islamic organization in 1967 They also built a central mosque in Lisbon which was officially opened on March 29, 1985 According to Aladeh Karim Abu Abdullah, Secretary General of the Arab Chamber of Industry, there are five million Muslims in the world who speak Portuguese specially in former Portuguese colonies in Africa such as Mozambique where one-third of the population is Muslim. (IINA)

(Courtesy Da'wah Highlights)

SLAAT-O-SALAAM FOR THE HOLY PROPHET MUHAMMAD *(Sallallahu 'alaihi wa sallam)*

The recital of Salaat-o-Salaam (Allah's blessings) after the name of the last of the Prophets of Allah -- Muhammad *(Sallallahu 'alaihi wa sallam)*, is an obligation and brings benefactions. Allah and His angels shower their blessings on the Prophet *(Sallallahu 'alaihi wa sallam)*, and Allah has enjoined the Believers to offer their Salaat-o-Salaam to him. Allah syas in the Quraan --

"Indeed, Allah and His Angels send blessings on the Prophet. O you who believe pray for (Allah's) blessings for him with a worthy salutation " (33:56)

There are a number of Ahadeeth which say that one who does not offer Salaat-o-Salaam to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, when his name is mentioned in one's presence, is far removed from Allah's favours.

According to some of the Muslim Jurists it is incumbent upon everyone to offer Salaat-o-Salaam whenever he hears the Holy Prophet's *(Sallallahu 'alaihi wa sallam)* name mentioned. Persons who fail in this behalf, have been branded as stone-hearted, most miserly, and as those to whom the Way to Paradise is lost.

Whosoever offers Salaat-o-Salaat to the Holy Prophet *(Sallallahu 'alaihi wa sallam)* once is blessed ten times by Allah;

the angels pray for him;

his sins are forgiven;

his status is elevated;

he is bestowed with blessings as massive as the mountain of Uhad;

he is assured of intercession by the Holy Prophet *(Sallallahu 'alaihi wa sallam)* for his salvation on the Day of Judgement;

he attains Allah's plessure and mercy;

he gets immunity from His wrath, and protection from the horrors of the Day of Judgement;

he is shown his abode in Paradise in his life time

Further, through recitation of Salaat-o-Salaam, the distress of privation of poverty is lifted, nearness to Allah and the Holy Prophet *(Sallallahu 'alaihi wa sallam)* is gained, assistance against adversaries become available; the heart gets purified and is purged of hypocrisy and is cleansed of the stains of sins. There are a great many glad tidings mentioned in the Books of Ahaadith for those who offer Salaat-o-Salaam and the Muslim jurists have described them in great detail. They are unanimous that it is Farz (imperative) for a Muslim to offer Salaat-o-Salaam at least once in lifetime.

POINTS TO REMEMBER

Knowledge without Belief is Useless.

Self-assessment is a Must of the Vitality of One's Faith.

Jihad is the Key to survival.

A Muslim must realize that he is placed by Allah in a leadership position. He should be prepared to follow His teachings and those of His Prophet *(Sallallahu 'alaihi wa sallam)* and live to do good.

The demand for Islamization is the yearning of the Muslim soul, and until the soul is restless, the body shall never be in peace.

Islamic awareness of the masses all over the world is a historic reality.

Islamic newspapers, magazines, organizations have sprung up everywhere, and more and more people are being attracted towards Islam.

Islam is gaining its rightful position as the sacred code of the spiritual domain as new social forces emerge and formulate their own class ideologies.

The present world makes you impersonal and puts a tremendous pressure to de-Islamize oneself.

The loss of spiritual values has led to the unrest in all parts of the world.

In deep multireligious dialogues the participants are not disturbed by the use of this or that language springing from different religious cultural languages. But in such dialogues, common prayers,

(Continued on Page 47)

ATTRIBUTES OF A TRUE BELIEVER

By Prof Ziauddin Ahmed

That man has been created to be the servant of Allah is part of a true believer's faith. Their qualities are extensively defined by the Quraan and find perfect expression in the conduct of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* who was "the foremost of those who submit wholly to Allah."

Let us first turn to what the Holy Book, the last Divine revelation, has to say in this regard: 'And the servants of (Allah) most gracious are those who walk on the earth with humility, and when they are accosted by the ignorant ones their response is Peace; who pass the hours of the night in prostration and standing before the Lord; who entreat the Lord; avert from us the punishment of hell, for it is a heavy torment, it is indeed an evil resort and dwelling place; who are neither extravagant nor niggardly in spending and keep a balance between the two; who call not only any god beside Allah, nor destroy a life that Allah has declared sacred, except for just cause, and commit not adultery; for whoever does that shall meet with the punishment of his sin and his punishment will be intensified on the Day of Judgement and he will abide therein disgraced, except for those who repent, and believe and work righteousness; Allah will convert their evil deeds into good ones, Allah being most forgiving, ever Merciful (and he who repents and works righteousness indeed turns to Allah with true repentance); who bear not false witness, and when they come upon anything vain, they pass on with dignity; who when they are reminded of the Signs of their Lord (Creator), do not contemplate them like one who is dumb and blind; and who implore: our Lord! grant unto us wives and offspring who will be the comfort of our eyes and give us the grace to lead righteous There are the ones who will be rewarded with lofty mansions in the Paradise because they were steadfast, and they will be welcome there into with greetings and salutations of peace, abiding therein. Excellent it is as a resort and place of rest!" (25:61 76).

What does the glorious Quraan emphasise with the words steadfastness and determination? It is the spirit of complete devotion and dedication to achieve one's objectives in the face of all impediments and severe hardships that come in their way and recreate and reawaken incentives to continue the ceaseless efforts, transcending all fear and all worldly glamour. When we believe sincerely that sovereignty vests in Allah, the Omnipotent and Omniscient, that he is our Lord and to him only we submit and that his divine book, Al-Quraan, is our complete code of life, then it becomes imperative for all Muslims, to act according to the teachings of that Book with full resolve.

It is obvious that as true Muslims we have to work unitedly with selfless motives and actions to meet all challenges of today's world -- social, economic, cultural, political, scientific and technological -- with dauntless wisdom within the laws of Allah, the Creator of billions of planets and innumerable species of creations. Without acquiring sources of modern knowledge and dedication to the practical research of the forces of nature as stressed in the Quraan, we cannot reach the height of knowledge and rise in the comity of nations. With this spirit of devotion we can carve out a place as an ideal nation with our right of political, intellectual and spiritual self-determination as envisaged in the Quraan.

When the true believers face extreme privations, they should thrive to overcome them as stated by the glorious Quraan by being steadfast and determined in their ceaseless efforts : "But if you show fortitude and restrain yourselves, that indeed is a matter of strong determination." (3:106)

Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has clearly stated that those who accept and believe in Tauhid (Monotheism) and the life hereafter must remain resolved and unshaken by any challenges and allurements in their pursuits. They should not succumb to any intimidation or coercion Acoording to the Quraan, a true Muslim possesses honesty, integrity, resolution and boldness He is not the slave of any one except his Creator, Maintainer and Sustainer who is Omnipotent and Omniscient. He entirely depends on the succour of Allah as promised and expressed with clarity of diction in the Divine Book which says : "Do not slacken, therefore,

nor grieve; you will have the upper hand, if you continue firm in the faith." (3:139).

No one can deny that in today's complex and diverse world with innumerable problems and perplexities and pernicious attitudes against the Muslim Ummah we should stand united to face all odds with courage, patience, stern conviction, foresight and wisdom and resist aggression, high-handedness and hegemony. Muslims should be prepared for privations and deprivation with resignation and will power. A true Muslim will never compromise his freedom of thought and action, economic, social, cultural and political independence and will not stoop down to the status of a mercenary slave. We should reawaken and reconstruct the Muslim world with faith, unity and discipline to march forward in all fields of progress and advancement in sceince, technology and in all areas of knowledge and learning and bless the nation with peace and prosperity.

All the Muslim states should become a symbol of determination an steadfastness and strive hard with complete integrity, selflessness and service to the people to establish the law of Allah as enjoined in the Quraan : "He enjoins on them good and forbids them evil, declares lawful for them things wholesome and forbids them things harmful and removes from them their burdens and shackles that bound them So those who shall believe in him (Messenger) and honour and support him, and help him and follow the light that is sent downs with him, they shall prosper." (7.157).

There are some basic and fundamental dimensions in the teachings of the Quraan which create and establish conscientiousness, responsibility and moral earnestness that lead to refinement and culture. Selflessness stands foremost, which according to the Quraanic philosophy, consists in the absence of evils and stimulates real dignity and self-control to human being and recreates social virtues in the highest measure and endows him with truth, sincerity, veracity, and singlemindedness to behave with efficiency and welfare of the people. Sympathy, compassion, Kindness, respect and generosity should be our guiding principle.

Justice occupies a central role and pivotal position in Islam, justice in respect of others and also in regard to one's slef Impartial justice in respect of others ensures the prevention of any harm to others and promotes natural and ideal life as enjoined by the glorious Quraan and reconstructs purity of conscience to the will of Allah. The Quraan enjoins this virtue with great emphasis; "O ye who believe, be steadfast in the cause of Allah, bearing witness in equity, let not a people's enmity towards you incite you to act contrary to justice, be always just, that is closest to righteousness. Be mindful of your duty to Allah, surely Allah is aware of all that you do " (5·8).

In Soo-rah Al-Nisa, the Quraan stresses the significance of justice (Adl) thus, "O ye who believe, be strict in observing justice and bear witness only for the sake of Allah, even if it be against your own selves or against parents or kindred. Whether the person be rich or poor, in either case, Allah is more regardful of him than you could be Therefore, follow not vain desires so that you may act equitably If you conceal the truth or evade it, then remember that Allah is well aware of that which you do " (4:135).

(Courtesy: Daily Dawn)

MAULANA SYED SALMAN NADVI

It is regretted to note that in the Issue of Yaqeen dated April 07, 1998, we sadly published an obituary of Maulana Syed Salman Nadvi, Professor of Islamic Studies in the University of Durban, Westville, South Africa. The news was first published in Radiance dated 1-7 March 1998. It proved wrong. We are happy to note that Mr. Nadvi is alive.

We pray to Almighty Allah for the long life of the renowned Islamic scholar to spread the message of Islam. **'Aameen'.**

(Continued from page 45)

POINTS TO REMEMBER

hymns, etc. are harmoniously raised to the Absolute, to Him Who is beyond all words and signs.

People do realize the emergence of an Islamic group among them. And perhaps more than anything, we owe it to our sisters. They are properly clad and decently modest

The Brotherhood of Truth is One.

The Fight is not for spoils or gain but for a Cause.

The Godless will not thrive ultimately.

Wealth is good for use, not for hoarding.

Welcome all chances of service and sacrifice.

NEWS AND VIEWS

ISLAMIC CENTRE IN ITALIAN CITY OF MILAN

MILAN : The Islamic center in the industrial Italian city of Milan provides religious and social services to the 70,000 strong Muslim community in the city and the Muslim merchants who flock into the city on business.

The center was founded in 1396 Hijra/1976 AD to serve the needs of the Muslim community The population of city is 5 million.

The Muslims perform their religious duties at the center, and attend weekly seminars on religious affairs, Islamic science and culture.

In addition, the center organizes numerous lectures to familiarize students in Italian schools and universities about the universal message of Islam.

Moreover, the Milan Islamic center established a fund for poor Muslims, which provides assistance to the needy. The center also teaches Arabic and Islamic history for the children of the Muslim community. (IINA).

(Courtesy Da'wah Highlights)

DA'WAH WORK IN MALAYSIA

KUALA LUMPUR : The number of converts to Islam in Malaysia is estimated between 10-15 persons a month.

The Saudi-based Muslim World League (MWL) Malaysia office provides these individuals with suitable Islamic literature, particualrly those concerning prayers and theology in order to deepen their beliefs.

The MWL office in Malaysia distributes Islamic literature, through the Islamic societies and organizations in the various States of Malaysia.

In addition it distributes copies of the Holy Quraan printed at the King Fahd Holy Quraan Printing Complex. There are also 25 da'wah workers and an orphanage under the supervision of MWL.

The MWL Malaysia office represents the main organization in seminars and conferences in South-East Asia In addition, the office delivers lectures, give lessons and participates in television programs concerning da'wah work (IINA)

(Courtesy Da'wah Highlights)

ISLAMIC INSTITUTE TO BE SET UP IN TOKYO

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(Courtesy Da'wah Highlights)

SOO-RA-TUL-QALAM

CHAPTER - 68

(Sections 2, Verses 52)

INTRODUCTION

This Soo-rah was revealed at Makkah, where the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and his followers were subjected to extreme torture and sufferings by the infidels

The preaching of the Truth by the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had telling effect on the people and penetrated right into their minds and hearts and converted them to the Faith of Islam. This success perturbed the chiefs of the infidels, and they connived to hold people from listening to the Prophet *(Sallallahu 'alaihi wa sallam)* by propagating that the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was a wizard and he hypnotized and influenced his listeners. They also called the Prophet *(Sallallahu 'alaihi wa sallam)* mad and insane This weapon they used to stop people from entering the fold of Islam. In every age, it has been the habit of the world to call 'Truth' as 'Falsehood' and 'Wisdom' as 'Madness', and, on the other hand to exalt 'Selfishness' as 'Planning', and 'Arrogance' as 'Power' The contrast is shown up between the two kinds of people and their real inner worth.

English	Transliteration	Arabic
SOO-RA-TUL-QA-LAM REVEALED AT MAKKAH SECTIONS 02 VERSES 52	*SOO-RA-TUL-QA-LAM* *MAK-KEEY-YAH* *RU-KOO-'AA-TU-HAA 02* *AA-YAA-TU-HAA 52*	سُوْرَةُ الْقَلَمِ مَكِّيَّةٌ وَّهِيَ اثْنَتَانِ وَّخَمْسُوْنَ اٰيَةً وَّفِيْهَا رُكُوْعَانِ
In the name of Allah, the All-Compassionate, the Most Merciful	***Bis-mil-laa-hir-rah-maa-nir-ra-heem***	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
SECTION 1	***RU-KOO' 1***	رکوع ۱
1 NOON, (I swear) by the Pen and what they (the angels) write;	***1. Nōōn wal-qa-la-mi wa maa yas-tu-roon.***	نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ۝
2. You are not, by the Grace of your RABB (Guardian-Lord), insane.	***2. Māa an-ta bi-ni'-ma-ti rab-bi-ka bi-maj-noon.***	مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ۝
3. And surely, for you, there is unending reward.	***3. Wa in-na la-ka la-aj-ran ghai-ra mam-noon.***	وَاِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍ ۝
4. And surely, you are of an exalted character.	***4. Wa in-na-ka la-'a-laa khu-lu-qin 'a-zeem.***	وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ۝
5 So you shall soon see, and they also shall see	***5. Fa-sa-tub-si-ru wa yub-si-roon,***	فَسَتُبْصِرُ وَيُبْصِرُوْنَ ۝

6. Which of you is afflicted with insanity	*6. Bi-aiy-yi-ku-mul-maf-toon.*	بِأَيِّكُمُ الْمَفْتُونُ ⑥
7. Surely, your RABB (Guardian-Lord), He is best Aware of him who goes astray from His path,	*7. In-na rab-ba-ka hu-wa a'-la-mu bi-man dal-la 'an sa-bee-li-hee*	إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
and He is (âlso) the best Aware of the (fightly) guided.	*wa hu-wa a'-la-mu bil-muh-ta-deen.*	وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ⑦
8. So, do not obey the beliers.	*8. Fa-laa tu-ti'-'il-mu-kaz-zi-been.*	فَلَا تُطِعِ الْمُكَذِّبِينَ ⑧
9. They wish you to be easy (with them), then they (too) would be easy (with you).	*9. Wad-doo lau tud-hi-nu fa-yud-hi-noon.*	وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ⑨
10. And do not obey any worthless swearer,	*10. Wa laa-tu-ti' kul-la hal-laa-fim-ma-heen.*	وَلَا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ ⑩
11. A slanderer going about backbiting,	*11. Ham-maa-zim-mash-shāa-im-bi-na-meem.*	هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ ⑪
12. A hinderer from good deeds, a transgressor, a sinner,	*12. Man-naa-'il-lil-khai-ri mu'-ta-din a-seem.*	مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ⑫
13. Vulgar, (and) beside that base-born,	*13. 'U-tul-lim ba'-da zaa-li ka za-neem.*	عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ⑬
14. because he has wealth and sons.	*14. An kaa-na zaa maa-linw-wa ba-neen.*	أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ⑭
15. When Our verses are recited to him, he says .	*15. I-zaa tut-laa 'a-lai-hi aa-yaa-tu-naa qaa-la*	إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ
These are tales of the ancient.	*a-saa-tee-rul-aw-wa-leen.*	أَسَاطِيرُ الْأَوَّلِينَ ⑮
16. Soon We shall brand him on the nose (snout).	*16. Sa-na-si-mu-hoo 'a-lal-khur-toom.*	سَنَسِمُهُ عَلَى الْخُرْطُومِ ⑯
17. Surely, We have tried them (the unbelievers of Makkah) as We tried the owners of the garden,	*17. In-naa ba-lau-naa-hum ka-maa ba-lau-nāa as-haa-bal-jan-nah,*	إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ
when they swore that they would harvest it (i.e. its produce) the next morning;	*iz aq-sa-moo la-yas-ri-mun-haa mus-bi-heen.*	إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ⑰

COMMENTARY

SECTION - 1

VERSE 1 : NOON (ن); This letter is one of the Mystic letters, occasionally used in the Eminent Quraan It may also mean fish. The title of Prophet Yunus (Jonah) *('alaihis salaam)* is Zan-Noon (Soo-rah 21, Verse 87), i.e. the companion of the fish -- as he was swallowed by the fish.

In this, the very first verse, Allah swears -- By the Pen and what they (angels) write In fact, this Glorious Quraan is preserved in the Divine Record in the Heavens and the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was destined to be the greatest of all Messengers and reformers for the humanity.

VERSE 2 : In this verse, Allah emphasizes that the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was neither mad nor insane Because some of chiefs of the infidels of Makkah intentionally made the false propaganda that the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was possessed or mad, as this was their only weapon against the wonderful preaching of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* which influenced every impure mind This Divine clarification categorically denies any kind of madness or insanity and confirms eternal Divine Bliss and Favour on the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Indeed, whatever words Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)*, expressed had a power-penetrating right into the minds and hearts, which converted the obstinate disbelievers, so much so that their chiefs called the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* a wizard, hypnotising and influencing his listeners

VERSE 3 : In this Verse, Allah says that undoubtedly the Reward for the last Prophet of Allah -- Hazrat Muhammad *(Sallallahu 'alaihi wa sallam)* is such which distinguishes him of all humanity in both the Worlds and the Light and Knowledge imparted by him, passes from generation to generation and goes on adding Divine Rewards on him in geometric progression as the increase of population.

VERSE 4 : In this verse, Allah declared that undoubtedly the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* presented such an exalted noble and lofty character and deeds which apart from illuminating the Worlds, also converted most of his blood-thirsty enemies into his nearest and dearest friends and devotees and enlightened the whole world

VERSES 5-6 : These verses confirm that those infidels of Makkah who called the Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* mad and insane, etc., would know who was devoid of senses -- surely they were themselves. The time proved that the deniers of the Message of Islam were insane and devoid of senses and lost in both the worlds.

VERSE 7 : In this verse, it is interpreted that the complete knowledge is with Allah alone. He reads hidden motives as well as things that appear. He knows that who are to come to the right path and who are destined to go astray.

VERSES 8-9 : In these verses Allah instructed His Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* not to obey the rejectors of the Book and his prophethood, and not to be easy with them in compromise Because those who will receive guidance and those who will not receive guidance, are all ordained in the comprehensive knowledge of Allah One who is to come to guidance, and he who is deprived from eternity shall not surrender by any compromise or favour.

VERSE 10 : It is illuminated here that the type of each of the hateful qualities (mentioned in the above verses) is not uncommon, though the combination of all in one man makes him peculiarly despicable, as was Waleed bin Mughaira, who was ringleader calaminating our Prophet *(Sallallahu 'alaihi wa sallam)* and who came to an evil end not long after the battle of Badr, in which he received injuries. Also it is only liars who swear on all occasions, small or great, because their ordinary word is not believed in. The true man's word, according to the proverb, is as good as his bond

VERSES 11-13 : These verses illustrate that besides the self-deceiver and the easy-going man, there is third type, even more degraded He has no idea of truth or sincerity. He is ready to swear friendship with every one and fidelity to every cause. But at the same moment, he will slander and backbite, and cause mischief even between good but credulous persons Evil seems to be his good, and good his evil He will not only pursue evil courses himself but prevent other people from doing right When checked, he resorts to violence. In any case, he will intrude where he had no right, claiming relationship or power or consideration in circles which gladly disown him. He is vain of his wealth or because he has a large following at his back and call Religion is to him merely old-fashioned superstition

VERSE 14 : In this verse, it is indicated that there were lots of wealthy chiefs, who ignored the Message brought by Allah's Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, and many of them evolved various kinds of torture for the Muslims to convert them to their previous ideology and concept Their criterion of honour was weatlh and power.

The wealth and sons, on which the infidels boasted, should not, however, be a criterion for respect and honour.

VERSE 15 : In this verse, it is illustrated that Allah's signs, by which He calls us, are everywhere -- in nature and in our very heart and souls. In revelation, every verse is a sign, for it stands symbolically for far more that it indicates "sign" (Aayat) thus becomes a technical term of the Quraan On the contrary, infidels deny it and relate that "these are nothing but the tales of the ancients "

VERSE 16 : This verse also refers to Waleed bin Mughaira, a bitterest enemy of Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* who received an injury on his nose in the battle of Badr and came to an evil end not long after this battle.

VERSE 17 : In this verse, Allah says that He tried the infidels of Makkah as He has tried the "owners of the garden", when they swore that they would harvest its produce for themselves only without giving anything to the poor and needy.

The garden was named 'Zarwan' near San'ah -- the then capital of Yemen. It was owned by one of the "Bani Saqeef", who was famous for making reservation for cahrity and alms at all stages, in his life-time, in the way of Allah.

(To be continued)

الدعوة الاسلامية خالدة : لان الدعوة الحقة لاتعيش في الظلام .

والدعوة الاسلامية تقوم على الحق ، والحق غلاب لايزعزعه باطل ولايزحزحه كيد حاقد اوجاحد ، ولابد للحق ان ينتصر مهما طال الزمن ومهما كان الثمن (فاما الزبد فيذهب جفاء واما ما ينفع الناس فيمكث في الارض) . ولكن الحق يحتاج لرجال صدقوا ما عاهدوا الله عليه والله قد وعد احبابه بالنصر المبين .

لقد قامت دولة الاسلام في المدينة المنورة تظلها العناية الالهية ، لان شعارها هو العدالة الاجتماعية وفي ظل الاسلام تكون المودة والتراحم والتعاون والتآزر ، وفي ظل الاسلام تتيقظ الضمائر وتتحرر النفوس من رق الشهوات والنزوات والأنانيات ، وان رسول الاسلام — وهو نبي الرحمة والملحمة — قد رسم سبيل السعادة والسيادة قدما إلى تحرير العبيد ، ومنح حق المرأة لانها إنسان تتزوج بانسان لتلد إنسانا ، فهي قاعدة البيت المؤسس على تقوى من الله ورضوان ، وبهذا كانت دعوته هي المثل الاعلى لانه هو الاسوة الحسنة ، وقد انتشر الاسلام بالقدوة كما انتشر بالدعوة ، ورسول الله هو القدوة في أقواله وأفعاله وجميع اخلاقه واحواله ، فهو صورة القرآن تمشي على الأرض هونا ، وكان القرآن خلقه ، فكان المشعل الذي جعله يمشي في الطريق المشرق المنير إلى مرضاة بخطوات موفقة ، وكان القرآن تذكرة لمن يخشى ولاتزال معارفه قادرة على تحقيق الاهداف العليا للحياة الانسانية الكريمة الفاضلة (ان هذا القرآن يهدى للتي هي اقوم ويبشر المؤمنين الذين يعملون الصالحات ان لهم اجرا كبيرا) فهو الذي اسس دولة التوحيد وبنى امة العدالة والاستقامة والله يقول (ويرى الذين اوتوا العلم الذي انزل إليك من ربك هو الحق ويهدى إلى صراط العزيز الحميد) إلا انه لايصلح آخر هذه الامة إلا بما صلح به أولها .

صيانة القول

لان صيانة القول خير من سوء وضعه ، وان كلمة واحدة من الصواب تصيب موضعها خير من مائة كلمة تقولها في غير فرصها ومواضعها . . مع ان كلام العجلة والبدار موكل به الزلل وسوء التقدير و ان ظن صاحبه انه اتقن واحكم .

مجالسة الامة

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

هو الحبيب الذي ترجى شفاعته لكل هول من الأهوال مقتحم

(ولاتكونوا كالذين نسوا الله فانساهم انفسهم اولئك هم الفاسقون) .

والله يخاطب رسوله بقوله تبارك وتعالى :

(طه : وما انزلنا عليك القرآن لتشقى . الا تذكرة لمن يخشى . تنزيلا ممن خلق الارض والسموات العلى . الرحمن على العرش استوى . له ما فى السموات وما فى الأرض وما بينهما وماتحت الثرى . وإن تجهر بالقول فانه يعلم السر واخفى . الله لا إله الا هوله الأسماء الحسنى).

ويقوله ربه :

(يس . والقرآن الحكيم إنك لمن المرسلين. على صراط مستقيم . تنزيل العزيز الرحيم .) والله قد كرم نبيه محمدا صلوات الله وسلامه عليه وخاطبه ربه بقوله : (ياايها الرسول) . (ياايها النبى) . (ياايها المزمل) . (ياايها المدثر) ، ومما لا ريب فيه ان خاتم رسل الله هو افضل خلق الله ، وقد فضل الله بعض الرسل على بعض ، فهو القائل (تلك الرسل فضلنا بعضهم على بعض) (ولقد فضلنا بعض النبيين على بعض) . فجعل رسالة نبيه محمد عامة خالدة ، وجعل كتاب الله المنزل عليه معجزة باقية ، وقد شرح صدره ورفع ذكره واعلى قدره ، وقد تولاه مولاه فرباه واجتباه واصطفاه فقد وجده يتيما فآواه ، ووجده ضالا فهداه ، ووجده عائلا فاغناه ، وامره بالاخلاص لله وحده ، فقال له :

(قل إنى امرت ان اعبد الله مخلصا له الدين . وامرت لان اكون اول المسلمين) وجعل طاعة الرسول من طاعته (من يطع الرسول فقد اطاع الله) وجعل حكمه من حكمه فقال له : (فلا وربك لايؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا فى انفسهم حرجا مما قضيت ويسلموا تسليما) .

وقرن عزته بعزته (ولله العزة ولرسوله والمؤمنين ولكن المنافقين لايعلمون) فهم لا يعلمون لان النفاق فى العقيدة كفران وخسران ، وهو فى الاخلاق فسوق وعصيان ، ولكن الحق قوى لايقهره البهتان ؛ ورسول الله هو البشير النذير (تبارك الذى نزل الفرقان على عبده ليكون للعالمين نذيرا) .

ولكن للناس أمام هداية الله — كما جاء فى أوائل سورة البقرة — اصناف ثلاثة : فنهم المؤمن ومنهم الكافر ومنهم المنافق الخاسر (فماربحت تجارته) (لقد انزلنا آيات بينات وما يكفر بها إلا الفاسقون) .

ولقد آمن بالقرآن الأبرار وطرد الاشرار كما جاء أوائل سورة محمد ﷺ (الذين كفروا وصدوا عن سبيل الله اضل اعمالهم والذين آمنوا وعملوا الصالحات وآمنوا بما نزل على محمد وهو الحق من ربهم كفر عنهم سيئاتهم واصلح بالهم) وقد واجه الرسول الكريم عداء الحاقدين ومكر الجاحدين بالصبر الجميل فصبر كما صبر أولوا العزم من الرسل مع علم الأقربين من بنى جرثومته ، انه رسول الله من انفسهم عزيز عليه ما عنتهم حريص عليهم :

(لقد جاءكم رسول من انفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رءوف رحيم .) .

وما كان يدور بخلدهم ان محمدا سيؤسس دولة التوحيد التى سترفع شأنهم وأنه سيبنى لهم مجدا خالدا بانشاء أمة ستكون خير أمة اخرجت للناس ، بعد ان كان العرب فى جاهليتهم فى ضلال مبين فصنع من بنى رعاة الابل والغنم قادة للشعوب والامم ، وصنع من بين سكان التلال والجبال الرجال والابطال ، وكون من بين سكان البيداء والصحراء ائمة الفضائل وأساتذة الأخلاق الذين علموا الدنيا الحرية والعدالة والامانة؛

ويعلمهم الكتاب والحكمة وليبدل ظلام حياتهم نورا وذل الاميين عزا والله يقول : (هو الذى ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله وكفى بالله شهيدا) ويقول عزوجل :

(هو الذى بعث فى الاميين رسولا منهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفى ضلال مبين) .

فهو الرحمة المهداة من الله للعالمين اجمعين ، ارسله ربه شاهدا ومبشرا ونذيرا وداعيا إلى الله باذنه وسراجا منيرا : (يا ايها النبى إنا ارسلناك شاهدا ومبشرا ونذيرا وداعيا الى الله باذنه وسراجا منيرا) .

ولقد بعثه ربه بالاسلام الحنيف الذى اكمل به الملة واتم به النعمة وهو الدين القيم ولكن اكثر الناس لا يعلمون ، والله يقول .

(فاقم وجهك للدين حنيفا فطرة الله التى فطر الناس عليها لاتبديل لخلق الله ذلك الدين القيم ولكن اكثر الناس لايعلمون) ، فهو دين الفطرة والرحمة والفضائل ، والاسلام عقيدة ونظام ، اما العقيدة فهى التوحيد الخالص ، واما النظام فهو متكامل شامل ، فهو يلازم الانسان فى بيته وبيئته ، فى سرائه وضرائه ، فى قيامه وقعوده ، فى سره وجهره ، لان مراقبة الله لاتغيب عن المؤمن وذكر الله يلازمه دائما ليكون من الذين يذكرون الله قياما وقعودا وعلى جنوبهم ، والله لايخفى عليه شئ فى الارض ولا فى السماء (وهومعكم اينما كنتم) .

ولن يكون الانسان قوى القلب زكى النفس طيب السريرة ، حسن السيرة إلا بقوة العزيمة ، وصدق الارادة ولن يتحقق كل هذا إلابان يصبح المؤمن صادقا مع الله مع النفس ، وبذكر الله تطمئن القلوب وترتاح النفوس ويستتب الأمن ، (الذين آمنوا ولم يلبسوا إيمانهم بظلم اولئك لهم الامن وهم مهتدون) وذكر الله ضد النسيان، وفيه يقول عزوجل : (الذين آمنوا وتطمئن قلوبهم بذكر الله، الآ بذكر الله تطمئن القلوب) وذلك لان الارتباط بالله يقوى الشخصية ، فمن اعتز بالله فلن يذل لاحد ســواه .

الــذكر الحكيم و الرسول الكريم

ان اوضح علامة للمؤمنين حقا ان من صفاتهم انهم إذا ذكر الله وجلت قلوبهم والذكر عدم النسيان ، والذكر ايضا هو القرآن والله يقول فى وصف المؤمنين حقا :

(انما المؤمنون الذين إذا ذكر الله وجلت قلوبهم وإذا تليت عليهم آياته زادتهم إيمانا وعلى ربهم يتوكلون الذين يقيمون الصلاة ومما رزقناهم ينفقون . اولئك هم المؤمنون حقا لهم درجات عند ربهم ومغفرة ورزق كــريم) .

ويقول عزوجل : (اتل ما اوحى إليك من الكتاب واقم الصلاة إن الصلاة تنهى عن الفحشاء والمنكر ولذكر الله اكبر) ويقول (فاذكرونى اذكركم) . ويقول جل شانه : (واذكر ربك إذا نسيت) .

وليس على ظهر هذه الارض احد اشقى من الذين اعرضوا عن ذكر الله إعراضا وعتوا واستهتارا واستكبارا والله يقول :

(وَمن اعرض عن ذكرى فان له معيشة ضنكا ونحشره يوم القيامة اعمى . قال رب لم حشرتنى اعمى وقد كنت بصيرا . قال كذلك اتتك آياتنا فنسيتها وكذلك اليوم تنسى) . ويقول عز و جل :

بسم الله الرحمن الرحيم

بلغ العلى بكماله ... كشف الدجى بجماله
حسنت جميع خصاله ... صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

الرحمة المهداة للعالمين

فضيلة الشيخ محمد حافظ سليمان

(وما ارسلناك إلا رحمة للعالمين)

لقد تتابعت الرسالات الالهية رحمة بالبشرية لئلا يكون للناس على الله حجة بعد الرسل ، ولكن رسول الله ــ سيدنا محمد بن عبد الله ــ كان خاتم رسل الله ، وكان القرآن الكريم شريعة الله الخالدة ومنهاجه الدائم الذى لايتبدل ولايتغير لكيلا يتبدل الناس ولايتغيروا (لاتبديل لكلمات الله) (انا نحن نزلنا الذكر وانا له لحافظون) و ذلك لان كتاب الله العظيم يوضح المنهاج المستقيم للحياة النافعة الصالحة ، ويقرر العقيدة السليمة الصحيحة التى جاء بها النبيون من ربهم منذ ان بعثهم ربهم مبشرين ومنذرين ، (شرع لكم من الدين ما وصى به نوحا والذى اوحينا إليك وما وصينا به ابراهيم وموسى وعيسى ان اقيموا الدين ولا تتفرقوا فيه . . .) .

وفى هذا يقول خاتم رسل الله صلوات الله وسلامه عليه « افضل ماقلت انا والنبيون من قبلى لا إله إلاالله والرسالات الالهية كلها قامت على التوحيد ، والله يقول :

(وما ارسلنا من قبلك من رسول إلانوحى إليه انه لا إله إلا انا فاعبدون) ويقول جل جلاله لرسوله الامين الكريم ، وقد اختصه الله برعايته وعنايته فقال له :

(ثم جعلناك على شريعة من الامر فاتبعها ولاتتبع اهوآء الذين لايعلمون) وشريعة الله تمنح الانسان حقه كاملا فى الحياة فتصون امنه وتحمى حياته وعرضه وماله وتحقق له كرامته الانسانية الفاضلة فقد اعلن الاسلام حقوق الانسان فى ظل المساواة والعدالة والحرية ، فلا عنصرية ولاقبلية ، ولافوضى ولا إباحية فى الاسلام ، ورسالة الاسلام هى رسالة الامن والسلام ، فلاشحناء ولابغضاء ، ولاتطاحن ولاتناحر ، ولاغل ولاتآمر ، ولاضغينة ولا رزيلة ، ولاالتواء ولارياء ، ولاشقاق ولانفاق ، ولاتفرق ولاتمزق ، لكنه النبل الانسانى والخلق الاسلامى الذى جاء به سيدنا رسول الله محمد بن عبد الله من عند الله ليتمم مكارم الاخلاق ولينشر هداية الله بين الناس حتى لقد جعل الغاية من رسالته ان يتمم مكارم الاخلاق ، فقال صلوات الله وسلامه عليه « انما بعثت لاتمم مكارم الاخلاق » ، ولقد ارسله ربه بالهدى ودين الحق ليظهره على الدين كله ، ارسله ربه فى الأميين ليتلو عليهم آياته ويزكيهم

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ۝

ان أهل التحقيق قالوا كمال الإنسان فى أن يعرف الحق لذاته والخير لأجل العمل به ورأس المعارف اليقينية ورئيسها معرفة الله وإليه الإشارة بقوله (إن الذين قالو ربنا الله) ورأس الأعمال الصالحة ورئيسها أن يكون الأنسان مستقيما فى الـوسط غير مائل إلى طرفى الإفراط والتفريط ، كما قال (وكذلك جعلنا كم أمة وسطاً) و قال أيضاً (اهدنا الصراط المستقيم) وإليـه الإشارة فى هذه الآية بقولـه (ثم استقاموا) وسمعت أن القارىء قرأ فى مجلس العبادى هذه الآية ، فقال العبادى : و القيامـة فى القامة ، بقدر الاستقامـة ، إذا عرفت هذا فنقول : قوله تعالى (إن الذين قالوا ربنا الله ثم استقاموا) ليس المراد منه القول باللسان فقط لأن ذلك لا يفيد الاستقامة ، فلما ذكر عقيب ذلك القول الاستقامة علمنا أن ذلك القول كان مقروناً باليقين التام والمعرفة لحقيقية ، إذا عرفت هذا فنقول فى الاستقامة قولان (أحدهما) أن المراد منه الاستقامة فى الدين والتوحيد و المعرفة (الثانى) أن المراد منه الاستقامة فى الأعمال الصالحة أما على القول الأول ففيه عبارات : قال أبوبكر الصديق رضي الله عنه : ثم استقاموا أى لم يلتفتوا إلى إله غيره ، قال ابن عباس فى بعض الروايات هذه الآية نزلت فى أبى بكر رضي الله عنه ، وذلك أن أبابكر رضي الله عنه وقع فى أنواع شديدة من البلاء والمحنة ولم يتغير البتة عن دينه

تتنزل عليهم الملكة عند الموت كذا قال ابن عباس و قال قتادة و مقاتل اذا قاموا من قبورهم وقال وكيع بن الجراح البشرى يكون فى ثلاثة مواطن عند الموت و فى القبر و عند البعث الاتخافوا ان مفسرة لانتنزل عليهم يتضمن معنى الوحى الذى فيه معنى القول او مخففـة من الثقيلة اسمه ضمير الشأن اومصدرية يعنى لا تخافوا على ماتقدمون عليـه من امر الاخرة كذاقال مجاهد ولا تحزنوا على ما خلفتم من اهل وولد فانا نخلفكم فى ذالك فالخوف غم يلحق لتوقع مكروه والحزن غم يلحق لوقوعه فى مكروه من فوات نافع او حصول ضار وقال عطاء بن ابى رباح لاتخافوا و لاتحزنوا على ذنوبكم يعنى لاتخافوا العقاب ولاتحزنوا على صدورالعصيان فان الله يغفرهالكم وابشروا ابالجنة التى كنتم توعدون ۝ فى الدنيا على لسان الرسل اخرج ابو نعيم عن ثابت البنانى انه قرأحم السجدة حتى بغ الى قوله تتنزل عليهم الملائكة فقال بلغنا ان العبد المؤمن حين يبعث من قبره يتلقاه الملكان الذان كانا معه فى الدنيا ويقولان لا تخف و لاتحزن و البشر بالجنة التى كنت توعد قال فيأ من الله خوفه ويقرعينه .

اللهم ات ربنا ما رزقنا الاستقامة ـ آمين ثم آمين .

للرحمــة المهـداة للعالمين

- كان رسول الله ﷺ خاتم رسل الله وكان القرآن الكريم شريعة الله الخالدة .

- لا عنصريـة ولاقبلية ولا فوضى ولا اباحية فى الاسلام .

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إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝

In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying). Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised" (Al-Quraan 41:30).

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves.

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH;
2) Freedom from fear and grief, in this world as well as in the next world,
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous.
4) It should be borne in mind that Allah never breaks His promise

---

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

THE COMMAND RESTS WITH NONE BUT ALMIGHTY ALLAH

(I-nil Hukmu il-laa lil-laah — Al-Quraan 6:57)

The Word of the Supreme One, the Lord of the Worlds before Whom bows every created thing, is an all-time Order It prevails upon everyone and manifests itself everywhere He revealed the Word to His chosen ones, the Prophets, and to whomsoever He was pleased to bless with it

Bee and its Business :
He made known to the bee its business, and ever since it has been proverbially busy[1] (Al-Quraan 16:68)

The Sun & the Moon :
He revealed His purpose to the Sun and the Moon, and they fulfil the same like His Faithful servants as they are!

The Unvierse :
The universe moves on and on in perfect harmony in submission to His Word

The Man :
The Supreme One revealed His purpose to man whom He created as His Vicegerent on Earth He took a pledge from man to acknowledge Him as the Guardian Lord and Creator. He gave him Guidance for a life befitting his status In keeping with his status, Allah gifted man with Reason and gave him freedom of choice.

Man has been told of his duty, common with others, that is, worshipful obedience to Allah Of all the creation, man is adorned with dignity of a special status, and is armed with Reason He is made aware, on one hand, of his special responsibilities as the Vicegerent of Allah, and on the other hand, he is left free to decide for himself

The Divine Guidance makes it abundantly clear that one who follows it gains the pleasure of Allah The one who defies it, is doomed to suffer in this and the next world He is warned against compromising his exalted status, breaking his solemn covenant with Allah, and degrading himself

as a wrong doer. Further, against creating trouble for others by going at a tangent against the common good The Believers are duty bound to persuade such defaulters to keep to the Straight Path of obedience to Allah as enjoined by Islam.

Needless to say that the Believers who are at the helm of affairs, as Heads of State or Heads of Government have a special responsibility in the matter. They have the necessary means and resources They enjoy the confidence and respect of their people They have the authority to enforce their orders as law of the land. It would, therefore, be in the fitness of things for them to realize the need to translate into action their commitments in the matter of the Faith that they profess.

It is hardly necessary to point out that --

a) the mandate of Quraan Majeed and of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* in this regard is all too clear;
b) the inspiring example of the rightly guided Caliphs of Islam *(Razi allahu 'anhum),* is a model for each and everyone of our leaders. It is too wellknown, how devoutly and fearlessly the Caliphs acted according to the spirit and letter of **Shariah** -- the Islamic Law, and adhered to the **Sunnah,** for the love of the Holy Prophet *(Sallallahu 'alaihi wa sallam)*;
c) the record of the glorious era is faithfully preserved and is an open invitation to all in places of authority to act in the same manner;
d) the present sad state of affairs in the Muslim world unnecessarily brings bad name to the Faith, and thus needs to be rectified urgently.

It is time that the Muslims as a people must prove by their actions more than by their words, that Command rests with none but Allah. (Al-Quraan 6 57).

The leaders in all the Muslim countries will do well to give the matter the priority it deserves, leaving aside all cosiderations to the contrary. Life, indeed, is short and opportunities are few to come by. Hence prudence demands swift and effective action.

The rulers and the ruling classes in Muslim countries owe it to themselves, to Allah and to the **Ummah,** to enforce His Law in their life as well as in dominions and call the people to His way For this purpose the first requirement is to put into practice what they wish to invite the people. Allah has promised great rewards to those who take the initiative in the matter

Quraan Majeed indicates the functions of those who are blessed by Allah with authority namely, to--

1) establish the Faith,
2) do justice,
3) ensure peace, and
4) protect life.

In the absence of a practical proof in the shape of a living model, the Muslim masses feel confused with the noble exhortations without corresponding action on the part of those who make the exhortations. Quraan Majeed assures, success to those who go forward wisely and boldly to practice the Faith and enforce it for the good of all.

The tyrannical secular 'rule of man over man' and the terrible living conditions created thereby, needs to be replaced by Nizam-i-Islam as is being attempted in our country.

"And our duty is only to proclaim the clear Message " (Al-Quraan 36 17)

SOCIAL AND ECONOMIC SYSTEM OF ISLAM

In the sixth century A.D. came Islam. It was not just another religion, like the earlier ones. It was a way of life, based on a complete code of ethics which raised the very concept about Man-Human. It introduced to humanity an entirely new civilization bed-rocked on basic human values. And so its sociophilosophical revolutionary concept embodies in its religious aspects all the earlier moral philosophical preaching from Abraham to Jesus *('alaihimus salaam)* based on the recognition of only One Allah

From Abraham *('alaihis salaam)* onwards all the Prophets had preached the belief in One Allah Islam did the same, but with a great difference Instead of merely announcing its support to the earlier belief in One Allah, it starts with a negation· "LA ILAHA" - There is no Allah i.e. there is no one worthy of worship; then comes the second half of the sentence . "ILLALLAAH" - But (ONE) Allah. A clear, emphatic denouncement of the very idea that there can be more than one Allah. And the important place given to the negation by placing it first, clearly shows the deep significance of "There is no Allah" as the first half of the statement, and gives out the purpose for which the negation was pointedly given the first place, "IL-LAL-LAAH" - but (One) Allah.

IDOLS WORSHIP :

This had a deep psycho-social significance, as it applied to the philosophical attitude belief and cultural development of five hundreds years and more generally and of several thousand years from the time of Prophet Abraham *('Alai-his-salaam)* particualrly of the Makkans and Arab tribes all around, which were worshipping more than 300 idols.

CONCEPT OF TRINITY :

By the introduction of the concept of Trinity "God, the Father, God, the Son and the Holy Ghost", an interpretation based on expediency, the idea was surreptitiously introduced that there was a "supernatural" hallow round the institutionallised church and, by implication, it also shared power with Allah Therefore, the first emphatic negative statement demolished the very idea, of there being any other BEING with supernatural power, worthy of worship and obedience other than One God That is, institutionalised pontifical authority was not superior to humanity Thus, Islam delivered its first ideological bomb-shell on intellectual slavery existing in the entire Holy Roman Empire due to its erroneous concept of TRINITY.

Moreover, the concept of Trinity has been unable to wipe out idol worhship Rather, by implication, it gave a lease of life to it. If the institutionalised church could become sacrosanct and hallowed by its being a part of the Holy Ghost, then Allah's power - was also thought to be shared by it. And if the church could share Allah's power, then, other gods, too, could also be hallowed with Godly powers - of creation and dispensation of all matters affecting human life : and, therefore, it followed that all the attributes of Allah could be proportionately shared by the idol-gods and the church. That was the inevitable logic of the belief in TRINITY.

In the social context of life and belief, where Islam was born, this was of the greatest social significance. Each Arab tribe of Makkah had its own idol-gods; and each tribal chieftain was the custodian of that idol. As such, each one of them enjoyed social importance and economics power, as all the idol worshipping tribes brought all kinds of wealth as offerings to invoke the blessings of these idol-gods or to propitate them in illness and other calamities All these material offerings went into the possession of the chieftains; and from this income, apart from other things, slaves were bought and sold So, around this idol worship a whole system of economy was in operation which gave immense material power - gold, silver, jewelleries, slaves, and animals and large landed properties - to the heads of Makkan tribes from all this wealth accumulated in a few hands in that Arab society

ISLAMIC SYSTEM OF LIFE:

With one shattering blow of a dynamic concept, Islam demolished the whole cruel system of exploitation through accumalation of wealth in a few hands, which revolved round its pivot of idolworship And in its place-after first negating

it-simultaneously gave in the next sentence, the idea of the only One (God) Allah, the creator of the entire universe and the dispenser of all things and living beings.

This powerful revolutionary concept on the one hand salvaged the pure teachings of Jesus, and on the other dethroned all other "godly" potentates from their little thrones and thereby smashed the cartels of material wealth and social and temporal power of all the heads of Makkan tribes. This explains why all those Makkan chieftains were so persistently revengeful and treated the Prophet of Islam *(Sallallahu 'alaihi wa sallam)* with so many physcial cruelties for so many years till at last he had to leave Makkah.

From this brief analysis, the revolutionary content of belief-by first negating the existence of any other god is apparent, as it hit at the very roots of the material power of wealth in a few hands becoming a source of exploitation of the rest of the Arab society

Then, in order to imprint it on the human mind, the words : LA ILAHA IL-LAL-LAAH was made the first part of the Kalimah which was to be repeated over and over again as the foundation of Muslim belief; and the Kalimah was only complete when the words : LA ILAHA IL-LAL-LAAH, were followed by the words: Muhammadur Rasool Alalh (Muhammad is Allah's Messenger).

This meant that the Islamic code of life-its ethics, social attitude, morality and ways of worship and living-which Muhammad and Muhammad alone presented, were to be followed by those who voluntarily accepted Islam.

And it may be mentioned, in passing that amongst all the Prophets mentioned in the Taurat (Torah) and the Engeel (Bible) and accepted by the Quraan, Islam has mentioned only those Prophet's who had Books and codified ethical laws, as Ulul Azm-The Great.

CONCEPT OF ISLAM :

In its moral aspect, while Islam upholds the pristinely pure teachings of Jesus, it also enriches morality itself with a greater value by adorning it with a real human meaning. Thus it is fully in line and in harmony with the three earlier religions, of the social morality preached by Prophets David, Moses and Jesus *('Alaihi-mus-salaam)* in their books Zuboor, Torah (Taurait and its interpretations Talmud) and Engeel (Bible), respectively

ONENESS (TAUHEED) OF (GOD) ALLAH ·

So, while it justly claimed oneness with these, Islam also offered something more, and of greater value in the form of human morality, and reasonably offered the "misguided sheep of Moses" as well as to the betrayed followers of Jesus, to come and take to live a methodical and peaceful community life-the like of which was never before conceived of in the world before.

ISLAM'S SOCIAL CODE OF LIFE :

In its Socio-economic aspects, goes far beyond the social concepts of all former religions and can, therefore, hold its own against latter day social theories. It recognises the pragmatic truth of material conditions on human though and behaviour and its resultant effects on human society-the human injustices and their consequential public immoralities, due to the concentration of wealth in a few hands (which was supported and sanctified by the system of idol worship which Islam demolished) and all the other social maladjustments that seep through in human society, providing a breeding ground for immorality, greed, princely wars of conquests for worldly power to rule selfishly for anti-social material gains which in our times are known as Imperialist Wars.

ISLAMIC ECONOMY :

Islam, in its economic aspects, offer a realistic-down to earth-way of life, based on social justice for all groups in society. And, precisely because it is based on the realistic appreciation of material facts, it does not leave matters entangled in the labyrinth of pious but vague platitudes which give an opportunity to "hunt with the hounds and run with the hare", or, ideologically to side with and co-operate in practice with the exploiters in their social cruelties, and, then, to shed crocodile tears before the exploited

Islam has, therefore, framed pratical laws and has laid down rules of conduct as fundamentals (which if disobeyed, are punishable) for the governance of the socio-economic order of social life it established for the first time in human history based on human

morality-a human morality, which recognises the techincal and quantitative as well as qualitative contribution of each person in its social order or life; and his or her social and moral rights together with the responsibility towards other fellow members, in other trade, professions and technical works.

It also recongnises that all of these, individually and collectively produce wealth in the shape of goods and materials for daily needs of the human society as a whole. And for this very reason Isiam's social attitude is humanisi. So Islam does not confer any special status to any particular trade, or regards any class in society superior to the other classes or any one particular profession higher than the others-except the faculty of knowledge.

And, for giving knowledge all the importance it deserves, the Propeht *(Sallallahu 'alaihi wa sallam)* himself publicly proclaimed "Ana Medinatual Ilm" - I am the city of knowledge This also gives an idea why Islam chose only those few Prophets *('Alaihi-mus-salaam)* who had the knowledge to give law codes, and called them The Great (Ulul Azm) amongst a host of Prophets!

ZAKAT SYSTEM :

In view of this recongnition of material facts influencing the social life of the community of individual human beings, Islam' approach to statercrafts is social, bedrocked on the human ethical principle of "FROM THOSE WHO CAN GIVE TO THOSE WHO NEED :

For this reason all capital wealth (investments) was taxed at 2-1/2 percent by the law of Zakat as a compulsory state tax, and was very strictly enforced by the Prophet - its withholding strictly punishedadle:

All annual income taxed at 20 percent by the Khums tax leviel an annual profits.

This is the essence of Economic Democracy-for which millions are still crying all over the world-found in Islam as one of the fundamentals of its economics.

Besides these two State Taxes, there is the continuous distribution of landed and movable wealth under the Islamic law of inheritance from father and mother to children or, in the absence of direct inheritors, to nearest relatives Here, again Islam's attitude, (spirit, if you please), towards the use of monitory or material wealth in kind or in the shape of property producing more wealth in any shape or form, is seen in the spirit of its social law which goes against the accumulation of wealth in a few hands and operates always in favour of division, distribution, circulation and disbursement of wealth for the majority of the people.

LABOUR RULES OF ISLAM:

Islam recognises labour as the producer of all kinds of wealth; so to do justice to it, in its code Islam fixed wages according to the work And because Islam's outlook was humanly moral, it appreciated that the worker and his family depend on his daily earned income, it emphasises the earliest possible payment of his or her wages by laying down the dictum : **"Pay to the labourer before his sweat is dry". How deep and social conscious, indeed, was Islam's enlightened appreciation of labour and that, too, fourteen hundred years ago when most of production was based on slave labour! And in order to purify the stigma attached to labour by rich tribal chiefs-as manual labour was generally done by their slaves or the poor-Islam again demolished that antisocial concept by declaring work (or profession) to be honourable and so this later came to be called .** Pesha Habibullah (A profession is dear to Allah).

Islam also ensured that livelihood must be through moral means. So it gave the guide lines to be followed by all working people and businessmen · "Earn thy bread by the sweat of thy brow." The question of Ends and Means has for long been the subject of discussion in the modern world, entangled as it is in the contradictions between the desire for human justice nullified by the concentration of wealth. To maintain an equilibrium in society, Islam solved this problem of Ends and Means long ago by emphasising on morality in the method of earning called · "Akl-e-Halal."

Let it also be mentioned, in passing, that those who have only crammed scriptural messages, merely with a view to earn benediction-personally, which is not quite in keeping with the spirit of Islam-have either not understood, or do not desire the common people to understand, the

(Continued on Page 40)

Women In Islam

KHADEEJA TUL KUBRA *(Razi Allahu 'anhaa)*

(The First Lady Of Islam)

Hazrat Khadeejah *(Razi Allahu 'anhaa)* the rich and respectable merchant lady of Makkah, was the daughter of Khuwailid bin Asad bin Abdul 'Uzza bin Quasayy. The last one happened to be the forefather of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* also. She was known as Taahirah. Her mother's name was Fatimah bint Zaayedah from the family of 'Aamir bin Luwaiy.

Her father, Khuwailid bin Asad was a leading member of his tribe and a successful businessman of Makkah. He was held in great esteem among the Quraish tribe for his fair dealings, courtesy and polite manners.

Hazrat Khadeejah was born in 555 C.E , that is, fifteen years before the "Year of Elephant." She was senior in age to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* by the same number of years. She possessed graceful personality, intelligence and mild temperament.

When she attained maturity Hazrat Khadeejah was married to Abu Haalah bin Nabaash Tameemee from whom she had two sons named Haalah and Hind and one daughter called Zainab.

On the death of Abu Haalah, Hazrat Khadeejah was married to 'Ateeq bin 'Aayez Makhzoomi, But he also died after some time.

By the time Hazrat Khadeejah attained the age of thirty five years, her father Khuwailied also passed away.

Hazrat Khadeejah was all alone now. She was in the prime of her life. She could look after her business by herself. She had seen her father how he carried on his trade and consigned goods of merchandise to his servants and other clients. She continued the same technique which her father had been following in his lifetime.

She carried on her business through her servants. Among her servants were persons of different nationalities and religions, such as Arabs, Jew and Charistians Her slave, Maisarah, was conducting the affairs of business under her directions. Sometimes her uncle, Amr bin Asad, also guided her in the course of her business However, Hazrat Khadeejah was on the look out for some honest and reliable person to whom she could entrust the whole responsibility of the business on her behalf.

Hazrat Khadeejah had heard the qualities of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as a tradesman. In his early life, he had undertaken several business trips to Syria along with his uncle Abu Talib and earned good reputation on account of his integrity, fair deal and large profit. Among his admirers were his partners like Abdullah bin Abil Hasaa; Saayeb bin 'Uwaimir Makhzoomee etc , who spread news about his uprightness and honesty in the town. Hazrat Khadeejah must have heard about his good qualities, Hazrat Khadeejah sent a message to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* requesting him to take her merchandise to Syria. In that case she promised to pay him for his services twice the compensation she was paying to other persons.

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* agreed to the offer and proceeded to Busra. Hazrat Khadeejah had deputed him her slave called Maisarah to assist him There the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* sold all the goods at handsome profit to the satisfaction of Hazrat Khadeejah. She paid him the agreed compensation.

HER MARRIAGE

Three months after the return of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* from Syria, Hazrat Khadeejah felt a desire to marry some one Her choice fell upon the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. She sent a message to him with this proposal through her maid called Nafeesah. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* accepted the proposal. Since Hazrat Khadeejah's father Khuwailid, had died the arrangement for marriage was made by her uncle, Amr bin Asad.

The marriage sermon (Khutba-i-Nikah) was delivered by Abu Talib at the house of Hazrat Khadeejah and the marriage was solemnised providing five hundred gold dirhams being the Dower Money.

This was the third and the last marriage of Hazrat Khadeejah which lasted for twenty-five years ending by her death, which occured on Ramazan 10 of the Tenth year of Prophethood, before the Ascension (Mi'raj). At the time of marriage the age of Hazrat Khadeejah *(Razi Allahu 'anhu)* was forty years whereas the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was only twenty-five years of age (Tabaqaat Ibn Sa'ad). The marriage was solemnised fifteen years before the Prophetic Ministry was conferred on him, (al-Usaabah).

When the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* saw the vision of the Archangel Gabriel (Hazrat Jibreel *'alaihis salaam)* at the Cave of Hira and was commanded "Read" (Al-Quraan 96.1), he was very much terrified to receive the first Revelation No sooner did he reach home then he asked Hazrat Khadeejah to cover him. She threw over him a blanket. However, when the Holy Prophet *(Sallallahu 'alaihi wa sallam)*, felt some relief he narrated his divine experience to his wife, Hazrat Khadeejah She was already predeposed to her husband's possible spiritual heights. So she consoled him and took him to her cousin, Warqah bin Naufal, who was a Christian Monk. Warqah was a Christian monotheist given to literary pursuits. He had translated the Bible into the Arabic language. At that time he had become too old and blind. Hazrat Khadeejah described to him the experience of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. Warqah listened to her intently and exclaimed with joy that it was the same Namoos which had visited Moses at Mount Sinai.

FIRST MUSLIM

Hazrat Khadeejah was the first to accept Islam (Ibnul Aseer) At that time her age was fifty-five years. By her conversion to Islam several persons of Banu Asad accepted Islam. For example, Zubair bin Al-Awwaam, Hakeem Bin Hizaam (nephew of Hazrat Kahdeejah). Amr bin Umaiyah, Abdullah bin Zamlaah, Yazeed bin Zamlaah, Abdullah, Khalid, Yahya and Hishaam (sons of Hakeem bin Hizaam), all accepted Islam on different occasions due to the impetus and inspiration received from Hazrat Khadeejah.

The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* had six children from Hazrat Khadeejah *(Razi Allahu 'anhaa)* **namely:**

Qasim, Zainab, Abdullah, Ruqaiyah, Umm Kulsoom and Fatimah *(Razi Allahu 'anhum Ajma'een)*.

Besides the above, Hazrat Khadeejah *(Razi Allahu 'anhaa)*, was also looking after her two sons, Haalah and Hind, from her former husband Abu Haalah. Hazrat Qasim and Hazrat Abdullah died in their childhood. Hazrat Zainab was married to Hazrat Abul Aas.

Hazrat Ruqaiyah and Hazrat Umm Kulsoom were married to the two sons of Abu Lahab but very soon the ties were broken and Hazrat Ruqaiyah was married to Hazrat 'Usman bin 'Affan *(Razi Allahu 'anhu)*. When Hazrat Ruqaiyah died of small pox in 2 A.H., at the age of twenty one years, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* gave the hand of Hazrat Umm Kulsoom in marriage to Hazrat 'Usman.

Hazrat Fatimah *(Razi Allahu 'anhaa)*, the youngest daughter of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was married to his cousin, Hazrat 'Ali bin Abu Talib *(Karraamullahu wajhahu)*.

Hazrat Khadeejah was very much devoted to her husband, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* She spent her wealth on him and even borne unfold hardships on his account For three consecutive years, when Quraish boycotted Banu Hashim and Muttalib and forced them to retreat to the valley called Shaab-Abi Taalib in the outskirts of Makkah, Hazrat Khadeejah stayed there along with her husband, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and endured with patience the tyrannies which the infidels inflicted on him. Hazrat Khadeejah was the first wife of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and he did not take nay other wife during her lifetime.

After three years the siege was withdrawn but she could not survive for long. On the 10th

Ramazaan, ten years after the grant of prophethood to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* she died at the age of sixty five years. She was buried at Joohoon near Makkah. Her qualities as a house wife, as a business woman, as a wife and as a mother will no doubt be remembered for ever.

In the end, we pray to Allah that He may grant women the privilege to lead their married life with devotion and love according to the preachings of Quraan and Sunnah so that they may lead a happy life here and Hereafter **Aameen.**

(Continued from page 37)

SOCIAL AND ECONOMIC SYSTEM OF ISLAM

great social significance of a pair of scales being the Symbol of Justice (and not the Sword, if you please!); and the repeated injunctions in the Holy Bible (Engeel), and retressed with full force in the Holy Quraan : **"Keep thy weights and measures correct!"**

In those times, ethnic groups carried on trade, commerce and business between single persons as well as on an inter-community basis and also between one distant tribe and another through the barter system. As all things were hand-produced, it involved a lot of labour as in those regions particularly society was still in its early state of mere existence, from one day to another as a continuous process.

Therefore, the slightest inaccuracy in the weights and measures of scales meant injustice to the labourer-producer, the exchanger, the next bartering community, and eventually to the distant and different tribe, involving the entire region in tribal internecine warfare. Thus, by enforcing Morality also in dealings and paymets to ensure peace in society, Islam's pioneering role can be seen as a Social Redeemer.

NEWS AND VIEWS

ISLAMIC CENTRE IN ITALIAN CITY OF MILAN

MILAN : The Islamic center in the industrial Italian city of Milan provides religious and social services to the 70,000 strong Muslim community in the city and the Muslim merchants who flock into the city on business.

The center was founded in 1396 Hijra/1976 AD to serve the needs of the Muslim community. The population of city is 5 million.

The Muslims perform their religious duties at the center, and attend weekly seminars on religious affairs, Islamic science and culture.

In addition, the center organizes numerous lectures to familiarize students in Italian schools and universities about the universal message of Islam

Moreover, the Milan Islamic center established a fund for poor Muslims, which provides assistance to the needy. The center also teaches Arabic and Islamic history for the children of the Muslim community. (IINA).

(Courtesy Da'wah Highlights)

ISLAMIC INSTITUTE TO BE SET UP IN TOKYO

TOKYO : A contract was signed here recently for the building of the Arab-Islamic Institute for which King Fahd Ibn Abdul Aziz has donated SR 27 million.

The building will be established on the old site of the Saudi Embassy here and will consist of a mosque accommodating more than a thousand worshippers, a praying place for women, a library, classrooms, a theatre and other utilities

Director of the Institute Sheikh Abdul Aziz Al-Baddah appreciated the generous donation of King Fahd and said it has made great impact on the Muslim community in Japan.

The mosque, to be built within the Institute, will be the third mosque in Japan.

The Institute is an affiliate of Imam Mohammad Ibn Saud Islamic University in Riyadh It teaches Islamic culture and Arabic language within its efforts to spread da'wah. (IINA).

(Courtesy Da'wah Highlights)

CHAPTER 18
SOO-RA-TUL-KAHF

(Continued from June 22, 1998 Issue)

SECTION 12	*RU-KOO' 12*	
102 Do those who disbelieve think that they can take	*102 A-fa-ha-si-bal-la-zee-na ka-fa-rōo aieen-yat-ta-khi-zoo*	أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا
My servants as (protecting) friends besides Me ?	*'i-baa-dee min dōo-nee au-li-yāā'.*	عِبَادِي مِن دُونِي أَوْلِيَاءَ
Surely We have prepared Hell as entertainment for the unbelievers.	*In-nāa a'-tad-naa ja-han-na-ma lil-kaa-fi-ree-na nu-ẓu-laa.*	إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ۝
103 Say · Shall We inform you	*103 Qul hal nu-nab-bi-u-kum*	قُلْ هَلْ نُنَبِّئُكُم
who are the greatest losers in respect of deeds ?	*bil-akh-sa-ree-na a'-maa-laa.*	بِالْأَخْسَرِينَ أَعْمَالًا ۝
104 (They are) those whose endeavours go waste in the worldly life,	*104 Al-la-zee-na ḍal-la sa'-yu-hum fil-ḥa-yaa-tid-dun-yaa*	الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَوٰةِ الدُّنْيَا
while they, think that they are doing good deeds.	*wa hum yaḥ-sa-boo-na an-na-hum yuḥ-si-noo-na ṣun-'aa.*	وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝
105 They are those who disbelieved in the revelations of their Lord and in the meeting with Him,	*105 U-lāā-i-kal-la-zee-na ka-fa-roo bi-aa-yaa-ti rab-bi-him wa li-qāā-i-hee*	أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ
so vain are their deed,	*fa-ḥa-bi-ṭat a'-maa-lu-hum*	فَحَبِطَتْ أَعْمَالُهُمْ
and on the Day of Resurrcetion We shall not assign to them any weight.	*fa-laa nu-qee-mu la-hum yau-mal-qi-yaa-ma-ti waẓ-naa.*	فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ۝
106. That is their reward-Hell, because they disbelieved	*106 Zaa-li-ka ja-zāā-u-hum ja-han-na-mu bi-maa ka-fa-roo*	ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا
and held, My revelations and My Messengers in derision.	*wat-ta-kha-zōo aa-yaa-tee wa ru-su-lee hu-ẓu-waa.*	وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ۝

107. Surely those who believed and did good deeds,	*107. In-nal-la-zee-na aa-ma-noo wa 'a-mi-lus-saa-li-ḥaa-ti*	اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
for them there are the gardens of Paradise for entertainment;	*kaa-nat la-hum jan-naa-tul-fir-dau-si nu-zu-lan-*	كَانَتْ لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا
108. In it they will abide,	*108. khaa-li-dee-na fee-haa*	خٰلِدِيْنَ فِيْهَا
not seeking any change from it.	*laa yab-ghoo-na 'an-haa ḥi-wa-laa.*	لَا يَبْغُوْنَ عَنْهَا حِوَلًا
109. Say · If the sea were ink for (writing) the Words of my Lord,	*109. Qul-lau kaa-nal-baḥ-ru mi-daa-dal-li-ka-li-maa-ti rab-bee*	قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيْ
the sea would certainly get exhausted before	*la-na-fi-dal-baḥ-ru qab-la an tan-fa-da*	لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ
the Words of my Lord were exhausted,	*ka-li-maa-tu rab-bee*	كَلِمٰتُ رَبِّيْ
even it We brought (another sea) like it in aid	*wa lau ji'-naa bi-miṣ-li-hee ma-da-daa.*	وَلَوْ جِئْنَا بِمِثْلِهٖ مَدَدًا
110. Say · I am only a human being like you;	*110. Qul in-na-māa-a-na ba-sha-rum-miṣ-lu-kum*	قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ
it has been revealed to me that your God is only one God,	*yoo-ḥāa i-laiee-ya an-na-māa i-laa-hu-kum i-laa-hunw-waa-ḥid.*	يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ
so whosoever hopes to meet his Lord should do virtuous deeds,	*Fa-man kaa-na yar-joo li-qāā-a rab-bi-hee fal-ya'-mal 'a-ma-lan ṣaa-li-ḥanw-*	فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا
and should not associate anyone in the worship of his Lord.	*wa laa yush-rik bi-'i-baa-da-ti rab-bi-hēe a-ḥa-daa.*	وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا

COMMENTARY

SECTION - 12

This last SECTION of the Soo-rah is devoted to the arrogant behaviour of the disbelievers who always hankered after worldly gains and denied the signs of Allah and ridiculed His Messenger, in contrast to those who believed in Allah and His Messenger and qualified themselves for the pleasures of Paradise

VERSES 102-108 : Allah desires to tell the disbelievers that they can get none from among His creatures to provide them any protection. The only Proptector is Allah In fact, Allah has prepared for them the punishment of Hell. There are people all of whose efforts are devoted to earning worldly gains and, if they do any deeds, they do them only for show and display Such people are the worst losers, not only because their good deeds go waste but also because they commit the heinous sin of show

Such are those as rejected the sings and did not believe that one day they will have to face their Lord (in the Hereafter) But on that day all their deeds will become vain and they will have no weight in the sight of Allah The punishment of Hell will be their fate for disbelieving and ridiculing Allah's verses and His Messengers.

As for those who believed and did good deeds, they will have for their entertainment the pleasures of the gardens of Firdous in which they will reside for ever without any change, whatsoever

VERSE 109 : The Greatest of all as Allah is, no words are sufficient to describe Him. Even if the ocean multiplied with another ocean was used as ink to write Allah's attributes, it would get exhausted without completing its work

VERSE 110 : This closing verse of the Soo-rah strikes the final note of advice and points out two basic points of True Faith :

1 It confirms the humanity of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* that he is a plain human being with no Divine attributes with which the members of other religions clothed their saints and religious savants This last Prophet preached only that which was revealed to him by Allah and no more and no less
2 The second and more important point is that only believing is not enough Belief must be fortified with righteous deeds to attain success and that men should never associate partners to Allah, in other words, they should never commit the sin of Shirk (Polytheism), because Allah has declared in clear-cut words that He will forgive all sins but shall not forgive Shirk in any circumstance Note the following verses of the Holy Quraan :

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ

"Allah shall not forgive him who attributes partners to Him but He shall forgive anything else whomsoever He wills " (4 48 and 116)

Morals to learn from the Soo-rah :

1 If you intend to do anything, never forget to utter these words, ان شاء الله (If this be the will of Allah)
2. If Allah bestows on you any bounty, you must pay thanks to Allah by utterning these words, ما شاء الله لاحول ولاقوة الا بالله (what Allah will, shall come to pass)

(Commentary on Soo-rah Al-Kahf completed here)

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝ وَدَاعِيًا إِلَى اللَّهِ
بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ۝ سورۃ ۳۳

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۝ سورۃ ۳۳

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ۝ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَٰهَ
إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝ سورۃ ۹

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ۝ سورۃ ۳۳

واخرج ابو داود والترمذي عن المقدام بن معد يكرب قال : قال رسول الله ﷺ يوشك رجل منكم متكئا على اريكته يحدث بحديث عني فيقول بيننا وبينكم كتاب الله فما وجدنا فيه من حلال استحللناه وما وجدنا فيه من حرام حرمناه الا وإن ما حرم رسول الله مثل ما حرم الله . زاد ابو داود . إلا انى اوتيت الكتاب ومثله معه . والمماثلة للكتاب هى السنة ، ولقد احتفل المسلمون فارخوا باعظم الاحداث فى الاسلام فارخوا ايامهم بتاريخ هجرة الرسول ﷺ .

ولقد احتفل الله تبارك وتعالى بيوم تتويج الرسول بالرسالة يوم نزول القرآن فجعله ليلة قدر و شرف ومما لاشك فيه ان مولد رسول الله ﷺ كان مولدا للنور وللرحمة . ولهداية الانسان . صلوات الله وسلامه عليه وعلى المسلمين ان يحبوا حب رسول الله ﷺ باتباع ما انزل عليه من قرآن وما تركه من سنة شريفة مباركة .

سبر الاخوان

قال بعض الادباء : لاتثق بالصديق قبل الخبرة ولاتقع بالعدو قبل القدرة . وقال بعض البلغاء : مصارمة قبل اختيار افضل من مؤاخاة على اغترار . وقال بعض الحكماء : من لم يقدم الامتحان قبل الثقة ، والثقة قبل الأنس ، اثمرت مؤدته ندما . وقال بعض الشعراء :

لاتحمدن امرأ حتى تجربة
ولا تذمنه من غير تجريب
فحمدك المرء مالم تبله خطأ
وذمه بعد حمد شر تكذيب

ادب الدنيا و الدين

عن هدى رسول الله ﷺ

روى البيهقى فى سننه عن ابى هريرة رضي الله عنه ، ان رسول الله ﷺ قال : اذا كان يوم القيامة أمر الله مناديا ينادى : ألا إنى جعلت نسبا ، فجعلت اكرمكم اتقاكم . فابيتم الا ان تقولوا : فلان بن فلان خير من فلان ، فاليوم أرفع نسبى ، واضع نسبكم ، اين المتقون ؟ "

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ
لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

تفصيل إجماله وبيان إبهامه ؟ إذن لابد من البيان والتفصيل والتوضيح » .

فامر الله نبيه في كتابه أن يبين للناس ما نزل إليهم بسنته قال تعالى : « وانزلنا إليك الذكر لتبين للناس مانزل إليهم ولعلهم يتفكرون » .

« وما انزلنا عليك الكتاب إلا لتبين لهم الذى اختلفوا فيه وهدى ورحمة لقوم يؤمنون » . وتكفل الله بعصمة الرسول وامداده بالوحى وعصمته عن الخطا والهوى فى كل ما يأتى به من قرآن وسنة فيها بيان للقرآن او تشريع مستقل .

« وما ينطق عن الهوى إن هو إلا وحى يوحى علمه شديد القوى » « فاذا قرأناه فاتبع قرانه ثم إن علينا بيانه » .

ومهد له الطريق وعبده لتذليل مهمته فامر الناس بطاعة الرسول ، ونص فى قرآنه على انها طاعة لله كما نص على انه لاخيرة فى الامر بعد كلام الرسول ﷺ قال تعالى « من يطع الرسول فقد اطاع الله ومن تولى فما ارسلناك عليهم حفيظا » وقال تعالى : « يا ايها الذين آمنوا اطيعوا الله ورسوله ولاتولوا عنه وانتم تسمعون » وقال تعالى « فلا وربك لايؤمنون حتى يحكموك فيما شجر بينهم ثم لايجدوا فى انفسهم حرجا مما قضيت ويسلموا تسليما » قال ابن القيم « اقسم الله سبحانه وتعالى على نفى الايمان عن العباد حتى يحكموا رسوله فى كل ما شجر بينهم من الدقيق والجلى ، ولم يكتف فى ايمانهم بهذا التحكيم بمجرده بل حتى ينتفى عن صدورهم الحرج والضيق من قضائه وحكمه ولم يكتف منهم ايضا بذلك حتى يسلموا تسليما وينقادوا انقيادا » .

وقال الامام الشافعى : نزلت هذه الآية فيما بلغنا والله أعلم فى رجل خاصم الزبير فى ارض فقضى النبى ﷺ بها للزبير ، وهذا القضاء سنة من رسول الله ﷺ لاحكم منصوص فى القرآن .

فكل ماجاء به الرسول واشرعه من السنة فاتباعه إنما هو واجب لصريح امر الله فى قرآنه باتباعه وهو بالتالى اتباع لله ولقرآنه ، وهذا صريح فيما تقدم وفى قوله تعالى « وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا » واخبر تعالى ان الرسول اوتى القرآن والحكمة وهما مصدر التشريع فقال : لقد من الله على المؤمنين إذ بعث فيهم رسولا من انفسهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفى ضلال مبين » .

وذهب جمهور العلماء والمحققين بأن الحكمة هى السنة وجزم بهذا الامام الشافعى لتغايرهما بالعطف وهما فى مقام المنة ولم يوجب علينا إلا إتباع الرسول فلا يمكن ان تكون شيئا غير السنة « ومن يطع الرسول فقد اطاع الله » .

وحب الله فى إتباع الرسول وسنته « قل إن كنتم تحبون الله فاتبعونى يحببكم الله ويغفر لكم ذنوبكم فالقرآن هو الاصل الاول فى الدين الداعى إلى السنة ، والسنة هى الاصل الثانى فى الدين وهى المبينة للقرآن المفصلة لاجماله ، والمستقلة بالتشريع فيها يعرف مثلا اوقات الصلاة وعدد ركعاتها وسجداتها وما يقيمها ، او يبطلها مما لم يفصلها القرآن بل اجمله فى الامر بالصلاة ، كما انفردت السنة ببعض الاحكام مما لم يذكره القرآن مثل تحريم نكاح المرأة على عمتها او خالتها ، وتحريم الحمر الأهلية ، وكل ذى ناب من السباع او مخلب من الطير إلا ان مثل هذا الامور يمكن ان يقال بانها ليست مستقلة استقلا لا تاما عن القرآن حيث أن الاخذ بها مندرج تحت امر القرآن باتباع الرسول وسنة .

ابنى شافه هذا الرجل فشافهه واتانى بخبره وكتابه « يامر بالمعروف وينهى عن المنكر وياخذ فيه بمحاسن الاخلاق ويدعو إلى توحيد الله تعالى ، وخلع الاوثان وترك الحلف بالنيران ، ولقد عرف ذوو الراى منكم ان الفضل فيما يدعو إليه، وان الراى ترك ما ينهى عنه ، ويقول للذى يدعو اليه محمد لو لم يكن دينا لكان فى اخلاق الناس حسنا » فلقد فطن اكثم بن صيفى بان رسالة النبى ﷺ رسالة خير وبركة ، ورسالة محاسن الاخلاق وان الفضل والرشاد فى اتباع كل ما جاء به ، وهذا من القول البليغ الصادق فى وصف رسالة الاسلام ومنهج رسول الله ﷺ وكذلك من القول البليغ فى وصف الرسالة قول جعفر ابن ابى طالب للنجاشى مبينا عظمة ما يدعو إليه الرسول ﷺ قال له : ايها الملك كنا قوما اهل جاهلية نعبد الاصنام ، ونا كل الميتة ونأتى الفواحش ، ونقطع الارحام ، ، ونسئ الجوار ، ويا كل القوى منا الضعيف . فكنا على ذلك حتى بعث الله إلينا رسولا منا نعرف نسبه ، وصدقه وامانته ، وعفافه ، فدعانا الى الله لنوحده ونعبده ، ونخلع ما كنا نعبد نحن وآباؤنا من دونه : من الحجارة والاوثان ، وامرنا بصدق الحديث ، واداء الامانة ، وصلة الرحم ، وحسن الجوار والكف عن المحارم والدماء .

ونهانا عن الفواحش ، وقول الزور ، واكل مال اليتيم ، وقذف المحصنة ، وامرنا ان نعبد الله وحده ، لانشرك به شيئا وامرنا بالصلاة والزكاة والصيام — وعدد عليه امور الاسلام — فصدقناه وامنا به ، واتبعناه على ما جاء به من الله ، فعبدنا الله وحده ولم نشرك به شيئا ، وحرمنا ما حرم علينا ، واحللنا ما احل لنا ، فعدا علينا قومنا ، فعذبونا ، فتنونا عن ديننا ليردونا إلى عبادة الأوثان عن عبادة الله تعالى ، وان نستحل ما كنا نستحل من الخبائث ، فلما قهرونا ، وظلمونا ، وضيقوا علينا ، وحالوا بيننا وبين ديننا خرجنا إلى بلادك . ولما قرا عليه صدرا من سورة مريم بكى النجاشى ، ثم قال : ان هذا ، والذى جاء به عيسى ليخرج من مشكاة واحدة .

لقد علم النجاشى من عرض سيدنا جعفر بن ابى طالب لرسالة الاسلام ومحاسنها بانه صادق ، وبان رسالة الاسلام رسالة خير على الانسانية ، وبأنها لايمكن ان تكون إلا من عند الله تبارك وتعالى مرسل الرسل لاصلاح البشرية وهذا حق فان الله اصطفى سيدنا محمد ﷺ واعده إعدادا كاملا ليتحمل أسمى رسالة يعطر تاريخها الدنيا تزكية للنفوس ، تطهيرا للقلوب ، وتثبيتا للعقيدة الصحيحة وسيرا نحو الفوز فى الطريق المستقيم فى ميدان العقيدة والشريعة فأنزل على نبيه ﷺ كتابا لاياتيه الباطل من بين يديه ولامن خلفه « ذلك الكتاب لاريب فيه هدى للمتقين » وأشرق ذلك الكتاب المبين يحمل فى نفسه دليل صدقه وهو الدليل الخالد على صدق الرسول ﷺ فى كل ما جاء به ، وكان المعجزة الكبرى ، وبه تحدى الانس والجن « قل لئن اجتمعت الانس والجن على ان ياتوا بمثل هذا القرآن لا يأتون بمثله ولوكان بعضهم لبعض ظهيرا » وعرف ارباب الفصاحة والبلاغة حلاوته وطلاوته وبلاغته وفصاحته وايقنوا انه ليس من كلام البشر وان الذى جاء به انما هو رسول رب العالمين وحمل القرآن الأسس الكاملة للرسالة العامة الخالدة . « قل يا ايها الناس إنى رسول الله إليكم جميعا » وامره الله تبليغه .

« يا ايها الرسول بلغ ما أنزل إليك من ربك وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس إن الله لايهدى القوم الكافرين » ولكن هل كل العقول مستعدة لفهم كل ما جاء به القرآن وإذا فهمته فهل من سبيل إلى

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

مولد الهدى والنور

دكتور الحسيني هاشم

إن مولد رسول الله ﷺ هو مولد النور والهداية ، شاءت إرادة الله تبارك وتعالى ان ينقذ البشرية من الضلال ، ويوجهها إلى الخير وشاء الله ان يختتم سلسلة الرسالات السماوية بخاتم الانبياء والمرسلين ، فكان مولد رسول الله ﷺ وكانت الرسالة ولقد اعده الله قبل الرسالة فادبه ربه فاحسن تاديبه وفطره على الخلق العظيم وابعده عن كل رجس وكمله بالطهر فكان سلوكه قبل البعثة كسلوكه بعد البعثة فهو خير على الانسانية صادق مع نفسه وأسرته وجيرانه وكل من يتعامل معهم . لذا كانت حياته قبل البعثة دليلا وبرهانا على صدقه عندما وقف ليعلن الرسالة على جبل الصفا فقالت قريش محمد على الصفا يهتف فاقبلوا فقالوا مالك يا محمد ؟ قال ارايتكم لو اخبرتكم ان خيلا بسفح هذا الجبل اكنتم مصدقي ؟ قالوا نعم انت عندنا غير متهم وما جربنا عليك كذبا ، قال فاني نذير لكم بين يدى عذاب شديد يا بنى عبد المطلب ، يا بنى عبد مناف ، يا بنى زهرة ، حتى عدد الافخاذ من قريش « إن الله امرنى ان انذر عشيرتى الاقربين وإنى لا املك لكم من الدنيا منفعة ولا من الآخرة نصيبا إلا ان تقولوا لا إله إلا الله » .

ففى هذه الدعوة الصادقة قدم الرسول ﷺ حياته كلها بطولها وعرضها قبل البعثة كدليل على صدق رسالته واعلن ذلك وهو مطمئن لنقاء سلوكه وفعلا شهد له الملا بأنه غير متهم وانهم ما جربوا عليه كذبا مطلقا وما ذلك إلا لان الله أعده واصطفاه وفطره على النبل والعفاف والصدق والفطانة ، انه وصل إلى ذروة الأخلاق فتوج الله وصفه فى القرآن الكريم بقوله « وانك لعلى خلق عظيم » نعم إن افعاله ﷺ واقواله يصدق بعضها بعضا وكلها سمو وإتمام للمكارم (انما بعثت لاتمم مكارم الاخلاق) ولمكارم الاخلاق اهميتها فى العقيدة ، ولمكارم الاخلاق اهميتها فى العبادات ، ولمكارم الاخلاق اهميتها فى السلوك فى حياة الاقتصاد ، والسياسة والحياة الاجتماعية عامة إنه يجملها ويرشدها ويصلحها الخلق الكريم ولقد شهدت الدنيا بأن تعاليم رسول الاسلام فى مجالات الحياة جميعها إنما هى فروة مكارم الاخلاق إن اكثم بن صيفى من كبار حكماء العرب يقول لما ظهر النبى محمد ﷺ بمكة ودعا إلى الاسلام بعث إليه بابنى حبيشا فاتانى بخبره فجمعت بنى تهيم وقلت لهم « ان

مولد الهدى والنور

- شاء الله تعالى ان يختتم سلسلة الرسالات السماوية بخاتم الانبياء والمرسلين ﷺ .
- توج الله وصفه فى القرآن الكريم بقوله : وانك لعلى خلق عظيم
- دعانا الرسول ﷺ الى الله لنوحده ونعبده ونخلع ما كنا نعبد نحن وآباؤنا من دونه .
- ان مولد الرسول ﷺ كان مولدا للنور وللرحمة ولهداية الانسان .

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إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying) : Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised". (Al-Quraan 41:30).

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves.

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH;
2) Freedom from fear and grief, in this world as well as in the next world;
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous.
4) It should be borne in mind that Allah never breaks His promise.

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Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

ISLAMIC WAY OF LIVING

Islam is not only a religion in the commonly understood meaning of the term; it is a complete way of life. As such, all human activities come under its purview directly or indirectly Islamic culture is based on and derived from Quraan Majeed and Sunnah of Allah's Apostle Muhammad *(Sallallahu 'alaihi wa sallam)*

The Word of Allah and the teachings of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* have provided for all human beings guidance in matters of faith, for performance of religious duties like prayer, fasting, Zakat and Hajj, for the discharge of our responsibilities towards other human beings, and about things permissible and prohibited (Halaal and Haraam)

They also provide guidance in small matters of daily life like manners of standing, sitting, walking, talking, sleeping, awaking, bathing, personal and environmental cleanliness, etc.

This aspect of Islam distinguishes it from other religions whose followers derive guidance in matters relating to faith from one source and in matters concerning civic life, civil and criminal laws and manners of living from other sources.

For instance, the followers of Christianity have their faith and dogma embodied in the Gospels while their civil and criminal laws are mostly derived from Greek and Roman Civilization.

COMMANDMENTS FOR MUSLIMS

Broad guidance about manners of living and about what to eat and drink and what to abstain from is available in the Holy Book itself while details can be found in the teachings of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* One of Allah's general Commandments is .

a) " Eat of the good things We have provided for you " (7 160)

Another verse says :

كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ

b) " Eat of your Lord's provision and render thanks to Him " (34 15)

Certain verses of Quraan Majeed specifically mention some of the things which Muslims can use as food or drink. In other Verses are

mentioned things which they are to abstain from; for instance, meat of the dead animals (otherwise Halaal), meat of the Halaal animals that have not been slaughtered in the prescribed manner, and blood of even properly slughtered Halaal animals. Among the prohibited (Haraam) animals, meat of pig and all drinks which intoxicate or benumb human faculties have been particularly mentioned.

MANNERS TAUHGT BY THE HOLY PROPHET *(Sallallahu 'alaihi wa sallam)*

In the light of the teachings and practice of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, manners of eating and drinking, are described here for the benefit of our readers :

a) Before as well as after eating, one should wash both hands and rinse the interior of the mouth with water.

b) If available, a clean piece of cloth should be spread in front of eaters, and food items be put on it

c) People should be seated, not be standing, during eating.

d) The act of eating should be preceded by remembrance of Allah with recitation of *Bis-mil-laa-hir-rah-maa-nir-ra-heem,* because it is Allah alone Who in His mercy and as our sustainer provides us with our rizq (sustenance).

e) Food should be eaten with the right hand; the left hand can be used as a helper when needed (Physiologically, the right hand is stronger and more active than the left).

f) Eating together in company is better than eating alone as the get-together for meal is conducive to a feeling of companionship, friendliness and brotherhood The Holy Prophet *(Sallallahu 'alaihi wa sallam)* is reported to have said that eating together is blissful and leads to abundance of rizq It is also conducive to economy, because some eat more and some less than others, but when they eat together, each gets a satisfactory share and wastage of food is thereby avoided. Once, some Companions complained of insatiety from their meals The Holy Prophet *(Sallallahu 'alaihi wa sallam)* said, "Perhaps you eat separately or alone. Eat together and recite *Bis-mill-laa-hir-rah-maa-nir-ra-heem* before eating."

g) When there is only one vessel for several persons to eat from, each should partake of that part of the food which is in front of and nearest to him. Eating by everyone from all sides is not only unhygienic but it also marks out one as greedy and selfish, and such a person never gets satisfied

h) The morsel should be small; one that can be handled with three fingers including the thumb is preferable A small morsel is easily chewed and well-chewed food is easily digested.

i) Food should be chewed quietly, without making offensive or seemly sounds.

j) One should not eat in a hurry as it may result in indigestion, nor should one be lying down or reclining on a back support or sideways while eating. The Holy Prophet *(Sallallahu 'alaihi wa sallam),* while eating, sat on one leg with the other one standing folded or on both legs folded backwards. According to "Sunan" of Abu Dawood, he used to say that he was Allah's servant and so ate his food as such a servant should, that is with humility.

k) The stomach should not be filled to its capacity. Eating a little less than what the appetite demands is conducive to good health. While eating together, one should be careful of the requirements of others and eat slowly.

l) If the food is not to one's liking or taste or is badly cooked, one may eat a little and sit quiet without any adverse comment. Finding fault with the food is impolite. It may lead to quarrels with one's inmates or may hurt the feelings of the host. Bukhari reports on the authority of Hazrat Abu Hurairah *(Razi Allahu 'anhu),* that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* never found fault with food. He would only leave it if he did not like it.

m) **No food should be left in the vessel from which one is eating so that it can be easily washed. Left ov food is not liked to be eaten by others and leads to waste.**

n) **When eating together, one should not leave the company until all have finished. The Holy Prophet *(Sallallahu 'alaihi wa sallam)* used to eat very slowly in order to let others continue eating to the satisfaction. According to Ibn Maajah, Hazrat Abdullah bin 'Umar *(Razi Allahu 'anhu)* quoted Allah Apostle as saying that no one should leave the place of eating until all have finished eating. In case on has to leave earlier, he should speak out his reason and leave with the permission of others.**

o) As is indicated in Quraan Majeed, gratefulness should be offered to Allah (at the end of a meal) fo His providing us with things that sustain our life.

DRINKING

p) *As in eating*, so also while drinking water, milk or any other permissible liquid, one should be seated The utensil containing the liquid should be held in the right hand and the liquid be gulped gently an slowly Before drinking, *Bis-mil-laa-hir-rah-maa-nir-ra-heem* should be recited.

q) The act of drinking should be so divided as to allow at least three breaths in-between.

r) The Holy Prophet *(Sallallahu 'alaihi wa sallam)* has instructed us to refrain from inspiration expiration in the utensil containing the liquid (Abu Daud). This pollutes the liquid and may lead to heath.

g) Water or other liquid should not be sucked, sipped or gulped from a hole in the container; thereb some insect or any other injurious matter may find its way into one's stomach. According to "Muslim the Holy Prophet *(Sallallahu 'alaihi wa sallam)* has instructed us to protect them from dust and flie or other insects

t) He has also prohibited us from eating or drinking in utensils of gold or silver as these make one fe proud and superior to fellow human beings.

u) At the end of eating and drinking, we should give praise and express our gratitude to Almighty Alla for providing us with these necessities of life Different thank-giving prayers are mentioned in th books on Traditions and any of them can be recited

One such prayer is .

اَلْحَمْدُ لِلّٰهِ الَّذِیْٓ اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِیْنَ۔

Transliteration : *Al-ham-du-lil-laa-hil-la-zee at'a-ma-naa wa sa-qaa-naa wa ja-'a-la-naa mi-na mus-li-meen.*

Translation : All praise is for Allah who gave us to eat and drink and made us Muslims

These are the manners taught by the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*. He reported to have said :

"My Creator and Sustainer has taught me my manners and they are best of manners "

Let us observe these manners in our daily life and thus be eligible for Allah's blessings both in this work and the Hereafter. **Aameen.**

Al-Quraan

PURPOSE OF MAN'S CREATION

(Obedience to Allah and worship to Allah)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I have created men and jinn, that they should obey and worship Me "

It is not man alone that has been endowed with grace and kindness by the Creator, but the Jinn too. So in view of the Verse under reference, jinn also have been included in the same category along with men, in so far as "obedience to Allah and worship of Allah" is concerned.

Although jinn have been created prior to the creation of man yet their status is inferior to him The fine words of the Quraan run thus "And I have created men and jinn that they should obey and worship Me." These beautiful words have not at all been taken into consideration which show that the entire created things, except man and jinn, are not for Him even though they too have been created by Him.

It is only man and jinn who have been commanded to worship Him. This means that the universe excluding man and jinn, have been created for the service of men and jinn, and they are for Him.

Penetrating into the realms of nature of this Universe it will be understood that the people, except Muslims, whatever faith they profess, or if they have no religion altogether, they have come to a stand-still at the point of securing material benefits. They are busy in such achievements night and day.

Reverting to the original subject about "obedience to and worship of Allah", we are compelled to believe by the impressions exposed by historical facts and figures that the Prophet of Islam Muhammad *(Sallallahu 'alaihi wa sallam)* came to this world to remind men and jinn of the same lesson which unfortunately they had forgotten or they had put aside deliberately or reluctantly

The Companions acted upon the words that rippled from the lips of the Prophet *(Sallallahu 'alaihi wa sallam)* This practice was followed by the succeeding Muslim generations As time rolled on number of such obedient souls went on decreasing till obedient and worshipping souls converted to minority.

To our regret in the existing century we find Muslims with strange and peculiar conception that they have severed themselves from the above sacred conception which is the obedience to and worship of Allah

Their aim in life has been focussed on material gains and in this way they have chained their senses and souls with the vastness of mateiral pursuits and have fettered themselves with material objects.

The Muslims have been bewildered by the curious desires of materialists and men of machines. They intend to tread on the foot prints of the material hankering stooges and then to enable themselves to stand in the struggling souls within the material region.

And also as to how fresh inventions can be attempted from the earth, air and water to secure things for eating, drinking, living, trade, spread of civilization and for the gratification of man's sexual desires, which are always on the ascendance once their rein is let loose.

But Allah has created man with such attributes, faculties and powers that he may attain all possible comforts of the life and at the same time obey and worship Allah Allah desires that man must consume things which have been declared lawful, construct good buildings to save himself from weather effects, adopt best manners and morals to shoulder his responsibilities due to relatives friends and neighbours He must earn his living lawfully, and for the fulfilment of his passions he should marry according to the Islamic Law. But he must be vigilant not to entangle or entrap himself in these meshes. It is but essential that he should carry out all his responsibilities at their proper timings.

At the same time, his thoughts should be focussed at one point which is the greatest obligation enjoined upon him by the Lord But alas! the humanity ignored that obligation for the fulfilment of which he was created. Nay, he

began to hanker after material gain and to extract vain pleasures out of it. Man started to feel and think that the purpose of his life was to surpass other people in the accumulation of material objects and thus he entangled himself in its thick marsh.

People with this conception could not perceive beyond the scope of this ephemeral world. They have been deluded with the wrong concept that there is nothing beyond the bounds of this transitory life although they shall have to proceed on to the other world where no change is expected The life in that world will depend upon the deeds that people perform in this world

In view of what has been said in the preceding paragraphs, we invite the humanity to a much better life than that of the present one and in the coming world that people may attain everlasting peace, comfort and tranquility. Let the seekers of eternal peace test the truthfulness of the religion of Islam before accepting it

We extend our invitation to the scientists of the day who have professed to capture the reins of natural power. Let them study Islam which the polytheists of Arabia and infidels of Makkah observed critically and then had no reluctance to accept it

We are confident that real salvation of man in matter and spirit can be had only by following Islamic principles and precepts in this life. The Words of Allah, the traditions of the Prophet *(Sallallahu 'alaihi wa sallam)* and the saying of Muslim dignitaries have been well preserved These are available with the Muslims

There is no doubt that most of the Muslims have forgotten or ignored the golden principles of Islam, and have gone astray But it must be remembered that whoso follows the heavenly teachings is sure to find the benedictions of the Creator. The divine guidance, i.e , Islam is a religion for the whole humanity to accept and acknowledge Every human being can avail of its treasures provided he believes in Islam and translates his faith into actions

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Heroes of Islam

HAZRAT UMAR FAROOQUE
(Razi Allahu 'anhu)
FEAR OF THE HEREAFTER

In the days of Merciful Prophet *(Sallallahu 'alaihi wa sallam)*, Hazrat Umar Farooque *(Razi Allahu 'anhu)* acted as his special adviser, and in the days of the first Caliph, he continued to hold this post and also that of the Judge of Madinah; and after him he himself was the second Caliph He wore a personality:

who, during the ten years of his caliphate, rendered yeomen services in connection with the propagation of religion, public service, justice and equity, equality and brotherhood, patience and contentment and administration of religious affairs, which is known to all students of Islamic hisotry, who always devoted and strictly observed the prayer, fast, zakaat and charity.

in whose period of Caliphate one thousand and thirty-six cities and adjoining area came under his sway; four thousand mosques for five-time prayers and nine hundred Jam'a Masaajid were built;

in whose Caliphate, the stron states of Persia and Rome wer brought under the rule of Muslims and the greatness and dignity of Islam was established outside the Arab world;

in deference to whose desire. verses of "Veil" and "Izn" wer revealed to the Holy Prophe *(Sallallahu 'alaihi wa sallam)* ;

by whose hand, hundreds of miraculous and gnostic deeds wer performed, and on whom alway Divine support, and success, was bestowed;

who was given in his life the glad tiding of admission to Paradise, by the Holy Prophet *(Sallallahu 'alaihi wa sallam)*.

who, because of fear of the Day of Judgement and account in the Hereafter, was so much moved that one day taking a straw from the ground, he remarked, "I wish were a straw, I wish I were not born."

One day when he was passing by a house he heard the recitation of Soo-rah At-Toor in prayers by some one in that house When that person came to the Verse: "Verily! the torment of your Creator will definitely take place." Hazrat Umar *(Razi Allahu 'anhu)* got down from

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THE ISLAMIC SYSTEM OF JUSTICE

By : Justice Dr. Tanzil-ur-Rahman

The foundation of Islamic System of courts was laid as soon as the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* migrated to Madinah and in the beginning he himself used to decide all cases. When Islam spread beyond the boundaries of Hijaz the Holy Prophet *(Sallallahu 'alaihi wa sallam)* sent his representatives to those places as Qazis. The Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* appointed several of his Companions as Qazis, administrators and other functionaries at Makkah, Taif, Yemen, etc. Of these Hazrat 'Ali, Mu'adh bin Jabal and Musa Al-Ashi'ari are some.

It sometimes happened that one companion was appointed as preacher at a place and another one was entrusted with the office of the Qazi; at other places one of the companions was ordered to carry on both duties. This depended on the size of the town and its population. The same course was adopted by Abu Bakr *(Razi Allahu 'anhu)* till the time Umar *(Razi Allahu 'anhu)* succeeded as Caliph and the Islamic State expanded enormously. It was the latter who felt the need of appointing Qazis separately from the administrators/ Governors incharge of the administration of the palce. Umar *(Razi Allahu 'anhu)* appointed various companions of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* as Qazis, for example Zaid bin Thabit in Madinah. Ka'b bin Thaur in Basra, Ubaida bin Samit in Palestine and Abdullah bin Mas'ud in Koofa. All of them were very senior companions In Umar's time these Qazis used to be sub-ordinate to the Governor. But generally Umar *(Razi Allahu 'anhu)* himself appointed the Qazis.

UMAR'S REGULATIONS

Imam Muhammad has reported about a letter written by Umar *(Razi Allahu 'anhu)* to Abu Musa as narrated by Usama and Abu Bakr Al-Hazil and Abdul Malik. The letter is as follows

"You must understand that the office of Qazi involves a most important duty and is a Sunnah of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* to be followed. When a person presents his case before you then hear his complaint with all attention and due consideration And when after hearing both parties you finally come to a decision, then it is a duty not only to pronounce it but also to execute it for the best decision is of no use unless it is executed Treat all people equally and deal with them justly without fear and favour so that a poor man may not lose hope of getting justice and a powerful man may not entertain thoughts of getting favour from you. He who makes a claim in your court should produce evidence in his own support and it is incumbent on him against whom justice is sought and who defends himself against a charge that he should be put on oath It is permissible that the parties to a case compromise it but the compromise may not turn the prohibited into the permissible nor the permissible into the prohibited If the claimant cannot produce evidence to support his case at once you should give him some time to do so If he produces his evidence within that time then get his right restored to him But if he does not, then dismiss his case. Thus the matter will become clear for every body, including the claimant and there will be no doubt left. If you have decided the case one way and when after more serious thought and consideration you come to the conclusion that your decision was not right there should be no bar to revising your order, for truth is truth and nobody can change it and it is more right to accept truth than stick to injustice. All Muslims are reliable witnesses except those who have been punished with lashes as HADD or those who have been convicted for perjury or those whose lineage is doubtful When you become uncertain or unconvinced about a matter of law and find no guidance from the book of Allah or the Sunnah of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* then give deep thought and consideration to it, and seek guidance from similar cases

and precedents and use the principles of analogy and inference that reasoning which is nearer to the order of Allah, and the Sunnah of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* should form the basis of your orders Do not behave ungenerously and do not harass the parties of the case, nor show them discourtesy If you decide the case correctly Allah will reward you generously.

"If a man while treading on the path of right and justice decides a case though he has to do it against his own kith and kin, Allah will guarantee his welfare But should he discard the path of justice and equity and pass a judgment with which his own conscience is not satisfied then his dealing is with Allah Allah will reward his servants for their acts and only when they perform such acts and duties with all sincerity."

In his famous book Hafiz Ibn Qayyim (d.751) writes that this letter of Umar *(Razi Allahu 'anhu)* is a basic document and the best code of conduct for the Islamic system of justice

During the reign of Umar *(Razi Allahu 'anhu)* the Qazis enjoyed both the authority to deal with civil and criminal cases and no separate Qazis were appointed for each kind of work with separate jurisdiction. The same practice was followed during the time of Usman *(Razi Allahu 'anhu)* and 'Ali *(Razi Allahu 'anhu)* Till the end of the period when Banu Umayyad were in power, Qazis were appointed by the Caliph from amongst the Governors of the Province. Qazis had equal status with no distinction in powers or grades. But in the reign of the Abbasids Imam Abu Yousuf was appointed the first Chief Justice with power to appoint or dismiss local Qazis He also enjoyed supervisory and appellate powers as Chief Justice The office of the Chief Justice continued even after him and Mamun-al-Rashid appointed Yahya and later Abu-ul-Hasan Ali bin Noman as Chief Justices Baghdad was the seat of the Chief Justice But when the Abbasi empire disintegrated the office was also abolished.

There used to be a Qazi al-Asakir (the Judge of the Army) as a special officer in the Islamic judicial system. Such Qazis used to go with the Mujahideen and used to decide their cases and administered justice in the conquered land as well as among army personnel There used to be the office of Muhtasib too in Islam's system of administration of the same status as the Qazi He had jurisdiction over the administration of municipal laws, observance of discipline and decency, checking of black marketing and control of traffic and maintenance of law and order If circumstances and local conditions demand the Qazi can be entrusted with the management of military matters. In other circumstances their jurisdiction can be limited to the dispensation of public justice.

There are some basic qualification for appointment to the post of a Qazi. These are that h should have expert knowledge the Holy Quraan and the Sunnal of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* and consequently he should b competent to form his own opinion in the light of that knowledge by inference or by analogy. When the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam* appointed Hazrat Muaz *(Raz Allahu 'anhu)* as Qazi for Yemen he put several questions to him. ' answer to one such question Hazra Muaz stated that when he was no able to find any authority from the Holy Quraan and the Sunnah of the Holy Prophet Muhamma *(Sallallahu 'alaihi wa sallam)*, h would form his own opinion in th light of the Shariah. On this th Holy Prophet Muahmma *(Sallallahu 'alaihi wa sallam)* ha thanked Allah for this guidance t Hazrat Muaz.

In the Islamic system of justice the law of evidence also occupie a prominent place. An importan feature of the Islamic law evidence, not found in othe systems, is that it has fixed minimum number of witnesses f due proof of particular crimes an claims. Similarly the qualification of the witnesses of both the sexe have also been laid down in detai

Continued from page 29)

HAZRAT UMAR FAROOQUE *(Razi Allahu 'anhu)* FEAR OF THE HEREAFTER

his ride and resting against the wall, sat for a long time. Then, he came to his house and was ill for one month. People came to him enquiring about his health but no one could know what the disease was;

when any camel of the Public Treasury went astray, he himself would go out in its search. Once, during summer, when the sun was at its zenith and hot wind was blowing strongly, he was out in search of a camel, Hazrat 'Usman *(Razi Allahu 'anhu)* met him and said, "O the leader of the faithful! Where are you going in this scorching heat ? This work will be done by some one else."

Hazrat 'Umar *(Razi Allahu 'anhu)* promptly replied, "On the Day of Judgement, I will be interrogated (for it)."

Once the Governor of Yemen, Hazrat Abu Moosa Ash'ari *(Razi Allahu 'anhu)* presented to Hazrat Umar *(Razi Allahu 'anhu)* as gift famous pudding of Yemen. Hazrat 'Umar *(Razi Allahu 'anhu)* enquired, "Are the people of Yemen, high and low, rich and poor, able to provide for this pudding and eat it?"

Hazrat Abu Moosa Ash'ari gave the reply in the negative. On this Hazrat 'Umar said. "Then, Umar alone cannot eat such a costly sweet."

This shows Hazrat 'Umar's feeling for his responsibility and duties; he refused to eat those things which were not liberally and freely available to the public.

He used to say . "If it would be declared on the Day of Judgement that all shall enter Paradise except one, then I shall fear that I may be that man."

At last, one day Hazrat 'Umar was injured at the hands of an infidel. People visited him and, on the basis of obedience to the Book of Allah and following of the Sunnah of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* solaced him that he was dying as a martyr; and about a martyr the Merciful Prophet *(Sallallahu 'alaihi wa sallam)* had said, 'He belongs to Paradise and shall enter it from whatever gate he wishes "

In reply to their consolation and assurance he said, "I would even be content if I am accepted with the weight being even in the scale, i e , the numbers of my virtues and vices balancing each other, and I am forgiven, then it would be a great favour of Allah on me."

From the events of the life of this great man, it is amply borne out that he attached importance to every act of his which would be accountable in the Hereafter. It is a lesson to us to prepare in this world for shaping our lives for the Hereafter. When such great person was told in his lifetime of the glad tidings of his destination, Paradise, even then he was afraid of the Day of Judgement, why should then we whose lives are embroiled in sins and faults not fear that Day.

NEWS AND VIEWS

SINGAPORE'S FIRST ISLAMIC BANK

SINGAPORE : Singapore's Overseas-Chinese Banking Corporation will soon become the country's first bank to offer special accounts that conform to Islamic laws. The new service, due to be available within a month, would offer savings and current accounts that would be interest free

Singapore, a city-state with a population of three million, has an Islamic minority of 14 per cent

ISLAMIC COLLEGE IN MACEDONIA

SKOPIA : In the capital of Macedonia, Skopia, a new Islamic college has been opened The president of the Islamic Union of Macedonia, Sheikh Ragbi informed the Saudi Al-Jazira newspaper, that the construction of the college was a dream that the Muslims of the Balkans awaited for a long time.

The construction cost was about 12 million German Marks Once the college was completed, the first students enrolled for the 1997-1998 academic year.

The college complex consists of lecture halls, classes, a mosque, dormitories, a clinic, a sports hall, conference halls and car parks

The existance of an Islamic secondary school in Skopia, and the fact that Macedonia Muslims are trilingual makes the new college attractive to Muslims from the Balkans, the former Yugoslavia and Germany. (IINA).

(Courtesy : Da'wah Highlights.)

CHAPTER 18
SOO-RA-TUL-KAHF

(Continued from June 07, 1998 Issue)

SECTION 11	*RU-KOO' 11*	
83. And they ask you about Zul-Qarnain.	***83. Wa yas-a-loo-na-ka 'an zil-qar-nain.***	وَيَسْـَٔلُوْنَكَ عَنْ ذِي الْقَرْنَيْنِ
Say : I will recite to you an account of him.	***Qul sa-at-loo 'a-lai-kum-min-hu zik-raa.***	قُلْ سَاَتْلُوْا عَلَيْكُمْ مِّنْهُ ذِكْرًا ۝
84. Surely, We had established him in the land	***84. In-naa mak-kan-naa la-hoo fil-ar-di***	اِنَّا مَكَّنَّا لَهٗ فِي الْاَرْضِ
and given him a way to accomplish every thing.	***wa aa-tai-naa-hu min kul-li shai-in sa-ba-ban.***	وَاٰتَيْنٰهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ۝
85 So he pursued (such) an arranged way,	***85. fa-at-ba-'a sa-ba-baa.***	فَاَتْبَعَ سَبَبًا ۝
86 unitl, when he reached the point of the setting sun,	***86. Hat-tāa i-zaa ba-la-gha magh-ri-bash-sham-si***	حَتّٰىٓ اِذَا بَلَغَ مَغْرِبَ الشَّمْسِ
he found that it sets (as if) in a murky spring	***wa-ja-da-haa tagh-ru-bu fee 'ai-nin ha-mi-a-tinw-***	وَجَدَهَا تَغْرُبُ فِيْ عَيْنٍ حَمِئَةٍ
and he found near it a people.	***wa wa-ja-da 'in-da-haa qau-maa.***	وَّوَجَدَ عِنْدَهَا قَوْمًا ۝
We said O Zul-Qarnain, cither punish them	***Qul-naa yaa-zal-qar-nai-ni im-māa an tu-'az-zi-ba***	قُلْنَا يٰذَا الْقَرْنَيْنِ اِمَّآ اَنْ تُعَذِّبَ
or show them kindness	***wa im-māa an tat-ta-khi-za fee-him hus-naa.***	وَاِمَّآ اَنْ تَتَّخِذَ فِيْهِمْ حُسْنًا ۝
87 He said · As for him who does wrong, him shall we punish;	***87. Qaa-la am-maa man za-la-ma fa-sau-fa nu-'az-zi-bu-hoo***	قَالَ اَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهٗ
then he will be returned to his Lord	***sum-ma yu-rad-du i-laa rab-bi-hee***	ثُمَّ يُرَدُّ اِلٰى رَبِّهٖ
and He will punish him with a grievous punishment.	***fa-yu-'az-zi-bu-hoo 'a-zaa-ban-nuk-raa.***	فَيُعَذِّبُهٗ عَذَابًا نُّكْرًا ۝

88. And as for him who believes and does virtuous deeds,	*88. Wa am-maa man aa-ma-na wa 'a-mi-la ṣaa-li-ḥan*	وَاَمَّا مَنْ اٰمَنَ وَعَمِلَ صَالِحًا
for him will be goodness by way of reward.	*fa-la-hoo ja-ẕāā-a-nil-ḥus-naa.*	فَلَهٗ جَزَآءَ ۨ الْحُسْنٰى
And We shall bid him ease in Our dealings.	*Wa sa-na-qoo-lu la-hoo min am-ri-naa yus-raa.*	وَسَنَقُوْلُ لَهٗ مِنْ اَمْرِنَا يُسْرًا
89. Then he pursued (the) arranged way,	*89. Sum-ma at-ba-'a sa-ba-baa.*	ثُمَّ اَتْبَعَ سَبَبًا
90. until, when he reached the point of the rising sun,	*90. Hat-tāa i-ẕaa ba-la-gha maṭ-li-'ash-sham-si*	حَتّٰٓى اِذَا بَلَغَ مَطْلِعَ الشَّمْسِ
he found that it rises on a people	*wa-ja-da-haa taṭ-lu-'u 'a-laa qau-mil-*	وَجَدَهَا تَطْلُعُ عَلٰى قَوْمٍ
for whom We had not provided any shelter from it;	*lam naj-'al-la-hum-min doo-ni-haa sit-ran*	لَّمْ نَجْعَلْ لَّهُمْ مِّنْ دُوْنِهَا سِتْرًا
91. like this it was. And indeed We were fully aware	*91. ka-ẕaa-lik. Wa qad a-ḥaṭ-naa*	كَذٰلِكَ وَقَدْ اَحَطْنَا
of what he had with him.	*bi-maa la-dai-hi khub-raa.*	بِمَا لَدَيْهِ خُبْرًا
92. Then he followed (the) arranged way.	*92. Sum-ma at-ba-'a sa-ba-baa.*	ثُمَّ اَتْبَعَ سَبَبًا
93. Until, when he reached between the two barriers,	*93. Hat-tāa i-ẕaa ba-la-gha bai-nas-sad-dai-ni*	حَتّٰٓى اِذَا بَلَغَ بَيْنَ السَّدَّيْنِ
he found beyond them a people	*wa-ja-da min doo-ni-hi-maa qau-mal-*	وَجَدَ مِنْ دُوْنِهِمَا قَوْمًا
who could scarcely understand a word.	*laa ya-kaa-doo-na yaf-qa-hoo-na qau-laa.*	لَّا يَكَادُوْنَ يَفْقَهُوْنَ قَوْلًا
94. They said : O Zul-Qarnain, surely Ya'jooj (Gog) and Ma'jooj (Magog)	*94. Qaa-loo yaa-ẕal-qar-nai-ni in-na ya'-joo-ja wa ma'-joo-ja*	قَالُوْا يٰذَا الْقَرْنَيْنِ اِنَّ يَاْجُوْجَ وَمَاْجُوْجَ
are evil-doers in the land;	*muf-si-doo-na fil-ar-ḍi*	مُفْسِدُوْنَ فِى الْاَرْضِ
shall we then pay you tribute on the condition	*fa-hal naj-'a-lu la-ka khar-jan 'a-lāa*	فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلٰٓى

English	Transliteration	Arabic
that you erect a barrier between us and them ?	***an taj-'a-la bai-na-naa wa bai-na-hum sad-daa.***	أن تجعل بيننا وبينهم سدا ﴿٩٤﴾
95. He said : That in which my Lord has established me, is better,	***95. Qaa-la maa mak-kan-nee fee-hi rab-bee khai-run***	قال ما مكني فيه ربي خير
so help me with manpower and I will erect	***fa-a-'ee-noo-nee bi-quw-wa-tin aj-'al***	فأعينوني بقوة أجعل
between you and them a strong walll.	***bai-na-kum wa bai-na-hum rad-man***	بينكم وبينهم ردما ﴿٩٥﴾
96. Bring me lumps of iron;	***96. aa-too-nee zu-ba-ral-ha-deed.***	آتوني زبر الحديد
until, when he filled up (the gap) between the two mountains, he said : Blow (your bellows) ;	***Hat-tāa i-zaa saa-waa bai-nas-sa-da-fai-ni qaa-lan-fu-khoo.***	حتى إذا ساوى بين الصدفين قال انفخوا
until, when he made it (i.e. the iron lumps) into (red) fire;	***Hat-tāa i-zaa ja-'a-la-hoo naa-ran***	حتى إذا جعله نارا
he said, bring me molten lead that I may pour over it.	***qaa-la aa-too-nēe uf-righ 'a-lai-hi qit-raa.***	قال آتوني أفرغ عليه قطرا ﴿٩٦﴾
97 Thus they could neither scale it,	***97. Fa-mas-taa-'ōo aieen-yaz-ha-roo-hu***	فما اسطاعوا أن يظهروه
nor could they dig through it.	***wa mas-ta-taa-'oo la-hoo naq-baa.***	وما استطاعوا له نقبا ﴿٩٧﴾
98. He said : This is a mercy from my Lord,	***98. Qaa-la haa-zaa rah-ma-tum-mir-rab-bee***	قال هذا رحمة من ربي
and when the promise of my Lord comes to pass, He will level it to the ground;	***fa-i-zaa jāā-a wa'-du rab-bee ja-'a-la-hoo dak-kāā'.***	فإذا جاء وعد ربي جعله دكاء
and the promise of my Lord is true.	***Wa kaa-na wa'-du rab-bee haq-qaa.***	وكان وعد ربي حقا ﴿٩٨﴾
99. And on that day We shall let some of them surge on one another,	***99. Wa ta-rak-naa ba'-da-hum yau-ma-i-zieen-ya-moo-ju fee ba'-dinw-***	وتركنا بعضهم يومئذ يموج في بعض

English	Transliteration	Arabic
and the Trumpet shall be blown,	*wa nu-fi-kha fis-soo-ri*	وَنُفِخَ فِي الصُّوْرِ
then We will gather them together;	*fa-ja-ma'-naa-hum jam-'anw-*	فَجَمَعْنٰهُمْ جَمْعًا ۝
100. And We shall present Hell on that day	*100 wa 'a-rad-naa ja-han-na-ma yau-ma-i-zil-*	وَّعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ
before the unbelievers, in full view,	*lil-kaa-fi-ree-na 'ar-da-*	لِّلْكٰفِرِيْنَ عَرْضًا ۝
101. Whose eyes were under cover from my remembrane,	*101 nil-la-zee-na kaa-nat a'-yu-nu-hum fee ghi-taa-in 'an zik-ree*	الَّذِيْنَ كَانَتْ اَعْيُنُهُمْ فِيْ غِطَآءٍ عَنْ ذِكْرِيْ
and they were not able to hear.	*wa kaa-noo laa yas-ta-tee-'oo-na sam-'aa.*	وَكَانُوْا لَا يَسْتَطِيْعُوْنَ سَمْعًا ۝

COMMENTARY

SECTION - 11

VERSES 83-88 : These verses contain a detailed answer to the last question about Zul-Qarnain Being a pre-historic personality, It is not known with any certaintly who he was There are different opinions about his identity and the period which he lived. It is hardly necessary for us to go into the details and the merits of these varying opinions. As appears from these verses, Allah had bestowed on him a great kingdom with unlimited power and resources over which he ruled with justice and fair play, with full authority to afford protection to the believers and the righteous among his subjects and punish the disbelievers and the wrongdoers

VERSES 89-93 : These verses describe the details of two journeys undertaken by Zul-Qarnain — one to the place from which the sun rises and the other to the place where the sun sets. During each of his journeys he came across different communities, having different modes of life and speaking different dialects

VERSES 94-98 : At the end of his last journey, the people living there complained to him against the excesses committed against them by tribes called Gog and Magog and sought Zul-Qarnain's help by erecting a barrier to prevent these tribes to attack the inhabitants from time to time Zul-Qarnain accepted their request and did the needful, by erecting a barrier with molten lead, which Gog and Magog could not tresspass by digging through the barrier so erected

Instead of taking any credit for himself the powerful and just Ruler, Zul-Qarnain acknowledged Allah's mercy for the good turn he was able to do. He admitted that when the Day of Resurrection arrives, as promised by Allah, all things will be reduced to dust and, as Allah is true to His words and does not break His promise, His promise must come to pass.

VERSES 99-101 : The discussion now turns to a description of the Day of Resurrection when all human barriers will be swept away. On the Blow of the Trumpet, all the dead shall be raised up to life and gathered together in a tumultuous rush. The unbelievers will behold with their own eyes on that Fateful Day the horrible scenes of Hell which they used to deny in their worldly lives. They were blind to Allah's Remembrance and were so arrogant as not to give ears to warnings concerning this Day.

(To be continued)

..له الحياة بقدر الله ، والسبب الذى خلق البشر لاجله ، هو عبادة الله وطاعته وفق القوانين الآلهية التى اوحاها الله عزوجل لانبيائه بدأ من آدم عليه السلام وانتهاء الى خاتم النبيين محمد صلى الله عليه وسلم . هذا باختصار هو المبدأ الاساسى الذى يتميز به الاسلام والذى اساء الغرب فهمه حتى الآن فالاسلام هو نظام اجتماعى ودستور شامل للحياة ، فضلا عن كونه دينا وعقيدة .

ولقد نزل الاسلام بالرسالة نفسها التى جاءت بها الاديان السماوية السابقة الداعية الى توحيد الله عزوجل ، فيعتبر الاسلام تكملة لهذه الاديان ولا معاديا لها . والحقيقه السافرة الا يكون الانسان مسلماً ما لم يؤمن برسالة محمد صلى الله عليه وسلم وبجميع الانبيا عليهم السلام قبله بمن فيهم نوح وابراهيم و موسى و عيسى و مالم يؤمن بالكتب السماوية التى سبقت القرآن وعلى الاخص التوراة والانجيل فلقد جاءت هذه الصحف بأوامر الهية اسلامية فى حالتها الاصلية قبل ان تعرضت للتحريف والتشويه . فى اصلها الصحيح تنطبق على المسلم ؛ فيما عدا القوانين التى عدلت او نسختها آيات فى القرآن الكريم ، ويصف القرآن هولآء الانبياء واتباعهم بالمسلمين فى عديد من الآيات القرآنية .

والاسلام واضح كل الوضوح فى قبوله واحترامه للاديان السماوية الصحيحة وانها جميعا قادت الانسانية الى طريق الله يقول تعالى :

قولوا آمنا بالله وما انزل الينا وما انزل الى ابراهيم واسماعيل واسحاق ويعقوب والاسباط ومآ اوتى موسى وعيسى وما اوتى النبيون من ربهم ، لا نفـرق بين احد منهم ونحن لـه مسلمون .

(البقرة : ١٣٦)

والاسلام نظام اجتماعى عظيم اساسه القرآن والسنة، ينظم العلاقة بين الافراد بين الحاكم والمحكوم وعلى الساحة العالمية بين الدولة والدولة والمسلم حرفى تصرفاته بالصورة التى يراها مناسبة لمصالحه ، مادام هذا التصرف لا يخرج عن نطاق الشريعة والعقيدة الاسلامية . وعلى عكس النظم الاخرى ، يستطيع الفرد المسلم ان يصل الى مستوى الكمال الانسانى فى كل ما يزاوله من الاعمال والمهن . والشرط الوحيد على ممارسة هـذه الحرية ان تتفق هـذه الاعمال والنشاطات مع مبادئ واحكام الشريعة . وبعبارة اخرى يتطلب هذا من كل انسان بذل كل ما لديه من الطاقات والامكانيات فى صالح نفسه واسرته وجيرانه وبلده وبل العالم كله ، واضعا نصب عينيه روح الاخاء والتعاون والايثار والسخاء والجـود وما الى ذلك من الصفـات المحمودة الفاضلة .

تقديم : اقبال حسين انصارى

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَىٰ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا — عَلَىٰ حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَىٰ شَفَاعَتُهُ — لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

ومن المعروف ان العرب ، كانوا يفخرون بتفوقهم فى اعراب ما يريدون من الكلام فى ميدان البلاغة والفصاحة ، وبالرغم من ذلك عجزوا عن تاليف أقصر سورة مثل ما جاء بها القرآن .

صرف الله عزوجل بقدرته اولئك الكفرة عن الاتيان بسورة من مثل القرآن ولم يحاول احد ذلك من كبار البلغاء والشعراء منهم ايام النبى صلى الله عليه وسلم .

(٥) ورأى الجاحظ ان لهذا الاعجاز ناحيتين : من ناحية يكمن الاعجاز فى قيمته الرفيعة من حيث البلاغة والفصاحة ومن ناحية اخرى فى صرف الله الناس عن الاتيان بسورة مماثلة . والنتيجة واحدة بالطبع ولكن الاستدلال مختلف . فى الاولى استدلال ادبى محض وفى الثانية استدلال تاريخى او ازلى بعبارة اصح .

فضلا عن ذلك كيف يمكن ان ينطق رجل امى بسورة طويلة كسورة يوسف او سورة الكهف او البقرة او بسورة قصيرة كسورة المزمل او سورة القيامة او سورة الانسان ويأتى باوصاف وصور واسجاع فى منتهى الجمال والتعبير الرقيق مع مراعاة القواعد العربية والمشاهد ان كثيرا من المثقفين يرتكبون احيانا اغلاطا نحوية وصرفية ولغوية فى احاديثهم وكتاباتهم . حتى الكاتب المتدرب يأتى بالسطر النهائى المنشود الصالح بعد شطب وبحث طويل وعناء وانتظار طويل قد يتطلب وقتا طويلا وما كان هذا ممكنا للنبى الامى صلى الله عليه وسلم ان يتكلف كل ذلك . قد قال الله عزوجل مخبرا عنه : " وما انا من المتكلفين " .

آراء بعض الادباء

قال احمد حسن الزيات وهو من ادباء هذا العصر ، فى كتابه ــ " تاريخ الادب العربى " : " فى القرآن من دقة التشبيه والتمثيل وبلاغة الاجمال والتفصيل وروعة الاسلوب وقــوة الحجاج ما يعجز طاقــة البشر ويرمى المعارضين بالسكات والحصر " . وقال ابو العلاء المعرى فى كتابه " رسالة الغفران " : ان هذا الكتاب الذى جاء به محمد صلى الله عليه وسلم كتاب بهر بالاعجاز . . . وان الآية منه او بعض الآية لتعترض فى افصح كلم يقدر عليه المخلوقون فتكون فيه كالشهاب المتلألئ فى جنح غسق والزهرة البادية فى جدوب ذات نسق فتبارك الله احسن الخالقين " .

ومن اكبر الدلائل على اعجاز القرآن استمرارية تأثيره الى الآن والى ان يشاء الله ، بينما لم يبق من حجة موسى وحجة عيسى عليهما السلام الا الاخبار عنها .

فليس القرآن من صناعة محمد صلى الله عليه وسلم وانه تنزيل رب العالمين .

تقديم : اقبال حسين انصارى

ماخوذ من مختلف المصادر (سيتبع)

موقف الغرب من دين الاسلام موقف غير ودى

موقف الغرب من دين الاسلام موقف غير ودى ويرجع السبب فى هــذا الموقف الى اساءة فهم الغرب للاسلام فمن واجبنا ازالة ذلك السبب حتى يحصل تعاون وتفاهم بين الجانبين .

كلمة الاسلام تعنى فى اصلها العربى الامن والطاعة . وبهذا المعنى يكون المسلم فى جو من الطمانينة مع خالقه ومع جميع المخلوقات الاخرى . وتكمن نقطة البداية فى الاسلام بالاعتراف بوحدانية الخالق عزوجل ويترتب على هذا الاعتراف الطاعة الكاملة لأوامره والتجنب عما نهى عن ارتكابه الخالق الحكيم والايمان بان كل شئ يجرى فى

(والله يعصمك من الناس) فاخرج رسول الله صلى الله عليه وسلم راسه من القبة فقال لهم : ايها الناس انصرفوا فقد عصمني الله .

(رواه الترمذي والحاكم وابن جرير).

فلو كان القرآن من صناعة محمد صلى الله عليه وسلم لما اطمأن صلى الله عليه وسلم بهذه الآية ايضا ولا صرف الحراس عن حراسه، لان الحراسة من أمر معتاد ومعهود بالنسبة لرؤساء القوم وقادة الناس ولمن يخافون على انفسهم من الاعداء، وذلك عمل جار من قديم الزمان الى عصرنا هذا .

(٣) كان صلى الله عليه وسلم يعيش عيش الكفاف ولم ياخذ من الدنيا الا ما كان لابد منه ولا غنى عنه للحفاظ على حياته الطيبة وكان جل فكره أمور الآخرة الآجلة دون الدنيا العاجلة . كانت حياته جهادا مستمرا ملئة بالشدائد والمشاق، بعيدة كل البعد عن مغريات الدنيا وزخارفها . ما ان اتاه مال تصدق به على الفقراء ولم يبق منه شيئا عنده للغد . اختار النبي صلى الله عليه وسلم هذا المنهج للحياة اطاعة لاحكام القرآن .

بالاضافة الى هذا كان النبي صلى الله عليه وسلم يقوم الليل حتى تتورم قدماه اتقاء لله تعالى واطاعة لأوامره وابتغاء لمرضاته :

قم الليل الا قليلا ، نصفه او انقص منه قليلا
او زد عليه ورتل القرآن ترتيلا .

(المزمل : ٢ - ٤)

يدل هذان الجانبان من حياة محمد صلى الله عليه وسلم على عظيم اخلاصه في عبادة ربه واطاعته لاوامره .

فلو كان القرآن من صناعته لما ارهق صلى الله عليه وسلم نفسه الى هذا الحد من التقشف والمشقة ، بل كان من الطبعي ان يكون قد استغل مركزه المرموق بين قومه لجلب الخير والمنفعة لنفسه وذريته وتمتع بحياة رغيدة .

(٤) بلاغة القرآن معجزة دائمة

قال الجاحظ في كتاب " حجج النبوة "

" ولما كان اعجب الأمور عند قوم فرعون السحر ولم يكن اصحابه قط في زمان اشد استحكاما منهم في زمانه بعث الله موسى عليه السلام لابطال السحر ولسد السحرة وتدكير الطاغيد وكذلك في زمان عيسى عليه السلام كان الطب من العلوم السائدة في زمانه وكان شاغلة قومه وقصوى غايتهم المهارة في العلوم الطبية وانواعها وعلاج المرضى وما الى ذلك فارسله الله عزوجل بمعجزة شفاء المرضى واحياء الموتى بمناسبة دورته - وعلى سنة الله الجاريه في الامم وبدانها من الانبياء والرسل وقع الواقع في عصر خاتم الانبياء والرسل محمد صلى الله عليه وسلم فكان اغلب الأمور واحسنها عندهم واجاها في صدورهم البراعة في الاداب وفصاحة البيان والبلاغة في ضروب الكلام واساليبه فبعثه الله عزوجل بمعجزة البيان والابلاغ وجامع الكلام فحتداهم النبي الامي بما كانوا لا يشكون انهم يقدرون على اكثر منه فلم يزل يقارعهم بعجزهم حتى تبين ذلك لعامتهم كما تبين لخواصهم الذين كانوا يزعمون انهم افصح الامم ونابغتها ."

ومن الآيات التي تحدى الله عزوجل فيها الكافرين بان ياتوا بسورة بمثل ما اوحى الله الى نبيه صلى الله عليه وسلم هي:

قل فاتوا بعشر سور مثله مفتريت وادعوا من استطعتم من دون الله ان كنتم صدقين .

(هود : ١٣)

قل فاتوا بسورة مثله وادعوا من استطعتم من دون الله ان كنتم صدقين .

(يونس : ٣٨)

وان كنتم في ريب مما نزلنا على عبدنا فاتوا بسورة من مثله وادعوا شهداءكم من دون الله ان كنتم صدقين .

(البقرة : ٢٣)

بسم الله الرحمن الرحيم

بلغ العلى بكماله   كشف الدجى بجماله
حسنت جميع خصاله   صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

ليس القرآن الكريم من تأليف محمد صلى الله عليه وسلم

" وانه لتنزيل رب العالمين "

(١) فى القرآن آيات كثيرة ذكر الله تعالى فيها ما كان الكفار يرمون الرسول صلى الله عليه وسلم به من شتى العيوب والمساوئ مثل الكذب والفقر والسحر والجنون والبشرية وغيرها الخ .

— ا كان للناس عجبا ان اوحينا الى رجل منهم ان انذر الناس . .

(يونس : ٢)

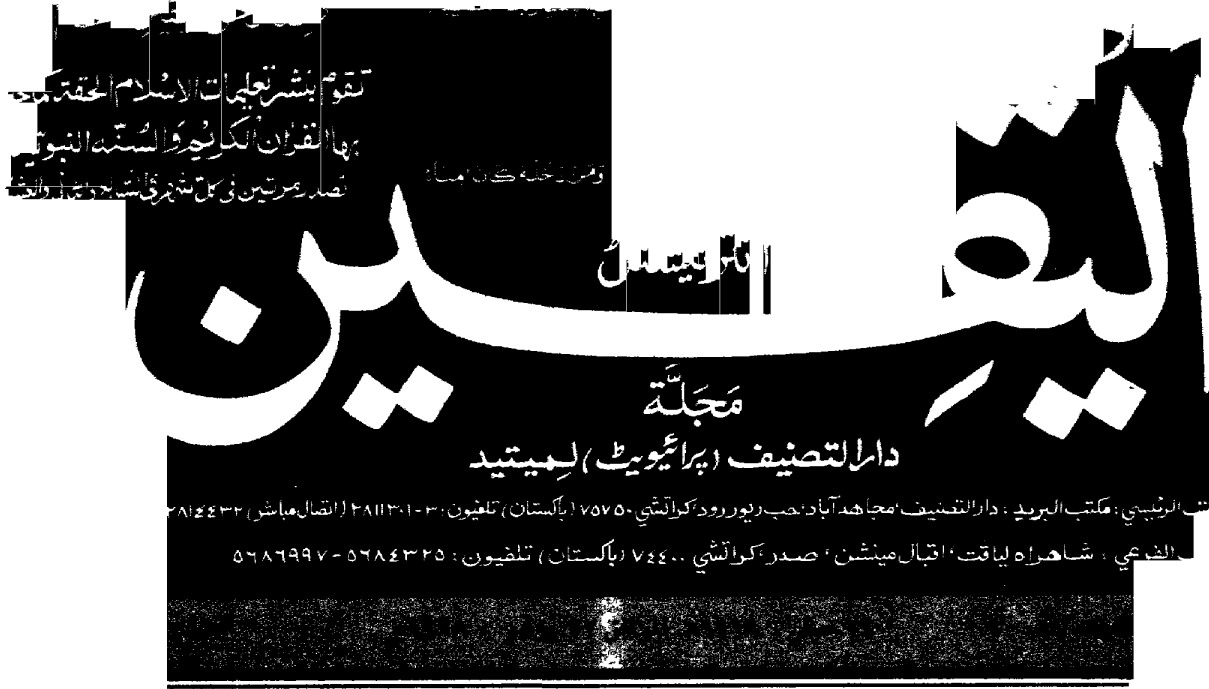
— وعجبوا ان جاءهم منذر منهم وقال الكفرون هذا ساحر كذاب .

(ص : ٤)

— اذ يقول الظالمون ان تتبعون الا رجلا مسحورا .

(الاسراء : ٤٧)

— وقالوا لولا نزل هذا القرآن على رجل من القريتين عظيم .

(الزخرف : ٣١)

— وقالوا يا ايها الذى نزل عليه الذكر انك لمجنون . . .

(الحجر : ٦)

— وقال الذين كفروا للحق لما جاءهم ان هذا الا سحر مبين .

(سبا : ٤٣)

— وقال الذين كفروا هل ندلكم على رجل ينبئكم اذا مزقتم كل ممزق انكم لفى خلق جديد . افترى على الله كذبا ام به جنة . . . .

(سبا : ٨)

فلو كان القرآن من كلام محمد صلى الله عليه وسلم لما ذكر فيه تهم المشركين له وسخريتهم منه وما عابوه به .

(٢) عن عائشة رضى الله عنها قالت : كان رسول الله صلى الله عليه وسلم يحرس ليلا حتى نزلت الآية

ليس القرآن الكريم من تأليف محمد ﷺ
"وانه لتنزيل رب العالمين"

قل فاتوا بسورة مثله وادعوا من استطعتم
من دون الله ان كنتم صدقين (يونس: ٣٨)

لو كان القرآن من صناعته صلى الله عليه وسلم لما ارهق
نفسه الى هذا الحد من التقشف والمشقة ----.

من اكبر الدلائل على اعجاز القرآن استمرارية تأثيره
الى الآن ----.

موقف الغرب من دين الاسلام موقف فيرودي ٥

الاسلام واضح كل الوضوح فى قبوله واحترامه
للاديان السماوية الصحيحة .

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NEWS AND VIEWS

QUR-AAN MAJEED

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝

In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying) · Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised". (Al-Quraan 41.30).

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and near death in the grave and after it at the time of uprising from the graves.

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH;
2) Freedom from fear and grief, in this world as well as in the next world,
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous
4) It should be borne in mind that Allah never breaks His promise

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In the name of Allah, The All-Compassionate, the Most-Merciful

EVILS OF OBSCENITY

So sadly disillusioned by the "Equality" and "Freedom" movements, women are now flocking in large numbers within the fold of "Back to the home" counter-movement. It is incredibly popular in South America Germany, Japan and other nations are also inclining to it

To save the Muslims from the vicious consequences of obscenity, Allah condemned it thus, 1400 years ago

" Allah Forbiddeth obscenity and abomination and wickedness" (16 90)

As man was created for outdoor duties and heavier manual labour and woman was assigned the duties that were to be performed within the four walls, Allah issued the following injunctions from time to time

وقل للمؤمنت يغضضن من أبصارهن ويحفظن فروجهن ولا يبدين زينتهن إلا ما ظهر منها
وليضربن بخمرهن على جيوبهن ولا يبدين زينتهن إلا لبعولتهن أو آبائهن أو آباء بعولتهن أو أبنائهن
أو أبناء بعولتهن أو إخوانهن أو بني إخوانهن أو بني أخوتهن أو نسائهن أو ما ملكت أيمانهن أو التابعين
غير أولي الإربة من الرجال أو الطفل الذين لم يظهروا على عورت النساء

"And tell the believing women to lower their gaze and be modest, and to cover their private parts and not to display their adornment except what becomes visible of its own accord, and to draw their covering over their bosoms and not to expose their adornment except to their husbands or fathers or husband's fathers or their sons or their husband's sons or their brothers or their brother's sons or sister's sons or their female (servants) or (their slaves) whom thier right hands posses, or their male attendants devoid of sexual desire, or children who are not aware of the secrets of the female body " (24 31)

Thus a Muslim woman was henceforth required to observe purdah with namahram men

ينساء النبي ... إن اتقيتن فلا تخضعن بالقول فيطمع الذي في قلبه
مرض وقلن قولا معروفا

"O wives of the Prophet! do not be soft of speach, lest he in whose heart is a disease may be covetous, and speak a word of decency" (33 32)

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

"And stay in your homes and do not display (your) charms like the displaying (of charms) in the former (days of) ignorance. " (33 33)

According to Islamic law, an injunction pertaining to Prophet's *(Sallallahu 'alaihi wa sallam)* wives, is applicable to common Muslim women also unless and until it is repugnant to the context, as the latter were required to emulate the lives of the former in matters related to female life

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِن وَرَاءِ حِجَابٍ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ

" And when you ask them (i e the wives of the Prophet) for anything, then ask them from behind a curtain This is purer for your hearts and their hearts " (33 53)

And thus was heralded the segregation of sexes

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ

"O Prophet! Tell your wives and your daughters and the women of the believers that they should draw their veils close round them, (when they move out of homes) " (33 59)

Thus Allah barred all avenues of obscenity, lewdness, epicurism, etc , that lead to adultery and fornication

Henceforth, Muslim women were, in normal circumstances, confined to homes So they were absolved of the responsibility of earning a living Their living was guaranteed by their fathers, uncles, and brothers before marriage, by the husbands after marriage; by the sons when they turned widows or divorcees and by Islamic State when there was none to take care of their needs Their occupation was confined to the care of the family, education of children, and housekeeping Their beauty was meant for their husbands only Tight, transparent, and inadequate dress was forbidden Dupatta (head and breast covering) was to be used to cover the trunk of the body and not as a rope Free association with a namahram (with whom marriage was possible) was banned Covering of the entire body with a (chadar) cloth sheet outside the homes was made obligatory

There is always an exception to every rule For example,

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

"He has forbidden for you dead animal and blood and pig's meat, and that which has been sacrificed in a name other than Allah's Yet he who is driven (to eat these), neither craving (for them), nor transgressing, then surely Allah is Ever - Forgiving Most Merciful " (16 115)

So this injunction provided the needed exception to all rules Thus a deviation in an emergency or to fulfil a genuine need, is permitted for as long as the emergency or the need exists After their fulfilment, the normal restrictions shall be reimposed as exceptions do not make rules Hence a Muslim woman can visit her relations and the next door female neighbours in the absence of men, go out for shopping or to educational institution or to a doctor. She may go out to earn a living also, in an emergency, preferably in a segregated institution But she has to be covered with a (chadar) cloth sheet, (burqa') veil or a long and loose coat, out of home

TIME FOR DECISION

Pakistan (as well as all similar Muslim countries) has now to take a momentous decision in the light of what has been said. Shall it continue to discard purdah, encourage unrestricted freedom and promote obscenity, lewdness and epicurism in various forms ? Or shall it repent and decide to stick fast to the tenets of Islam ? If the country decides in favour of the first, it will continue to incur the displeasure of Allah as it has happened

with the Muslims during the past centuries. Those who chose to follow the Western pattern of living were so shamefully humiliated and are still being belaboured mercilessly. And there is none to help them.

But if it adopts the second path, it will be saved by Allah from the internal danger of disruptionists and external threat of enemies. By holding fast to Allah's unfailing laws, the nationals of Saudi Arabia, Kuwait, Bahrain, and U.A.E., are now living in peace. They have neither discarded purdah, nor have taken to obscenity, lewdness and epicurism.

And now the Revolution in Iran must be a grand lesson for us. Iran was converted completely into modern Western society. But Allah showered success on Islamic revivalists. Iran is now governed by Islamic Laws. The women are back to home, clad in black veil (burqa') or chadar, while going out. Obscenity, lewdness and epicurism have been banished because these stimulants have been fully controlled. It happened because the Revolutionists were imbued with the spirit of Islam.

Only a microscopic minority of modernised Pakistanis, men and women both, still seem to go for the same experiment which was performed by certain Muslim countries. Their consequent sufferings have not yet opened their eyes. They say "Look! 80 percent of our population lives in villages. These men and women do not observe purdah. They work in the fields togother with men. Still, their morality is superb"

These people do not seem to be fully conversant with the true life. Their exemplary morality is due to their fear of Allah. If ever a case of adultery or fornication is detected, not a court but a hatchet decides it. The women, when moving out, always put on a chadar. As the village is a small unit, all the women are under vigilant eyes. Normally they wear long loose and flowing dress. Make-up and fashion are alien to them.

Usually they work in the field with their fathers, husbands, brothers, and sons. In large projects where alien male labour is engaged, women are assigned lighter jobs, and they work within their own groups. Even in Chaupal meetings, they occupy a segregated section. Thus they still observe all the norms of purdah.

And why should the nation decide to take the second path ? The answer is simple. The nation and the Government both know that Pakistan came into being on the basis of Islam. As such, our duty is to realise our objective without any more delay. It is essential to Islamise Pakistan as quickly as possible. This could be done only when we care to know the purpose of our lives.

We are created by Allah for His service, not partial but full. Any deviation amounts to obedience to Satan. Quraan Majeed says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُوْنِ ۝

"I created the jinn and humankind only that they might worship Me." (51:56)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِي السِّلْمِ كَاۗفَّةً ۠ وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۭ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۝

"O you who believe! Enter into the (system of) Islam completely and follow not Satan's footsteps. Surely he is your open enemy." (2:208)

Let us, therefore, learn to live according to the Will of Allah. To achieve this, we have to acquire the knowledge of Islamic principles as enunciated in Quraan Majeed and as practised by the Holy Prophet *(Sallallahu 'alaihi wa sallam)*. This will provide the touchstone to test our daily deeds as virtuous or vicious. Therefore, a study of Quraan Majeed and the Sunnah becomes obligatory. Let us find at least half an hour daily for this study.

ROLE OF GOVERNMENT

In the implementation of this scheme, the Government has to play, as it is striving to do, a major role because it controls nation's entire resources.

Let me quote what Allah requires of an Islamic Government .

(Continued on Page 24)

Al-Quraan

THE QURAAN AND MODERN SCIENCE - III

By Dr. Maurice Bucaille

(For the 1st. & 2nd. installments kindly refer to "Yaqeen International" -- May 07, 1998 & May 22, 1998)

THE CREATION OF MAN

In the Quraan, the subject of human reproduction leads to a multitude of statements which constitute a challenge to the embryologist seeking a human explanation to them. It was only after the birth of the basic sciences which were to contribute to our knowledge of biology, and especially after the invention of the microscope, that man was able to understand such statements It was impossible for a man living in the early seventh century to have expressed such ideas. There is nothing to indicate that, at this time, men in the Middle East and Arabia knew anything more about this subject than men living in Europe or anywhere else

Today, there are many Muslims with a thorough knowledge of the Quraan and natural sciences who have clearly recognised the comparisons to be made between the verses of the Quraan dealing with reproduction and human knowledge. I shall always remember the comment of an eighteen-year-old Muslim, brought up in Saudi Arabia, replying to a reference to the question of reproduction as described in the Quraan. Pointing to it, he said, 'but this book provides us with all the essential information on the subject. When I was at school they used the Quraan to explain to me how children were born, your books on sex-education are a bit late on the scene!

It is on this point in particular, that a comparison between the beliefs current at the time of the Quraan, that were full of superstitions and myths, and the contents of the Quraan, and modern data, leaves us amazed at the degree of concordance between the latter and the absence of any reference in the Quraan to the mistaken ideas that were prevalent at the time.

Let us now isolate, from all these verses, precise ideas concerning the complexity of the fertilizing liquid and the fact that an infinitely small quantity is required to ensure fertilization, its 'quintessence' -- if I may so translate the Arabic word 'sulala'

The implantation of the egg in the female genital organ is perfectly described in several verses by the word 'Alaq' which is also the title of the Soo-rah in which it appears

خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ۝

"God created man from something which clings" (96.2)

I do not think there is any reasonable translation of the word 'Alaq' other than to use its original sense

The evolution of the embryo inside the maternal uterus is only briefly described, but the description is accurate, because the simple words referring to it correspond exactly to fundamental stages in its growth This is what we read in a verse from the Soo-rah Al-Mu'minun (23-14)

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۝

"We fashioned the thing which clings into a chewed lump of flesh and We fashioned the chewed flesh into bones and We clothed the bones with intact flesh, then We developed out of it another creature So blessed be Allah, the best to Create "

The term 'chewed flesh' (mudga) corresponds exactly to the appearance of the embryo at a certain stage in its development

It is known that the bones developed inside this mass and that they are then covered with muscle This is the meaning of the term intact flesh' (lahm)

The embryo passes through a stage where some parts are in proportion and others out of proportion with what is later to become the individual. May be this is the meaning of a verse in the Soo-rah Al-Hajj (22.5) which reads as follows

فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ

".... We created you from dust then from (a drop of) sperm, then from a clot (of blood) then from a lump of flesh "

Next, we have a reference to the appearance of the senses and viscerae in the Soo-rah Al-Sajda (32:9)

وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ

"And He made for you the ears and the eyes and the hearts "

Nothing here contradicts today's data and, furthermore, none of the mistaken ideas of the time has crept into the Quraan

QURAAN AND BIBLE

We have now come to the last subject. it is the confrontation, with modern knowledge, of passages in the Quraan that are also referred to in the Bible

We have already caught a glimpse of the problem when talking of the Creation. Earlier I stressed the perfect agreement between modern knowledge and verses in the Quraan and pointed out that the Biblical narration contained statements that were scientifically unacceptable This is hardly surprising when we know that the great narration of the Creation contained in the Bible was the work of priests living in the sixth century BC, hence the term 'Sacerdotal' narration This seems mainly to have been conceived as the theme of a preaching designed to exhort people to observe the sabbath The narration was constructed with a definite end in view, and as Father de Vaux (a former head of the Biblical School of Jerusalem) has noted, this end was essentially legalist in character.

The Bible also contains a much shorter and older narration of the Creation, the so called 'yahvist' version, which approaches the subject from a completely different angle.

They are both taken from Genesis, the first book of the Pentateuch or Taurah. Moses is supposed to have been its author, but the text we have today has, as we know, undergone many changes.

The Sacerdotal narration of Genesis is famous for its whimsical genealogies, that go back to Adam, and which nobody takes very seriously Nevertheless, such Gospel authors as Matthew and Luke have reproduced them, more or less verbatim, in their genealogies of Jesus Matthew goes back as far as Abraham, and Luke to Adam All these writings, are scientifically unacceptable, because they set a figure on the age of the world and the time man appeared on Earth, which is most definitely out of keeping with what has today been established with certainty The Quraan, on the other hand, is completely free of data of this kind

Earlier, we also noted how perfectly the Quraan agrees with general, modern ideas on the formation of the Universe, whereas the Biblical narration stands in contradiction to them the allegory of the primordial waters is hardly tenable, nor is the creation of light on the first day, before the creation of the stars which produce this light: the existence of an evening and a morning before the creation of the Earth, the creation of the Earth on the third day before that of the Sun on the fourth; the appearance of beasts of the Earth on the sixth day after the appearance of the birds of the air on the fifth day, although the former came first: all these statements are the result of beliefs prevalent at the time this text was written and do not have any other meaning.

As for the genealogies contained in the Bible, which form the basis of the Jewish calendar and assert that today the world is (5738) years old, these are hardly admissible either. Our solar System may well be 4½ billion years old, and the appearance on Earth of man, as we know him today, may be estimated in tens of thousands of years, if not more.

It is absolutely essential, therefore, to note that the Quraan does not contain any such indications as to date, and that these are specific to the Biblical text

There is a second, highly significant, subject of comparison between the Bible and the Quraan. this is the Flood In actual fact, the Biblical narration is a fusion of two descriptions in which events are related differently. The Bible speaks of a universal flood and places it roughly 300 years before Abraham. According to what we know of Abraham, this would imply a universal cataclysm around the twenty-first or twenty-second century BC. This would be untenable, in view of historical

data.

How can we accept the idea that, in the twenty-first or twenty-second century BC, all civilization was wiped off the face of the Earth by a universal cataclysm, when we know that this period corresponds, for example, to the one preceding the Middle Kingdom in Egypt, at roughly the date of the first Intermediary period before the eleventh dynasty ?

None of the preceding statements is acceptable according to modern knowledge

From this point of view, we can measure the enormous gap separating the Bible from the Quraan.

In contrast to the Bible, the narration contained in the Quraan deals with a cataclysm that is limited to Noah's people. They were punished for their sins, as were other ungodly peoples The Quraan does not locate the cataclysm in time. There are absolutely no historical or archaeological objections to the narration in the Quraan

A third of comparison, which is extremely significant, is the story of Moses, and especially the Exodus from Egypt of the Hebrews enslaved to the Pharaoh Here I can only give a highly compressed account of the study of this subject that appears in my books I have noted the points where the Biblical and Quraanic narrations agree and dis-agree, and, for some details, I have found points where the two texts complement each other in a very useful way. Among the many hypotheses concerning the position occupied by the Exodus in the history of the pharaohs, I have concluded that the most likely is the theory which makes Merneptah, Rameses II's successor, the pharaoah of the Exodus The confrontation of the data contained in the Scriptures with archaeological evidence speaks strongly in favour of this hypotheses. I am pleased to be able to say that the Biblical narration contributes weighty evidence leading us to situate Moses in the history of the pharaohs Moses was born during the reign of Rameses II Biblical data are therefore of considerable historical value in the story of Moses

The medical study of the mummy of Merneptah has yielded further useful information on the possible causes of this pharaoh's death

The fact that we today possess the mummy of this pharaoh, which, to be exact, was discovered in 1898, is one of paramount importance The Bible records that it was engulfed in the sea, but does not give any details as to what subsequently became of the body The Quraan, in the Soorah Yunus, notes that the body of the Pharaoh, who was to be damned, would be saved from the waters

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً

"So today We will save your body, so that you may be a sign (of warning) for those who come after you " (10 92)

A medical examination of this mummy, has, moreover, shown that the body could not have stayed in the water for long, because it does not show sings of deterioration due to prologned submersion.

Here again, the confrontation of the narration in the Quraan with the data provided by modern knowledge does not give rise to the slightest objection from a scientific point of view

The Old Testament constitutes a collection of literary works produced in the course of roughly nine centuries and which has undergone many alternations The part played by man in the actual composition of the texts of the Bible is quite considerable.

The Quraanic Revelation has a history which is radically different From the moment it was first communicated to man, it was learnt by heart and written down during Muhammad's *(Sallallahu 'alaihi wa sallam)* own lifetime It is thanks to this that the Quraan does not pose any problem of authenticity.

A totally objective examination of it, in the light of modern knowledge, leads us to recognise the agreement between the two, as has already been noted on repeated occasions It makes us deem it quite unthinkable for a man of Muhammad's time to have been the author of such statements, on account of the state of knowledge in his day. Such considerations are part of what gives the Quraanic Revelation its unique place, and forces the impartial scientist to admit his inability to provide an explanation which calls, solely materialistic reasoning.

(Courtesy : Islamic Herald)

PURIFICATION OF THOUGHT

By : Prof. Dr. I. H. Quddusi

Our actions are the sequence of our thought Modern psychology goes a long way to affirm the veracity and universal truth of the proverbial dictum that our action is always in conformity with our thought or intention We do what we think. Hence Islam lays great emphasis on the purification of thoughts Great scholars and mystic philosophers of Islam have stressed upon this psycho-therapy and treatment to rid humanity of socio-ethical vices and peaceful coexistence Global prosperity cannot be promoted without the spirit of love, goodwill and tolerance

The Holy Prophet of Islam, Muahmmad *(Sallallahu 'alaihi wa sallam)*, while explaining the significance and philosophy of Deen, has very implicitly reported to have said that religion of Islam is nothing short of wishing for others what we wish for ourselves This means inculcation of the spirit of goodwill, love and sympathy for others

According to the teachings of Islam and practical educative behaviour of the great mystics of Islam, love for fellow-beings is the basis of human dignity and significance of humanity All human beings are creatures of Allah Hence we loveand serve one another for the establishment of prosperity of the human society and eradication of mutual hatred, avarice and prejudices A true Msulim is one who benefits the entire humanity with his thought and action. For example in Quraan Majeed Allah has said

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

" Whoever killed a man, except as a punishment for another (man's murder) or for creating disruption in the country, is as if he killed the entire humanity, And whoever saved the life of one, is as if he saved the entire humanity " (5 32)

As thought is the basis of our action, hence we free it from chains of socio-evils and sins of humanity

Allah in the Holy Quraan declares that he has implanted in man's nature a feeling or sense of what is good and bad and has revealed to him that we could achieve spiritual perfection by eschewing what is bad and wrong and adopting what is right and good

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۝ قَدْ أَفْلَحَ
مَنْ زَكَّاهَا ۝ وَقَدْ خَابَ مَنْ دَسَّاهَا ۝

"Then He inspired it (the Nafs) with (the sense of) its wickedness and its piety Surely, prosperous is he who purified (himself) And truly he failed who corrupted it (the Nafs) (91 8-10)

In simple words and without any philosophical interpretation, it can be said that we can be held responsible to our spiritual and material well-being or ruination of our own-selves

The Prophet of Islam Muhammad *(Sallallahu 'alaihi wa sallam)*, is reported to have said that this world is the tillage of the world hereafter We will reap in the Hereafter what we will sow during our life on earth. By sowing thorns, our expectation of reaping flowers is, as if, living in the paradise of fools Love begets love and hatred generates the spirit of animosity. This prejudicial attitude results in ethnic, sectarian, racial, parochial and linguistic divisions and makes us think in terms of regional and sectarian interests It is said that the trouble should be nibbed in its very bud Chastity as a moral virtue holds a very high place in the code of Islamic laws Hence the chastity of thought is aimed at through prayers, fasting, payment of poor taxes, Hajj and Jihaad, which have been made incumbent upon every Muslims so that the spirit of love, sympathy, cooperation could be inculcated and national unity and integrity and the desire for peaceful coexistence be promoted The mystics of Islam, in order to purify their thoughts, meet to practise the beating of Kalimai-Tauheed, that is Laa-i-laa-ha il-lal-laah

The concept of Tauheed is the starting point leading one to the final goal of purification of his thought The concept implies that there is only one Supreme and Sovereign Entity ruling over the affaris of the entire world He is there by His Own Virtues No one created nor begotten Him He has no parents, no wife and no children nor does He have any partner to run the affairs of the heaven and the earth He is God called Allah in the terminology of Islam He never dies nor shows any sign of deterioration or infirmity with the

passage of time. Time and space are His creation. He is far beyond the limited expanse of time and space. They cannot contain Him.

Allah created Man as His Vicegerent on earth and made him accountable for all his deeds to Him alone.

Such is the concept of Tauheed 'r Oneness of Godhead. Allah stressed upon Man to realize and emember that He is One and Alone. So through His Prophets 'rom Hazrat Adam *('alaihis salaam)* to the Last of the Prophets, the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* His message has been :

لا إله إلا الله محمد رسول الله

Laa-i-laa-ha il-lal-laah
(There is no god but Allah)

This fact has been emphasised repeatedly in Quraan Majeed .

يٰٓاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ هَلْ مِنْ
خَالِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ
لَآ اِلٰهَ اِلَّا هُوَ فَاَنّٰى تُؤْفَكُوْنَ

"O men! Remember Alalh's blessing ipon you! Is there any Creator other than Allah, He gives you sustenance from ieaven and earth ? There is no god but le How are you then turned away (from lim) " (35 3)

In short, purification of one's hought can be achieved only in ase he believes in the concept of 'auheed, that is, in the Oneness of llah, the Creator of the heaven nd the earth including Man. In that vay, only man can purify his iought and confusion therein.

(In view of what is stated bove, our readers will realise the osition of its importance and urify their thought according to the requirement of the concept of "Tauheed" and continue it to do so till the last day of life. Aameen.)

(Continued from page 19)

EVILS OF OBSCENITY

اِنْ مَّكَّنّٰهُمْ فِی الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ
وَاَمَرُوْا بِالْمَعْرُوْفِ وَنَهَوْا عَنِ الْمُنْكَرِ

" If We give them Power in the land, will keep up the prayers, pay the Zakaat (mandatory charity) and enjoin what is good and forbid what is evil " (22 41)

An Islamic government is, therefore, duty-bound to promote virtue and to eradicate obscenity, lewdness and epicurism in all their shapes Stimulants such as discarding of chadar or an overgarment, tight, transparent and inadequate dresses, partial nudity, free contacts between man and woman, vulgar songs and movies, sexy books and magazines, nude pictures, etc , msut be effectively banned. Film journals must cease to circulate Music and dancing must end Stage dramas, Fashion Displays, and Dress Shows must be prohibited

V C Rs and their obscene cassettes must be forfeited to the Government Music and drama arousing sensuous urge, must not be presented on the T V The female annoucers and newsreaders must not be projected except as models of modesty in dress and performance. They must fully be covered with overgarments when shown on the screen Our movies must exhibit stories of heroism, love for knowledge, character building, promotion of Islamic values, and the like Our newspapers and magazines must take up nation building in right earnest The share of religious programmes on radio and T.V must be raised.

Let us thus seal the fate, for good, of the notorious evil of obscenity. **Aameen.**

NEWS AND VIEWS

SAUDIS TO BUILD ISLAMIC SCHOOL IN WASHINGTON

WASHINGTON : Saudi Arabia will build a 50-million dollar Islamic school for 3500 students near Washington's Dulles airport, despite fierce opposition from Christian Community

After a heated dedbate in which Christian extremists hurled death threats to the local supervisors claiming the school would be a target of terrorists, the county Board approved the proposal by a 7-2 vote The school, from kindergarten to 12th grade, will be spread over an area of one million square feet and cover 100 acres of land

(Courtesy . Dawa Highlights.)

CHAPTER 18
SOO-RA-TUL-KAHF

(Continued from May 22, 1998 Issue)

SECTION 9 (Continued)	***RU-KOO' 9 (Continued)***	
66 Moses said to him : May I follow you,	*66. Qaa-la la-hoo moo-saa hal at-ta-bi-'u-ka*	قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ
so that you may teach me some of the right conduct which you have been taught ?	*'a-lāa an tu-'al-li-ma-ni mim-maa 'ul-lim-ta rush-daa.*	عَلَىٰ أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا
67 He said You will surely never be able to bear with me	*67. Qaa-la in-na-ka lan tas-ta-ṭee-'a ma-'i-ya ṣab-raa.*	قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا
68. And how can you bear with that	*68. Wa kai-fa taṣ-bi-ru 'a-laa*	وَكَيْفَ تَصْبِرُ عَلَىٰ
of which you do not have comprehensive knowledge ?	*maa lam tu-ḥit bi-hee khub-raa.*	مَا لَمْ تُحِطْ بِهِ خُبْرًا
69 He (Moses) said . You will find me patient, if Allah wills	*69. Qaa-la sa-ta-ji-du-nēe in shāa-al-laa-hu ṣaa-bi-ranw-*	قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا
and I will not disobey you in any thing	*wa lāa a'-ṣee la-ka am-raa.*	وَلَا أَعْصِي لَكَ أَمْرًا
70 He said So if you do follow me, then ask me no questions about anything,	*70. Qaa-la fa-i-nit-ta-ba'-ta-nee fa-laa tas-al-nee 'an shai-in*	قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ
until I myself speak to you about it.	*ḥat-tāa uḥ-di-ṣa la-ka min-hu zik-raa.*	حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا
SECTION 10	***RU-KOO' 10***	
71 So they both set out until, when they embarked in a boat, he made a hole in it.	*71. Fan-ṭa-la-qaa ḥat-tāa i-zaa ra-ki-baa fis-sa-fee-na-ti kha-ra-qa-haa.*	فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا
He (Moses) said Have you made a hole in it to drown its passengers ?	*Qaa-la a-kha-raq-ta-haa li-tugh-ri-qa ah-la-haa.*	قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا
Indeed you have done a dreadful thing	*La-qad ji'-ta shai-an im-raa.*	لَقَدْ جِئْتَ شَيْئًا إِمْرًا

English	Transliteration	Arabic
72 He said : Did I not say that you would surely not be able to bear with me ?	*72. Qaa-la a-lam a-qul in-na-ka lan tas-ta-tee-'a ma-'i-ya sab-raa.*	قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ۝
73. He (Moses) said : Take me not to task for what I forgot,	*73. Qaa-la laa tu-aa-khiz-nee bi-maa na-see-tu*	قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ
nor make my task difficult for me.	*wa laa tur-hiq-nee min am-ree 'us-raa.*	وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ۝
74. So they set out until, when they met a lad, he killed him,	*74. Fan-ṭa-la-qaa ḥat-tāa i-zaa la-qi-yaa ghu-laa-man fa-qa-ta-la-hoo*	فَانطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ
(Moses) said : Have you killed an innocent person without (his killing) any one ?	*qaa-la a-qa-tal-ta naf-san ẓa-kiee-ya-tam-bi-ghai-ri nafs.*	قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ
Indeed, you have done an evil thing.	*La-qad ji'-ta shai-an-nuk-raa.*	لَقَدْ جِئْتَ شَيْئًا نُّكْرًا ۝

SECTION 10

RU-KOO' 10

English	Transliteration	Arabic
75 He said Did I not tell you	*75. Qaa-la a-lam a-qul-la-ka*	قَالَ أَلَمْ أَقُل لَّكَ
that you cannot bear with me?	*in-na-ka lan tas-ta-ṭee-'a ma-'i-ya ṣab-raa.*	إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ۝
76 He (Moses) said If I question you about anything after this, then let me not accompany you	*76. Qaa-la in sa-al-tu-ka 'an shai-im-ba'-da-haa fa-laa tu-ṣaa-ḥib-nee.*	قَالَ إِن سَأَلْتُكَ عَن شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي
Then you shall indeed have had enough excuse from my side	*Qad ba-lagh-ta mil-la-dun-ni 'uz-raa.*	قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا ۝
77. So they both set out until, when they came to the people of a town,	*77. Fan-ṭa-la-qaa ḥat-tāa i-zāa a-ta-yāa ah-la qar-ya-ti-*	فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ
they asked its people for food, but they refused to entertain them	*nis-taṭ-'a-māa ah-la-haa fa-a-bau aieen-yu-ḍaiee-yi-foo-hu-maa*	اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَن يُضَيِّفُوهُمَا

And therein they found a wall,	*fa-wa-ja-daa fee-haa ji-daa-raieen-*	فَوَجَدَا فِيهَا جِدَارًا
which was baout to fall, so he set it right.	*yu-ree-du aieen-yan-qad-da fa-a-qaa-mah.*	يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ
He (Moses) said : If you had wished, you could have demanded wages for it	*Qaa-la lau shi'-ta lat-ta-khaz-ta 'a-lai-hi aj-raa.*	قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ۝
78. He said : Now this is the parting (time) between me and you	78. *Qaa-la haa-zaa fi-raa-qu bai-nee wa bai-nik.*	قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ
I will now tell you the interpretation of that which you could not bear with patience	*Sa-u-nab-bi-u-ka bi-ta'-wee-li maa lam tas-ta-ti'-'a-lai-hi sab-raa.*	سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ۝
79 As for the boat, it belonged to poor people	79. *Am-mas-sa-fee-na-tu fa-kaa-nat li-ma-saa-kee-na*	أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ
who worked on the sea	*ya'-ma-loo-na fil-bah-ri*	يَعْمَلُونَ فِي الْبَحْرِ
so I wished to make it defective,	*fa-a-rat-tu an a-'ee-ba-haa*	فَأَرَدْتُ أَنْ أَعِيبَهَا
for after them was a king	*wa kaa-na wa-rāā-a-hum-ma-li-kuieen-*	وَكَانَ وَرَاءَهُمْ مَلِكٌ
who was seizing every boat by force.	*ya'-khu-zu kul-la sa-fee-na-tin ghas-baa.*	يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ۝
80 And as for the lad, his parents were believers	80. *Wa am-mal-ghu-laa-mu fa-kaa-na a-ba-waa-hu mu'-mi-nai-ni*	وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ
and we feared that he should oppress them by his rebellious conduct and unbelief	*fa-kha-shee-nāa aieen-yur-hi-qa-hu-maa tugh-yaa-nanw-wa kuf-raa.*	فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ۝
81. So we desired that their Lord might grant them	81. *Fa-a-rad-nāa aieen-yub-di-la-hu-maa rab-bu-hu-maa*	فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا
in his place one better than he, in purity and nearer in filial affection.	*khai-ram-min-hu za-kaa-tanw-wa aq-ra-ba ruh-maa.*	خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا ۝

82. And as for the wall it belonged to two orphan boys in the town,	*82. Wa am-mal-ji-daa-ru fa-kaa-na li-ghu-laa-mai-ni ya-tee-mai-ni fil-ma-dee-na-ti*	وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ
and beneath it was a treasure belonging to them,	*wa kaa-na taḥ-ta-hoo kan-ẓul-la-hu-maa*	وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا
and their father had been righteous.	*wa kaa-na a-boo-hu-maa ṣaa-li-ḥaa.*	وَكَانَ أَبُوهُمَا صَٰلِحًا
So your Lord wanted that they should come of age	*Fa-a-raa-da rab-bu-ka aieen-yab-lu-ghāa a-shud-da-hu-maa*	فَأَرَادَ رَبُّكَ أَن يَبْلُغَا أَشُدَّهُمَا
and dig out their treasure, as a mercy from your Lord.	*wa yas-takh-ri-jaa kan-ẓa-hu-maa raḥ-ma-tam-mir-rab-bi-ka*	وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ
I did not do it of my own will	*wa maa fa-'al-tu-hoo 'an am-ree.*	وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى
This is the interpretation of that which you could not bear with patience.	*Zaa-li-ka ta'-wee-lu maa lam tas-ṭi'-'a-lai-hi ṣab-raa.*	ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ﴿٨٢﴾

COMMENTARY

SECTION - 9 (Continued)

VERSES 66-70 : Hazrat Moosa *('Alaihis salaam)* requested Hazrat Khizr to allow him to accompany him to experience for himself the knowledge which Hazrat Khizr had been granted Hazrat Khizr was first reluctant to take the Prophet Moosa *('Alaihis salaam)* with him but he ultimately yielded to the Prophet's request on the condition that the latter would bear with him and raise no objections to what he did till Khizr himself explain the secrets underlying his strange behaviour Hazrat Moosa *('Alaihis salaam)* promised to abide by this condition

SECTION - 10

VERSES 71-78 : These verses describe how Hazrat Khizr made a hole in a boat, killed a boy without any apparent right and repaired a wall which was about to collapse He demanded no wages for this These were stange actions taken by Hazrat Khizr, about which Hazrat Moosa *('Alaihis salaam)* could not help experessing his surprise When the Prophet Moosa *('Alaihis salaam)* thus broke his promise, Khizr asked him to part with him and explained the secrets underlying his strange behaviour.

VERSES 79-82 : In these four verses Hazrat Khizr has explained the secrets underlying his strange behaviour and apparently inconsistent steps which he took in obedience to Allah's commands and not at his own sweet will -- steps the secrets of which Hazrat Moosa *('Alaihis salaam)* could not understand. The full details may be seen in the relevant English translations of these verses

(To be continued)

وهيئات الكهرباء والغاز والبريد الخ. ولا يتحقق هذا الا اذا كان المواطن نشطا ، مجتهدا و واعيا لشرف العمل والجهد .

ولقد جسد النبي الكريم ﷺ هذه المبادئ السمحة في حياته الطيبة اذ كان يقوم بمعظم اعماله المنزلية بنفسه اضافة الى ماكان ينجزه ﷺ من اجل الآخرين من اهل بيته وجيرانه واصحابه رضي الله عنهم .

فحياة مسلم جهاد وعمل مستمر ، عليه ان يصون كل لحة من حياته من الضياع والهدر و يكرسها لمافيه الخير والبركة والسعادة ومرضاة الله واتباع السنة .

★

ظلم الحاكم يذهب بالبركة

روى عن عبدالله بن عباس رضي الله عنه ، أن ملكا خرج يسير في مملكته مستخفيا بمكانه ، فنزل على رجل له بقرة ، فراحت البقرة فحلبت قدر ثلثين ، فعجب الملك لذلك ، وحدث نفسه باخذها ، فلما راحت من الغد حلبت على النصف ، فقال الملك مابال حلابها قد نقص ، أرعت في غير مرعاها بالامس؟ : قال: لا ، ولكن اظن ان ملكنا هم باخذها فنقص لبنها ، فان الملك اذا ظلم اوهم بالظلم ذهبت البركة . . . . فعاهد الله في نفسه ، فراحت من الغد ، فحلبت حلاب ثلثين . . . . فتاب الملك ، وعاهد ربه: لا عدلن ما بقيت .

خمسة اشياء

جاء في الحديث عن عبدالله بن عباس رضي الله عنه مرفوعا ياتي على الناس زمان يستحل فيه خمسة اشياء . يستحلون الخمر باسماء يسمونها بها .

والسحت بالهدية . والقتل بالرهبة . والزنا بالنكاح والربا بالبيع .

قال شيخ الاسلام بن تيمية رحمه الله . وهذا الخبر صدق ، ثم فسر استحلال القتل باسم الارهاب لانه هو الذى يسميه ولاة الظلم : سياسة .

اصول الفضائل

اصول الفضائل ثلاثة: الحكمة والشجاعة والعفة ، ومجموعها العدالة . فالحكمة: الخلق الذى يصدر به الفعل المتوسط بين فعلى الحدة والغباوة . والشجاعة : الخلق الذى يصدر به الفعل المتوسط بين فعلى التهور والجبن : والعفة: الخلق الذى يصدر به الفعل المتوسط بين فعلى الفجور والخمود

الامور ثلاثة

قال عمر بن عبدالعزيز رضي الله عنه : الامور ثلاثة : ○ أمر استبان رشده ، فاتبعه . ○ وأمر استبان ضده ، فاجتنبه . ○ وأمر اشكل ، فرده الى الله .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

يفيد الله تعالى فى هذه الآيات عباده انه هو الذى يرزقهم فلا يجدر بهم ان يكرسوا جل حياتهم لكسب الرزق و يعرضوا عن احكام الدين وأمور الآخرة . فيوجه تعالى انظارهم الى الحقيقة السافرة ان تعدادا كثيرا من الدواب ما لاتحصى انواعها لاتحمل اسباب رزقها معها اينما ذهبت و ذلك لانها متوكلة على خالقها الرازق كل التوكل يقول العلماء ان هذا بالنسبة لعامة الدواب والحيوانات والحشرات، اما الجرذ والنمل فهما اللذان يدخران اغذيتهما فى اجحارهما ، وكذا الغربان التى تفكر فى جمع اقواتها ولكن هذه الظاهرة من الحالات الاستثنائية، الا ان الاغلبية الساحقة من الحيوانات لاتفكر فى باب ارزاقها . وبهذا الصدد آيات أخرى و احاديث كثيرة .

ويبين الله تعالى بعد ذلك ان المصدر الحقيقى الرزق هو ذاته تعالى فسبحانه الذى خلق كل شئ وجعل لكل ما يوجد على الأرض مقومات حياته فلا يجدر بالانسان ان ينكر ذات خالقه و ينظر الى من سواه لاسباب الحياة والمنافع .

فقال عزمن قائل :

وما خلقت الجن والانس الا ليعبدون ○ ما اريد منهم من رزق وما اريد ان يطعمون ○ ان الله هو الرزاق ذوالقوة المتين .

(الذريت: ٥٦ - ٥٧)

اهمية وشرف العمل فى الاسلام

تقديم : اقبال حسين انصارى

معنى وجود الانسان مسئولية فى اعمال الدنيا والآخرة . ان الانسان، وبوجه خاص، المسلم ملتزم بواجبات وفرائض عديدة لاتسمو ولاتفلح حياته فى الدنيا ومابعد الدنيا بدون ادائها فمن السفه ان يطلب المرء حقه وينسى ان عليه واجباً هو مكلف بادائه . فالذين يعيشون فى عزلة وشغلهم الشاغل جلب المنافع والمغانم بدون عمل وجهد اعدى اعداء الامة - هم الطفيليون الذين يمتصون دماءها ويهدمون بناء صرحها . ولما كان الانسان خليفة الله فلا بد ان يحول حياته كلها الى العمل الجاد ويحشد كل طاقاته للعمران ونشر السعادة والخير والسلام والعدل ولايضيع لمحة من حياته القيمة سدى.

فالعامل فى الحقل والمصنع والطالب والمعلم فى المدرسة والطبيب فى عيادته والجندى فى الجيش والقاضى فى المحكمة والتاجر فى متجره ، كل واحد منهم منوط بنصيبه من المسئولية الجماعية لانشاء مجتمع يسوده العدل والامن والفلاح والطمانينة . وان فشل احد منهم فى القيام بواجبه فالحق اضراراً ليس بمصالح الخاصة به فحسب وانما بمصالح المجتمع الذى يعيش فيه ثم الذى يليه ثم الذى يليه وهكذا ان العامل الخائن العاطل يخلق بكسله و تهاونه حلقة مفرغة تتسع باطراد حتى تتأثر باثارها العالم البشرى كله فى نهاية المطاف .

مسئولية كل فرد فى الوطن الاسلامى ان يكون على منهج الله ، لايخادع ولايزيف ولايستغل ولايطمع من الدنيا و من غيره الا ما احله الله وما كسبه هو بعرق جبينه. كل فرد فى الامة مسئول عن نفسه باعتباره لبنة فى صرح المجتمع المسلم فن اللازم ان تكون اللبنة سليمة و وضعها محكما حتى يكون الصرح محكما ومتينا على اساسه وقويا شامخا لا تزعزعه عاديات الدهر ولا عدوان الاعداء . والشخص المسلم مسئول عن صيانة والحفاظ على ما يملكه من مال ومرافق وكذا ما تملكه الحكومة من مرافق عامة كالمدارس ووسائل المواصلات والطرق ودورات المياه

ولهذا الامر العجيب جانب آخر متمثل فى قوله تعالى وسبحانه :

انا نحن نزلنا الذكر وانا له لحافظون .
(الحجر : ٩)

لان الله تعالى هو الذى عاهد على نفسه على حفظ كتابه فاوجد شتى الوسائل لابقاء القرآن الكريم على حالته الاصلية دون ان يدب اليه اى تشويه او تحريف ، زيادة او نقصان ، على عكس ما تعرض له الكتب السماوية الأخرى السابقة للقرآن لهذه العوامل الهدامة التى قضت على اصالتها وصحتها .

ان اللغة العربية كانت ولا تزال لغة كتابة ومحادثة نحو الفى عام مع انها تعرضت لاحداث عنيفة كادت تقضى عليها نهائيا ، بخاصة فى عصر المماليك والاتراك وكما تعرضت لغزوات التتار والفرنسيين والانجليز الذين بذلوا اقصى جهودهم لا ستبدال اللغة الفصحى باللغة الدارجة لكى يفوزوا تدريجيا بابعاد المسلمين من القرآن والاسلام ، لكن شاء الله ان تفشل مكائدهم ولا يمس لغة القرآن سوء و ماشاء الله كان وما لم يشأ لا يكون . فاستمرت اللغة العربية فى ازدهار وارتقاء حتى اصبحت من اهم واوسع اللغات العالمية وستظل كذلك الى يوم القيامة ، ان شاء الله .

وهناك ناحية اخرى للقضية . كيف اوفى الله تعالى بعهده بحفظ كتابه ؟ بالاضافة الى توفر ادوات الكتابة و وسائل الطباعة جعل الله فى ارجاء العالم حفاظا من ابناء الامة يحفظون الكتاب العزيز عن ظهر قلب ويحتفظون بآياته فى ثنايا صدورهم حتى لاينال منها عدوان عدو ولا حسد حاسد . ونرى فى كل قرية ومدينة فى البلاد المسلمة صبيانا وصبايا لا تتجاوز اعمارهم العشر وهم حفاظ لكتاب الله . هذه ميزة لا تتوفر لاى كتاب آخر فى العالم سوى القرآن الكريم . ان حصلت كارثة عالمية - لا سمح الله بها - قضت على جميع ذخائر الكتب الموجودة فى العالم فلن تنال شيئاً من كلمات الله المحفوظة فى صدور الحفاظ وهكذا يظل الكتاب الكريم مصونا ومحفوظا الى ابد الآباد . وذلك : " ان الله لا يخلف الميعاد " . فانه تعالى جعل كتابه سهل القراءة والفهم وسريع الحفظ . هذه ميزات لا يتميز بها كتاب موضوعى آخر فى العالم . ويقر العالم ، سواء المسلمون منه وغير المسلمين . ان القرآن الكريم هو اكثر الكتب قراءة وتداولا وتدبرا واهتماما به .

فليس القرآن الكريم من تأليف محمد صلى الله عليه وسلم وانه لتنزيل رب العالمين .

(سيتبع)

معارف القرآن

وكاين من دآبة لا تحمل رزقهـا الله يرزقها واياكم وهو السميع العليم○ ولئن سألتهم من خلق السموات والارض وسخر الشمس والقمر ليقولن الله فانى يؤفكون . الله يبسط الرزق لمن يشآء من عباده ويقدرله ط
(العنكبوت : ٦٠-٦١)

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ه

ليس القرآن الكريم من تأليف محمد صلى الله عليه وسلم

" وانه لتنزيل رب العالمين "

بقلم اقبال حسين انصارى

من معجزات القرآن بقاؤه لغة حية قوية و واسعة الانتشار .

لا يخفى على من لديهم معرفة بطبيعة اللغات ان ياتى عليها تغيرات فى كتابة كلماتها او فى معانيها فى غضون بضعة قرون حتى يصبح شكلها المتغير مختلفا تماما عن اصلها ويكون عوامل التغيير احيانا قوية وشاملة الى درجة ان تنسحب اللغة الاصلية عن التداول وتقوم على انقاضها لغة جديدة او تتفرع منها لغات عديدة يصعب تمييزها عن اللغة الام . ولوقائع التغيير هذا امثلة كثيرة بين ايدينا منها اللغات السنسكريتية واللاطينية والبهلوية التى اخذت مكانها بين اللغات الميتة المندثرة وحلت محلها لغات جديدة حتى اصبحت اللغة الاصلية لا تفهم الا بمساعدة شارح متخصص فى قراءتها وتفسيرها . فالانجليز المعاصرون يحتاجون الى شارح ليشرح لهم لغة مسرحيات شيكسبير ، والفرنسيون الى من يشرح لهم اللغة الفرنسية الكلاسيكية والايرانيون الى من يشرح لهم اللغة البهلوية وهلم جرا .

اما اللغة العربية فلم يطرأ عليها اية تغيرات تذكر وان العرب يقرأون ويفهمون بكل سهولة لغة المعلقات وشعر العصر الجاهلى ويتأثرون بها فى عواطفها الوجدانية وذلك بفضل القرآن الذى حافظ على اللغة العربية وصانها من التغير والاندثار وما يصدق على العرب يصدق سويا على اهل العجم من تعلم منهم العربية وحظى بقسط من الثقافة العربية .

فضلا عما تقدم أدى القرآن الى ازدهار اللغة العربية ازدهارا باهرا . اعترفت بها هيئة الامم المتحدة وجعلتها من اللغات العالمية الرسمية السائدة ويتحدث بها اكثر من مائة مليون عربى ويتعبد بها نحو الف مليون مسلم يرددونها خمس مرات يوميا فى صلواتهم ولولا القرآن منزل من الله تعالى لما حصل هذا ، ومن اعجاز القرآن انه فرض نفسه على محطات الاذاعات الاجنبية غير الاسلامية . تذيع آياتها فى مستهل ونهاية ارسالاتها . هذا وضع لا دخل فيه لقوة العرب وسيطرتهم . هل كتاب لا يدانيها اى كتاب آخر من صناعة البشر فى مكانته ومنزلته .

ليس القرآن الكريم من تأليف محمد ﷺ

" وانه لتنزيل رب العالمين "

من معجزات القرآن بقاؤه لغة حية وواسعة الانتشار

هذا كتاب لا يدانيها اى كتاب آخر من صناعة البشر فى مكانته ومنزلته .

معارف القرآن

ان المصور الحقيقى للرزق هو ذاتـــه تعالى

" ان الله هو الرزاق ذو القوة المتين "

أهمية وشرف العمل فى الاسلام

معنى وجود الانسان مسئولية فى اعمال الدنيا والاخرة .

ولما كان الانسان خليفة الله فلا بد ان يحول حياته كلها الى العمل الجاد .

AND SURELY IT (THE QUR-AAN) IS THE TRUTH OF ASSURED CERTAI[NTY]

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NEWS AND VIEWS

QUR-AAN MAJEED

In-nal-la-zee-na qaa-loo rab-bu-nal-laa-hu sum-mas-ta-qaa-moo ta-ta-naz-za-lu 'a-lai-hi-mul-ma-laa-i-ka-tu al-laa ta-khaa-foo wa laa tah-za-noo wa ab-shi-roo bil-jan-na-til-la-tee kun-tum too-'a-doon.

"Surely, those (believers) who say 'Our (RABB) Lord is Allah, then remain steadfast (in their assertion), the Angels descend on them, (saying) Do not fear, nor grieve and receive the glad tidings of Paradise which you had been promised" (Al-Quraan 41 30)

Those (believers) who affirmed by the heart and stood firm in their affirmation (belief) and recognized the right of Allah's absolute Lordship, what action they did, they did with the idea of achieving His pleasure and with sense of giving thanks to their RABB (Creator and Sustainer), the Angels descend upon such straight and steadfast servants in this worldly life inspiring them with virtue in the affairs of worldly life and fear death in the grave and after it at the time of uprising from the graves

EXPLANATORY NOTE :

1) FIRM BELIEF IN ALLAH,
2) Freedom from fear and grief, in this world as well as in the next world,
3) The bliss and pleasure of Paradise in the Hereafter as promised by Allah for the Righteous
4) It should be borne in mind that Allah never breaks His promise

Bis-mil-laa-hir-rah-maa-nir-ra-heem
In the name of Allah, The All-Compassionate, the Most-Merciful

BLESSED ARE THE MARTYRS

The Islamic hierarchy assigns the highest place to the Messengers of Allah that is the Prophet or Apostles It was at the hand of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* that Allah perfected the Faith In Quraan Majeed, Allah Almighty addresses him thus in this context

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا

"Today I have perfected your religion (Deen) for you, completed My favours upon you and chosen Al-Islam as a religion for you" (5 3)

The next in position come those Believers who love, practise, and support the Truth by word of mouth and deeds They strive for this purpose by means of their wealth, their might, and even with their person This rank of "SIDDIQUE" is shared by close Companions of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* Their shining example is embodied in the noble person of Hazrat Abu Bakr Siddique *(Razi Allahu 'anhu)*

Then come the multitude of those who testify to the Truth They are "SHUHADA" witnesses The process of testifying to the Truth knows no bounds It may lead up to the state of laying down one's life to proclaim, propagate, and persevere in the Truth, that is attaining martyrdom This is illustrated by the noble examples of martyrs of the early days of Islam and highlighted later by Hazrat Husain *(Razi Allahu 'anhu)*, the Martyr of Karbala

Kashf al-Mahjub succinctly puts it thus "Hussain Ibn Ali *(Razi Allahu 'anhu)* followed the Truth so long as it was apparent, but when it went in the wilderness, he unsheathed his sword and did not rest until he sacrificed his dear life to the cause of Allah" Hazrat Husain *(Razi Allahu 'anhu)* used the tongue of the preacher, the sword of the soldier, and finally gave even the last drop of his lifeblood so that the supremacy of the Truth be re-established on the earth

MARTYRDOM : Allah has spoken very highly of the phenomenon of Martyrdom, that is to sacrifice one's life in the cause of Allah This service above self, in order to enforce the will of Allah, has its reward greater than leading a normally good life Quraan Majeed explains it thus .

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"And those who fled their homes for the cause of Allah then were killed or died, Allah will indeed provide them with goodly provision And surely Allah is the Best of providers" (22 58-59)

Martyrdom comprises service, self-abandonment, and self-sacrifice, for the sake of Allah, the Justice, and the Truth. To give away life in the cause of Life-giver is the sublimate offering indeed that man can ever make to his Creator.

MARTYRS : It is the love for Truth that gives birth to the spirit of jehad in Islam. History bears ample witness that, surfeited by this passion, innumerable believers laid down their lives for the sake of Truth. Their noble examples are enshrined in human memory Death does not overtake Martyrs Beyond their seeming death, they do live on in a deeper sense of life and on a higer plane than the earthly living In fact, they enter the real life nearer to Allah Who compensates them for their giving up the pleasures of this world. Quraan Majeed proclaims :

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَٰكِنْ لَا تَشْعُرُونَ

"And say not of those who are slain in the way of Allah that they are dead Nay, they are alive though you do not perceive" (2 154)

Besides, the Martyrs find their sustenance with their Creator, they rejoice in His bounty, they take pleasure in His assurance that those who are left behind shall have no cause either for fear or grief This phenomenon points to the glory of the Martyrs who derives pleasure from Allah's favour and kindness and who feels satisfaction that Allah does not let the labour of the believers go in vain (3 169)

CONCLUSION : Allah Almighty tests His servants with something of fear and hunger, and loss of wealth and life. He gives glad tidings to those who prove steadfast and, in the face of calamity, proclaim

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"Surely, we are entirely Allah's and indeed to Him we are to return " (2 156)

Upon such people who patiently persevere in their trials, Allah bestows His blessings, mercy and guidance

Martyrs pass through trying calamities, unshaken and unruffled, placing no value on their life and limb when it comes to upholding the Truth Blessed are the Martyrs who give their lives so that others live in peace under the shade of Truth

OBITUARY

The Directors of Darut Tasnif (Private) Limited, and the Members of staff, expressed their deepest sense of grief and sorrow at the sad demise of Mr Iqbal Hussain Ansari who breathed his last on Thursday, the 7th. May 1998 i.e , on the day of Aashura--the 10th Muharram-ul-Haraam 1419 A H

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

He was a retired civil servant After retirement, he joined Darut Tasnif in January 1981 as Translator Editor Arabic section of "Yaqeen International"

Besides it, he has been doing the great task of commentary of Quraan Majeed (in English) till the last day of his life

He will be remembered long for his active and sincere services.

In his death, "Yaqeen International" has, no doubt, lost a sincere and devoted worker in the cause of Islam.

We extend our heartfelt condolences to the bereaved family May Almighty Allah shower His choicest Blessings on the departed soul and grant him a high reward of Jannat-ul-Firdous ***Aameen.***

Al-Quraan

THE QURAAN AND MODERN SCIENCE - II

By Dr. Maurice Bucaille

(For the 1st installment kindly refer to "Yaqeen International" -- May 07, 1998)

ASTRONOMY – LIGHT AND MOVEMENT

Let us now turn to the subject of Astronomy

Whenever I describe the details the Quraan contains on certain points of astronomy to westerners, it is unusal for someone not to reply that there is nothing special, in this, considering the Arabs made important discoveries in this field long before the Europeans

This is, in fact, a singularly mistaken idea resulting from an ignorance of history In the first place, science was developed in Arabian countries at a time that was considerably after the Quraanic Revelation had occurred, in the second, the scientific knowledge prevalent at the highpoint of Islamic civilization would not have made it possible for a human being to have written statements on the Heavens comparable to those in the Quraan

Here again, the subject is so wide that I can only provide an outline of it

Whereas the Bible talks of the Sun and the Moon as two luminaries differing in size, the Qruaan distinguishes between them by the use of different epithets light (nur) for the Moon, torch (siraj) for the Sun The first is an inert body which reflects light, the second a celestial formation in a state of permanent combustion, and a source of light and heat

The word 'star' (najm) is accompanied by another qualifying it which indicates that it burns and consumes itself as it pierces through the shadows of the night, is the word thakib

In the Quraan, the kawkab definitely seems to mean the planets which are celestial formations that reflect and do not produce light like the Sun

Today it is known how the celestial organisation is balanced by the position of stars in a defined orbit and the interplay of gravitational forces related to their mass and speed of movement, each with its own motion But isn't this what the Quraan describes, in terms which have only become comprehensible in our own day, when it mentions the foundation of this balance in the Soo-rah Al-Anbiya' (21 33)

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

"He it is Who created the night, and the day, and the sun and the moon, each one floating in an orbit "

The Arabic word which expresses this movement is a verb sabaha (yasbahun in the text), it carries with it the idea of a motion which comes from any moving body, be it the movement of one's legs as one runs on the ground, or the action of swimming in water In the case of celestial body, one is forced to translate it in the original sense, that is, 'to travel with one's own motion'

The description of the sequence of day and night would in itself, be rather commonplace were it not for the fact that, in the Quraan, it is expressed in terms that today are highly significant This is because it uses the verb kawwara in the Soo-rah Al-Zumar (39 5) to describe the way the night 'winds' or 'coils' itself about the day and the day about the night, just as, in the original meaning of the verb, a turban is wound around the head. This is a totally valid comparison; yet at the time the Quraan was revealed, the astronomical data necessary to draw it were unknown

The evolution of the Heavens and the notions of a settled place for the Sun are also described They are in agreement with highly detailed modern ideas The Quraan also seems to have alluded to the expansion of the Universe

Here is also the conquest of space This has been undertaken thanks to remarkable technological progress and has resulted in man's journey to the Moon But this surely springs to mind when we read the Soo-rah Al-Rahman (55 33)

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ

"O you tribes of JINN and Men if you can break out of the bounds of heavens and earth, then break out You cannot break out save with (Our) authority "

This authority (power) comes from the Al-Mighty, and the subject of the whole Soo-rah is an invitation to recognize Allah's Beneficence to man

THE EARTH

Let us now return to Earth

Let us examine, for example, this verse in the Soo-rah Al-Zumar (39.21)

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ

"Do you not see that Allah sends down water from the sky, then guides it to form streams in the earth, then He brings forth thereby crops of diverse hues, then it withers, "

Such notions seem quite natural to us today, but we should not forget that they were not prevalent long ago. It was not until the sixteenth century, with Bernard Palissy, that we gained the first coherent description of the water syce. Prior to this, people talked about the theory whereby the water of the oceans, under the effect of winds, were thrust towards the interior of the continents. They then returned to the oceans via the great abyss, which, since Plato's time, has been called the Tartarus.

In the seventeenth century, a great thinker such as Descarter believed in it, and even in the nineteenth century there was still talk of Aristotle's theory, according to which water was condensed in cool mountain caverns and formed underground lakes that fed springs. Today, we know that it is the infiltration of rainwater that is responsible for this If one compares the facts of modern hydrology with the data to be found in numerous verses of the Quraan, on this subject, one cannot fail to notice the remarkable degree of agreement between the two.

In geology, a fact of recently acquired knowledge is the phenomenon of folding, which was to form the mountain ranges. The same is true of the Earth's crust, which is like a solid shell on which we can live, while the deeper layers are hot and fluid, and thus inhospitable to any form of life. It is also known that the stability of the mountains is linked to the phenomenon of folding, for it was the folds that were to provide foundations for the reliefs that constituted the mountains

Let us now compare modern ideas with one verse among many in the Quraan, that deals with this subject. It is taken from the Soo-rah Al-Naba (78 6-7)

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ۝ وَالْجِبَالَ أَوْتَادًا ۝

"Have We not made the earth a resting-place, and the mountain (its) pegs (as stabilising balance),"

The stakes (awtad), which are drived into the ground like those used to anchor a tent, are the deep foundations of geological folds

Here, as in the case of other topics, the objective observer cannot fail to notice the absence of any contradiction with modern knowledge

But more than anything else, I was struck, at first, by statements in the Quraan, dealing with living things, both in the animal and vegetable kingdoms, especially with regard to reproduction

I must once again stress the fact, that it is only since modern times, that scientific progress has made the content of many such verses more comprehensible to us There are also other verses which are more easily understandable, but which conceal a biological meaning that is highly significant. This is the case of the Soo-rah Al-Anbiya', a part of which has already been quoted·

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ۝

" . and made every living thing from water Will they not even believe (in Allah)? (21 30) "

This is an affirmation of the modern idea that the origin of life is aquatic.

Progress in botany at the time of Muhammad *(Sallallahu 'alaihi wa sallam)* was in no country advanced enough for it to be established as a rule that plants have both male and female parts Nevertheless we may read the following in the Soo-rah Taha (20 53).

وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّىٰ

"He Who sent down water from the sky Then thereby We brought forth pairs of diverse vegetation "

Today, we know that fruit comes from plants that have sexual characteristics (even when it comes from unfertilized flowers, like bananas) In the Soo-rah Al-Ra'd (13·3) we read

وَمِن كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ ......

" And of all the fruits He laid therein (each) in pairs "

Reflections on reproduction in the animal kingdom were linked to those on human reproduction. We shall examine them presently.

In the field of physiology, there is one verse which, to me, appears extremely significant· One thousand years before the discovery of the circulation of the blood, and roughly thirteen centuries before it was known that happened in the intestine to ensure that the organs were nourished by the process of digestive absorption, a verse in the Quraan describes the sources of the constituents of milk, in conformity with these notions

To understand this verse, we have to know that chemical reactions occur in the intestine and that, from there, substances extracted from food pass into the

(Continued on Page 16)

Al-Sunnah

LESSON IN PERFECTION

It is narrated in Kanzul 'Ammal that Hazrat Shaikh Jalaluddin Suyuti said that in a collection of Ahadis of his teacher, Sahikh Shamsuddin Ibn Al-Qummah, which was a collection of the narratives of the latter's teacher, Abu Abbas Mustaghfiri, it was found written in his own hand that he went to Misr (Egypt) to acquire knowledge from Imam Abu Hamid Al-Misri When Mustaghfiri appeared before Imam Abu Hamid, he requested for the Hadees of Khalid Ibn Waleed He Said .

A man appeared before the Prophet *(Sallallahu 'alaihi wa sallam)* He said . I want to ask you about the world and the Hereafter The Prophet *(Sallallahu 'alaihi wa sallam)* answered: Ask what you like

Questioner : O Prophet of Allah, I like to be the most learned among the people

The Prophet *(Sallallahu 'alaihi wa sallam)* **:** Fear Allah (and carry out all His commands) You will be the most learned of all

Questioner : I like to be the richest of the people.

The Prophet *(Sallallahu 'alaihi wa sallam)* **:** Be content, you will be the richest of the people.

Questioner : I want to be the best among mankind.

The Prophet *(Sallallahu 'alaihi wa sallam)* **:** The best among mankind is one who does good to mankind. So be beneficial to them.

Questioner : I want to be most just and equitable of the people.

The Prophet *(Sallallahu 'alaihi wa sallam)* **:** Like for others what you like for yourself; you will be the most equitab'e of the people.

Questioner : I want to be the most prominent of the people in the sight of Allah.

The Prophet *(Sallallahu 'alaihi wa sallam)* **:** Remember Allah very much, you will be the most prominent among the servants of Allah.

Questioner : I want to be the best of the devotees (of Allah).

The Prophet *(Sallallahu 'alaihi wa sallam)* **:** Worship Allah as if you were seeing Him, because if you cannot see Him, He is seeing you

Questioner : I want that my faith may become perfect

The Prophet *(Sallallahu 'alaihi wa sallam)* **:** Improve your nature, your faith will be perfect

Questioner : I want to be amongst those obedient to Allah

The Prophet *(Sallallahu 'alaihi wa sallam)* **:** Carry out the duties imposed by Allah, you will become obedient (to Him)

Questioner : I want to appear before Allah as purified from sins

The Prophet *(Sallallahu 'alaihi wa sallam)* **:** Take a bath after pollution by cleaning well, you will appear before Allah on the day of Resurrection without any sin upon your record

Questioner : I want to be resurrected in light (not in darkness) on the day of Resurrection

The Prophet *(Sallallahu 'alaihi wa sallam)* **:** Do not wrong anyone, you will be resurrected in light (not in darkness) on the day of Resurrectoin.

Questioner : I like that my Rabb (Sustainer and Nourisher) may have mercy on me.

The Prophet *(Sallallahu 'alaihi wa sallam)* **:** Have mercy on yourself and on the creatures of Allah Allah will have mercy on you

Questioner : I want that my sins may be diminished.

The Prophet *(Sallallahu 'alaihi wa sallam)* **:** Seek forgiveness of Allah, your sins will be diminished.

Questioner : I want to be the noblest of mankind.

The Prophet *(Sallallahu 'alaihi wa sallam)* **:** Never complain of Allah before His creatures, you will be the noblest of mankind.

Questoiner : I want that I may be given abundance in my livelihood.

The Prophet *(Sallallahu 'alaihi wa sallam)* **:** Remain clean (with ablution) always, you will be given abundance in livelihood

Questioner : I wish to be among the friends of Allah and His Messenger

The Prophet *(Sallallahu 'alaihi wa sallam)* **:** Love everything that Allah and His Messenger have loved and detest everything that Allah and His Messenger have detested.

Questioner : I want to be secure from Allah's wrath

The Prophet *(Sallallahu 'alaihi wa sallam)* **:** Do not be angry with anyone and you will be secure from Allah's wrath and His displeasure.

Questioner : I want that my prayers may be accepted (by Allah).

The Prophet *(Sallallahu 'alaihi wa sallam)* : Abstain from forbidden things, your prayers will be accepted.

Questioner : I wish that Allah may not expose me before mankind (on the Day of Judgment)

The Prophet *(Sallallahu 'alaihi wa sallam)* : Protect your private parts (from forbidden use), so that you may not be disgraced before the mankind.

Questioner : I wish that Allah may cover my faults.

The Prophet *(Sallallahu 'alaihi wa sallam)* : Conceal the faults of your brethren, Allah will cover your faults.

Questioner : What is that which may obliterate my mistakes ?

The Prophet *(Sallallahu 'alaihi wa sallam)* : Tears, obedience and ailments.

Questioner : Which good deed is the best in the sight of Allah

The Prophet *(Sallallahu 'alaihi wa sallam)* : Good disposition, humility, patience in trials and reconciliation to fate.

Questioner : Which sin is the most grievous in the sight of Allah?

The Prophet *(Sallallahu 'alaihi wa sallam)* : Bad disposition and stinginess.

Questioner : What is that which may pacify the wrath of Allah.

The Prophet *(Sallallahu 'alaihi wa sallam)* : Alms-giving in secret and good treatment to relatives.

Questioner : What is that which may extinguish the Fire of Hell (for me)?

The Prophet *(Sallallahu 'alaihi wa sallam)* : Fasting.

UNITY AMONG MUSLIM UMMAH

Muslim Unity will have its meaning if it can develop Islamic religious consciousness and bring freedom of the Muslim masses from many of their present burdens. Unity can only be sustained by continuous hard work, discipline and above all with Islamic spirit With Unity in our ranks, our pattern of behaviour must also change so as to fit in with our Faith in Islam.

We feel that time has come for the Muslims to provide, side by side their religious performance, a very strong sense of unity and solidarity for making a common cause for realisation of common interests, in terms of national and international needs.

Unity, Common identity, Uniformity of aims and objects is the need for the Muslims rising above national and sectarian issues, we should forgive ahead for promotion of unity and making of world-wide brotherhood. Stand shoulder to shoulder and march ahead in step holding high the standard of Islam -

Be One against aggression and oppression and see that the same are banished completely;

Join hands to help the down-trodden and the aggrieved, and finally, spread out to the four corners of the world to convey the Message of Islam;

The differences that divide us are not real. They are of no consequence at all. We should put them away and forget all about them.

Muslims are not lacking in any respect; they have all the resources for building themselves up into the best of people on the face of the Earth. They have the will to work; there is also an evidence of untiring efforts in their part for revival and renaissance, and above all they have a strong and unflinching Faith in their destiny. They believe that sooner or later they will rise again and spread the light and glory of the religion of Allah -- Islam -- as they did in the past.

In the auspicious and blessed name of Allah, get ready for a joint effort to restore the prestige of Islam, the only DEEN (way of life) with Allah. (Al-Quraan 3·19).

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

Unity is a must at all costs, no sacrifice is too high for it. We, Muslims are daily remained to ---

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

"And hold fast to Allah's rope all together and be not divided . (Al-Quraan 3:103).

We pray to Almighty Allah that may He help us to achieve the aims and objects involved in the Unity of Muslim Ummah by adopting the Correct basic faith, i.e faith in Allah as the One and Only Being Who is the Creator, Sustainer and Master of the Universe. Who alone is worthy of being worshipped and to Whom all of us have to return and account for our deeds in this life. **Aameen.**

Islamic Mysticism

GHOUS-UL-AZAM
HAZRAT SYED ABDUL QADIR JEELANI

(Rahmatullah 'alaihi)

The period of learning and education of Hazrat Syed Abdul Qadir Jeelani *(Rahamatullah 'alaih)* at Baghdad concluded in the year 496 A.H. – 1103 A.D. During the entire period of his educatoin (488 A.H. to 496 A.H.) the political conditions were confused and fluid which were mainly responsible for frequent bloodshed in the country and general decline of Muslim power

Khalifa Ahmad Bin Muqtadir Al Mustansar Billah presided over the affaris of the State, as the supreme head of the Abbasid Caliphate. He was kind hearted and a great patron of learning and knowledge He used to patronise scholars and intellectuals, but unfortunately the entire period of his rule was full of disturbances.

After the breakup of Seljuk empire, several independent Seljuk principalities had emerged which had little time for any thing but their own feuds and rivalries

It was during this period that the scheming forces of Christianity in Europe took advantage of the disunity in the Muslim camp and occupied Baitul Muqaddas They brutally massacred the innocent people Amongst the killed, there were seventy thousand Ulamas (scholars). On the other hand, within the Muslim camp, Batinis, by general killing of men of repute, had become a terror.

In this atmosphere of political instability and general chaos with the overtones of terror and slaughter of talents, there was Hazrat Shaikh Abdul Qadir Jeelani who was unmoved, and remained unperturbed by such threats of prevailing circumstances and conditions He, being a devoted lover of knowledge and learning, was firm and dedicated to his mission. Within the limits determined by Divine WILL, if human knowledge could be considered to have attained perfections, he had now the highest attainable ideal in his grasp At that time he was twenty six years old -- an age when youth blossoms and imagination soars high with dreams of lofty ideals. During the previous eight years of his education, hard labour, sincerity of purpose and extraordinary perception, he had earned a reputation of excellence and depth of knowledge not only amongst his teachers but also among the general populace. He was now qualified in all respects to go back to his home town, Gaylan, and start a Madrasa or Jamia of his own However, since his dear and reverend mother was no more alive, the pull of his home town had not enough force to attract him from the course he had set for himself. Every part of Allah's earth was now the same to him. He could have joined as a lecturer in the Jamia where his own teacher Hazrat Abu Saeed was at the head of the administration; or for that matter any Jamia in Baghdad would have welcomed him with open arms. Or, if he so desired, he could have secured for himself a position of importance in the Government of Khalifa Al Mustansar Billah who, as a lover of learning and knowledge, used to patronise Ulama (scholars) and pious people. His fellow students, the lesser talented ones, had been posted as Qadhis (Judges) and Muftis (Advocates General), but he belonged to an altogether different category destined by Almighty Allah for a special mission. The eight long years of his education, spiritual training and association from the early days of his childhood with spiritually elevated personalities like Hazrat Abdullah Somai -- his maternal grand-father, his reverend mother, Mashaikh and teachers, like Hazrat Abu Saeed Mubarak, had filled his heart with the Love of Allah. The desire for wordly things had little attraction for him. Perfection in knowledge was not an end in itself for him but the dawn of realisation of cherished goal-the Will of Allah.

The Quraan reveals the way to achieve the Will of Allah in the following words :

> "Say, (O Muhammad, to mankind) if you love Allah, follow me, Allah will love you your sins, Allah is Forgiving Merciful"

The entire life of the Holy Prophet *(Sallallahu 'alaihi wa sallam)* is like an open book for the guidance of human beings,

because he was appointed not only as a Prophet for Muslims, but also as a "Mercy for all people" by Almighty Allah -- the Creator and Sustainer of all creatures. The Quraan reveals :

"We sent thee not, but as a Mercy for all creatures"

Every act and action of the Holy Prophet Muhammad Ibn Abdullah *(Sallallahu 'alaihi wa sallam)* was meant to please Allah, and was in complete accord with the Holy Quraan. In those days when prophethood had not yet been bestowed upon him, and the Quraan had still to be revealed unto him, he was adorned with the title of 'Amin' and 'Sadiq' by common consent of the tribes. Then in those days he led a most pious life and often used to devote days after days, meditating in the lonely seclusion of cave Hira -- to attain the Will of Allah. Though he was destined to be the last Prophet from the very day this universe was created by Him, his long and lonely days and nights of prayer and meditation were necessary for him to present a practicable ideal of his own life before the Umma. It was due to this very act that his close associates -- the first four Caliphs, and Sahabah, Imams and Saints, also followed this practice of purification of soul and innerself, and thereby to attain the Will of Allah. Some orientalists have drawn from it a similarity and compared it with the rahbanyat (monasticism) of Christianity But such is not the truth, for the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* has clearly said:

"There is no monasticism in Islam".

NEWS AND VIEWS

ARABIC TEACHING IN CHINA

BEIJING : The Islamic Educational, Scientific and Cultural Organization (ISESCO) is continuing with its dedicated work in the field of popularizing the learning of Arabic amongst Islamic communities.

Thus, ISESCO is currently organizing a training course for teachers of Arabic, and Islamic guidance specialists in China.

Thirty Chinese Muslim teachers, who teach Arabic in Beijing Islamic schools participated in the course.

ISESCO noted that this is the first course it organized in China, with the cooperation and assistance of the China Islamic Society and the Saudi-based Iqra Society.

It is expected that other courses will follow, in order to raise the competence of Arabic teachers in China. (IINA)

There are certain aspects in Christianity, and in other relgions, which tend to present a look superficially similar to that of Islam and claim to be intended to purify the soul. But the differences are undeniably fundamental. The Islamic way of life lays great stress on spiritual values as compared to wordly things, but at the same time it does not draw a dividing line between the two as sharp and distinct as other religions do. This subtle distinction between the approaches of other religions on the one hand and Islam on the other, has been explained with vividity by the Imam of Prophets *(Sallallahu 'alaihi wa sallam)* in the following words .

"Undoubtedly, the world is created by its Creator for you and you have been created for the Hereafter"

(Continued from page 12)

THE QURAAN AND MODERN SCIENCE - II

bloodstream via a complex system, sometimes by way of the liver, depending on their chemical nature. The blood transports them to all the organs of the body, among which are the milk-producing mammary glands

Without entering into detail, let us just say that, basically, there is the arrival of certain substances from the contents of the intestines into the vessels of the intestinal wall itself, and the transportation of these substances by the blood-stream.

This concept must be fully appreciated, if we are to understand this verse in the Quraan Al-Nahl (16:66). وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ

"And surely in the cattle there is a lesson for you We give you to drink -- out of what there is in their bellies from between refuse and blood -- pure milk agreeable to those who drink."

CHAPTER 18
SOO-RA-TUL-KAHF

(Continued from May 07, 1998 Issue)

SECTION 8	***RU-KOO' 8***	
54. And indeed We have explained in detail in this Quraan	*54. Wa la-qad sar-raf-naa fee haa-zal-qur-aa-ni*	وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ
every kind of parable for mankind	*lin-naa-si min kul-li ma-ṣal.*	لِلنَّاسِ مِنْ كُلِّ مَثَلٍ
but of all things man is the most quarrelsome	*wa kaa-nal-in-saa-nu ak-ṣa-ra shai-in ja-da-laa.*	وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ۝
55. And now that guidance has come to them nothing prevents men from believing	*55. Wa maa ma-na-'an-naa-sa aieen-yu'-mi-nōo iz jāā-a-hu-mul-hu-daa*	وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ
and seeking frogiveness of their Lord,	*wa yas-tagh-fi-roo rab-ba-hum*	وَيَسْتَغْفِرُوا رَبَّهُمْ
except that the fate of the ancient should overtake them,	*il-lāa an ta'-ti-ya-hum sun-na-tul-aw-wa-lee-na*	إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ
or the chastisement should eonfront them.	*au ya'-ti-ya-hu-mul-'a-zaa-bu qu-bu-laa*	أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ۝
56 And We do not send the Messengers but as bearers of glad tidings and warners.	*56. Wa maa nur-si-lul-mur-sa-lee-na il-laa mu-bash-shi-ree-na wa mun-zi-reen.*	وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ
And those who disbelieve contend by means of falsehood	*Wa yu-jaa-di-lul-la-zee-na ka-fa-roo bil-baa-ṭi-li*	وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ
so that they may refute the Truth with it,	*li-yud-hi-ḍoo bi-hil-ḥaq-qa*	لِيُدْحِضُوا بِهِ الْحَقَّ
and they take My revelations and what they were warnned of as a jest.	*wat-ta-kha-zōo aa-yaa-tee wa māa un-zi-roo hu-zu-waa.*	وَاتَّخَذُوا آيَاتِي وَمَا أُنْذِرُوا هُزُوًا ۝
57 And who is a greater wrongdoer than he who was reminded of the word of his Lord,	*57. Wa man aẓ-la-mu mim-man ẓuk-ki-ra bi-aa-yaa-ti rab-bi-hee*	وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ

then he turned away from it and forgot what his hands had sent forward.	*fa-a'-ra-da 'an-haa wa na-si-ya maa qad-da-mat ya-daah.*	فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ
Surely, We have cast veils over their hearts	*In-naa ja-'al-naa 'a-laa qu-loo-bi-him a-kin-na-tan*	إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً
lest they should understand it (i.e. the Message) and a heaviness in their ears.	*aieen-yaf-qa-hoo-hu wa fee aa-zaa-ni-him waq-raa.*	أَن يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا
And if you call them towards guidance, they will never be guided.	*Wa in tad-'u-hum i-lal-hu-daa fa-laieen-yah-ta-dōo i-zan a-ba-daa.*	وَإِن تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَن يَهْتَدُوا إِذًا أَبَدًا ۝
58. And your Lord is Ever Forgiving, full of Mercy.	*58. Wa rab-bu-kal-gha-foo-ru zur-rah-mah.*	وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ
If He were to take them to task for what they have done,	*Lau yu-aa-khi-zu-hum bi-maa ka-sa-boo*	لَوْ يُؤَاخِذُهُم بِمَا كَسَبُوا
He would certainly hasten for them the punishment.	*la-'aj-ja-la la-hu-mul-'a-zaab.*	لَعَجَّلَ لَهُمُ الْعَذَابَ
But no, for them there is an appointed time	*Bal-la-hum-mau-'i-dul-*	بَل لَّهُم مَّوْعِدٌ
from which they will find no escape.	*laieen-ya-ji-doo min doo-ni-hee mau-i-laa.*	لَّن يَجِدُوا مِن دُونِهِ مَوْئِلًا ۝
59. And as for those cities, We destroyed them when they (i.e. their dwellers) did wrong,	*59. Wa til-kal-qu-rāa ah-lak-naa-hum lam-maa za-la-moo*	وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا
and We had set for their destruction an appointed time	*wa ja-'al-naa li-mah-li-ki-him-mau-'i-daa.*	وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ۝

SECTION 9 — ***RU-KOO' 9***

60. And when Moses said to his servant: I will not stop	*60. Wa iz qaa-la moo-saa li-fa-taa-hu lāa ab-ra-hu*	وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ
until I reach the confluence of the two seas or I will go on marching for years.	*hat-tāa ab-lu-gha maj-ma-'al-bah-rai-ni au am-di-ya hu-qu-baa.*	حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ۝

61. So when they two reached the confluence of the two (seas), they forgot (about) their fish

61. Fa-lam-maa ba-la-ghaa maj-ma-'a bai-ni-hi-maa na-si-yaa ḥoo-ta-hu-maa

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا

and it took its way, diving as through a tunnel :

fat-ta-kha-za sa-bee-la-hoo fil-baḥ-ri sa-ra-baa.

فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

62. So when they had gone further he (Moses) said to his servant :

62. Fa-lam-maa jaa-wa-zaa qaa-la li-fa-taa-hu

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ

Bring us our breakfast;

aa-ti-naa gha-dāā-a-naa

آتِنَا غَدَاءَنَا

indeed we have suffered fatigue in this our journey.

la-qad la-qee-naa min sa-fa-ri-naa haa-zaa na-ṣa-baa.

لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَٰذَا نَصَبًا ﴿٦٢﴾

63 He said: Did you see when we took refuge on the rock,

63. Qaa-la a-ra-ai-ta iz a-wai-nāa i-las-ṣakh-ra-ti

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ

I forgot (to mention about) the fish,

fa-in-nee na-see-tul-ḥoo-ta

فَإِنِّي نَسِيتُ الْحُوتَ

and none but Satan caused me to forget to mention it,

wa māa an-saa-nee-hu il-lash-shai-taa-nu an az-ku-rah.

وَمَا أَنْسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ

that strangely it (the fish) look its way into the sea.

Wat-ta-kha-za sa-bee-la-hoo fil-baḥ-ri 'a-ja-baa.

وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

64. He (Moses) said . This is what we have been seeking,

64. Qaa-la zaa-li-ka maa kun-naa nab-ghi

قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ

so they went back retracing their footsteps.

far-tad-daa 'a-lāa aa-ṣaa-ri-hi-maa qa-ṣa-ṣan

فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٤﴾

65. Then they found one of Our servants

65. fa-wa-ja-daa 'ab-dam-min 'i-baa-di-nāa

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا

whom We had granted mercy from Us.

aa-tai-naa-hu raḥ-ma-tam-min 'in-di-naa

آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا

and taught knowledge from Our presence.

wa 'al-lam-naa-hu mil-la-dun-naa 'il-maa.

وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿٦٥﴾

COMMENTARY

SECTION - 8

VERSES 54-55 : Allah has explained in detail in the Holy Quraan for the benefit and guidance of mankind all kinds of examples Man is, however, a contentious creature in most things. (It is those who are addictted to this habit are prone to slip away from the straight path). There is absolutely no reason for men not to believe in Allah when guidance has come to them in the form of the Holy Quraan. Why then do they not seek forgiveness from their Lord, before the Divine punishment overtakes them all of a suddan as happened to the disbelievers in the bygone ages ?

VERSES 56-59 : Allah expalins the purpose of having sent Messengers *('alaihimus salaam)*. It was to give tidings to the believers and to warn the people against disbelief and disobedience But, as pointed out above, men's contentious tendency stands in their way and they indulge in vain arguments to refute the truth and turn to ridicule Allah's Sings and His admonitions. Indeed, that person is most deviant and wrongful who is reminded of Allah's Signs, but turns away from them, forgetting his own deeds. This is because Allah has put veils on their hearts, so that they are unable to understand anything Allah has also put over their ears a weight, so that if they are called to guidance, they never give ears to the call. If your Lord had so willed, He would have hastened their punishment, but being Gracious and Merciful, He has given them a respite till an appointed hour, beyond which the sinners, will find no refuge and protection. That is why Allah destroyed the inmates of the villages who committed wrongs on the appointed day and not before that.

SECTION - 9

The story of Hazrat Moosa *('alaihis salaam)* and the slipping away into the sea of the fried fish which Hazrat Moosa *('alaihis salaam)* had entrusted to the care of his servant (Usha). The story as related in this Section of the Soo-rah, needs an introduction which follows :-

INTRODUCTION : It occurs in the Ahadis that once when Prophet Moosa *('alaihis salaam)* was delivering a sermon to his community, a man in the assembly got up and asked the Prophet *('alaihis salaam)* : O Moosa! Do you find on the surface of the earth a greater and more learned scholar than yourself? Hazrat Moosa *('alaihis salaam)* replied to this question in the negative

Almighty Allah did not appreciate this answer He, therefore, arranged an encounter of Prophet Moosa *('alaihis salaam)* with one of His servants whom He had granted more knowledge of the mysteries of the creation than Prophet Moosa *('alahis salaam)*. Hence this admonitory and enlightening story, concerning Propeht Moosa *('alaihis salaam)* his attndent (Usha') and the mysterious man called Khizar

VERSES 60-65 : Thus did Prophet Moosa *('alaihis salaam)* set off along with his attendant and with a fried fish on his journey in search of this mysterious Hazrat Khizr *('alaihis salaam)*, who could be found where the two rivers met.

There is difference of opinion about the two exact locations of the meeting place of the rivers. There is also difference of opinion about the status of Hazrat Khizr, viz., whether he was a Messenger, a Prophet or only a Wali (friend) of Allah. Anyway, this Hazrat Khizr had been granted more knowledge than Hazrat Moosa *('alaihis salaam)* in certain branches of the mysteries of life

Verses 60 to 65, describe, how the fried fish miraculously escaped into the water and how Hazrat Moosa was ultimately guided to the place where he met Hazrat Khizr. A detailed account of this is available in the translation of the verses which may be seen

It was Satan, who had made them forget to stop at the place where they were to find Hazrat Khizr and they continued their journey but when they realized that they had gone ahead of their destination they retraced their steps to the place where Hazrat Moosa *('alaihis salaam)* found Hazrat Khizr.

(To be continued)

معارف القرآن

وقالوا لو لا انزل عليه آيات من ربه ، قل انما الآيات عند الله وانما انا نذير مبين .
(العنكبوت : ٤٩)

فى هذه الآية بيان عن المشركين الذين طلبوا من النبى صلى الله عليه وسلم معجزة كما كانوا يبغون . فيقول الله تعالى ما مفاده : قل يا محمد انما أمر المعجزة بيد الله ، إن شاء اتى بها وان شاء لم يات بها ، لو علم الله تعالى انكم تلتمسون الهداية وستهتدون بالمعجزة التى تطلبونها لاجابكم الى سؤالكم لأن هــذا سهل يسير عليه وهو قادر على كل شئ (واذا قضى امرا فانما يقول له كن فيكون) . ولكنه يعلم منكم انكم اردتم بسؤالكم ألتعنت والامتحان فلا يجيبكم إلى ذلك . ويريد الله سبحانه وتعالى رسوله ان يوضح للمشركين والكفار انه بعث نذيرا لهم ومبلغا لرسالته فقام الرسول صلى الله عليه وسلم بتبليغ رسالته خير قيام . اما الهداية فهى خالصة من عند الله - " وليس عليك هداهم ولكن الله يهدى من يشاء " .

اولم يكفهم انــا انزلنــا عليك الكتاب يتلى عليهم ، ان فى ذلك لرحمة وذكرى لقوم يومنون.
(العنكبوت : ٥٠)

عن ابى هريرة رضى الله عنه قال : قال رسول ﷺ : مامن الانبياء من نبى الاقد اعطى من الآيات مامثله آمن عليه البشر ، وانماكان الذى اوتيته وحيا اوحاه الله الى فارجو ان اكون اكثرهم تابعا يوم القيامة"

(رواه الامام احمد)

كما فى الحديث اوتى الرسول ﷺ آيات كثيرة تثبت صداقة نبوته واكبرها واعلاها القرآن الكريم الذى هو معجزة دائمة لاينضب جداول عجائبها ولا ينقطع آثار هدايتها بل تستمر غير منقوصة ولامقطوعة الى يوم القيامة ولهذه المعجزة الدائمة الساريه المفعول فضائل ومزايا كثيرة أخرى مانميزها عن المعجزات الوقتية وذلك طبعا لان القرآن الكريم فيه مايكفى رحمة وهدايه وبركه وذكرى وفلاحا للعالم وبوجه خاص للمؤمنين فيسأل الله تعالى " اولم يكفهم " هذا الكتاب آيه لهم ان يومنوا به وبالله وبالرسول الذى جاءبه بمافيه من خير الدنيا والآخرة وبما فيه مما يخرج الناس من الظلمات الى النور حتى لايضل من اهتدى بذلك النور الذى يؤدى بمن استنا ربه الى الجنه"

سهم مسموم

قال رسول الله ﷺ فيما يرويه عن ربه عزوجل النظرة سهم من سهام ابليس ، من تركها مخافتى ، ابدلته ايمانا يجد حلاوته فى قلبه .

بخل وتبذير

قال الامام الغزالى رحمه الله :
الامساك حيث يجب البذل بخل والبذل حيث يجب الامساك تبذير وبينهما وسط ، وهو المحمود والمعبرعنه بالسخاء والجود .

العفو والعقوبة

ليس الافراط فى شئ اجود منه فى العفو . ولا هو فى شئ اقبح منه فى العقوبة . خيرلك ان تخطئ فى العفو من ان تخطئ فى العقوبة

ثلاثة

ثلاثة من اجتمعن فيه . فقد سعد :
— من اذا غضب، لم يخرجه غضبه من الحق
— و اذا رضى لم يدخله رضاه فى الباطل
— واذا قدره عفا

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِى تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

لرجل راشد ان يتمسك بمثل هذه الغزوات فى هذا العصر العلمى من التاريخ المعاصر كيف يستطيع هو او غيره من لا يعرف شيئا عن تلك المواد ان يلقن درسا عنها فى تلك العصور الغابرة ؟ فمن غير العادل للغاية ان تعزى مثل هذه الاكاذيب الى رسول الله ﷺ

و فى مرحلة مناقشتنا هذه من المهم إن ناخذ بعين الاعتبار النقاط الرئيسية التالية بشأن محمد خاتم انبياء الله ﷺ :-

(۱) كان النبى ﷺ اميا، لم يذهب الى مدرسة و لم يتعلم على يد احد فلم يستطع ان يقرأ ولا ان يكتب .

(۲) لم يقم بسفر بحرى و لعله لم يرعن كثب بحرا فى اى وقت من الاوقات.

(۳) بقى صادقا بالغ الصدق فى كل ما قاله او فعله منذ صباه الى آخر ايامه، حتى لم يشكوا اعداؤه الالداء ــ مشركو مكة ــ فى صدقه و امانته قط وكانوا يدعونه بالصادق الامين .

والقرآن نفسه يعلن عن صدق النبى ﷺ" وما ينطق عن الهوى ، ان هو الاوحى يوحى ، علمه شديد القوى "

(النجم : ۳-۵)

ويعلم كلنا انه إثر الخصومات الاسلامية المسيحية التى يرجع تاريخها الى ايام الحروب الصليبية قد شن العالم الغربى حملات منسقة التخطيط لتقديم صورة مشوهة و مضللة للاسلام الى العالم لافتزاعه عن صداقة الاسلام و القرآن و حامل القرآن محمد خاتم انبياء الله ﷺ .

على انه من دواعى الطمانينة الملاحظة ان اوضاع المجتمعات الانسانية المعاصرة قد تغيرت تغيرا جوهريا و آثار الضغينة و الخصومة الدينية قد بدأت فى الاختفاء ببطء و فى افساح المجال لتعاون و تفاهم متبادلين فيمابين شعوب ذات ايدولوجيات ونزعات دينية مختلفة . ان تطور العلوم والتكنولوجيا و الشعور على الساحة الدولية بحاجة ملحة الى تقديم جبهة مشتركة ضد الشرور التى المت بالبشرية جمعاء ــ كل ذلك ادى الى احداث تغير مستحسن فى مواقف الاقوام بعضها من البعض . هذا بالتالى قد استمالهم الى الاسلام عشاعر ودية ومؤاتية، حتى قد اخذت الآثار البقية لضباب الشكوك وسوء الظن تغيب بسرعة مما حث الناس على التوجه الى الاسلام باذهان مفتوحة وغير متحيزة للتوصل الى الصداقة التى يجسدها هذا الدين .

هذا و نتشجع على تقديم نصيحة لقرائنا المسلمين و غير المسلمين على السواء لينبذوا جانبا تحاملاتهم القديمة ويطالعوا القرآن بنظرة انتقادية و موقرة و بحسن نية لان يحكموا بانفسهم على ما اذا كان بامكان رجل كمحمد ﷺ او اى شخص اوجماعة اشخاص اخرى فى زمانه ان يقوم بتأليف كتاب كالقرآن الذى كان ولايزال اسمى شكلا و معنى فى ادق تفاصيله حتى بعد مرو واربعة عشر قرنا على نزوله . الكتاب الذى بين ايدينا هو نفس الكتاب الذى اوحى الى نبى الله ﷺ قبل ۱۴ قرنا . أليس حفظه بالذات معجزة عديمة النظير من عند الله لكل زمان و مكان ؟

فهداكم الله و ايانا جميعا الى سواء السبيل.

ملاحظة : راجعوا الركن الانجليزى فى هذالعدد للنص الانجليزى لهذا المقال .

الحواجز موجودة عند كل نقطة اتصال حيث يلتقي البحران".

صارح الكابتن كوستيو صديقه الدكتور موريس بوكاي بنتائج بحوثه ، فاجاب الدكتور بوكاي انه ليس هناك شيئ جديد في الأمر - فان القرآن فيه بيان صريح عن ذلك فمن شاء طالعه و امعن النظر فيه

فطالع الكابتن كوستيو القرآن واستولت عليه دهشة شديدة وقال بكلمات بسيطة : " اعلن ان القرآن ليس الا وحيا خالصا من عند الله ، اما علومنا المعاصرة فليست الا مصدقة لما قيل (في القرآن) للبشرية منذ اربعة عشر قرنا مضت وهاهي الآيات القرآنية

مرج البحرين يلتقيان بينهما برزخ لايبغيان

(الرحمن ١٩-٢٠)

وهو الذي مرج البحرين هذا عذب فرات وهذا ملح اجاج، وجعل بينهما برزخا وحجرا محجورا

(الفرقان : ٥٣)

تعليق: هذا والانباء تكاد ترد نا كل يوم عن اعتناق الاسلام من قبل شخصيات عالية ومرموقة من بين مشاهير الفنانين والعلماء والاطباء والجراحين والفلاسفة واصحاب السياسة الكبار المراتب من مختلف بلاد العالم كامريكا ، انجلترا، فرنسا، المان واليابان . الخ اما اعتناق الكابتن كوستيو للاسلام فليس الا قضية واحدة من الكثير من مثل هذه القضايا التي تفيدنا بها الصحافة العالمية كثيرا ما. لكن القضية تزداد اهميتها للدافع الذي دفع امثاله الى اختيار الاسلام دينا لهم تقبلوا الاسلام مفضلين اياها على الديانات التي ورثوها ونشأوا فيها وتمسكوا بها الى ان شاء الله ان يشرح صدور هم للاسلام . من الله عليهم. برحمته الواسعة ان اتاح لهم فرصة مواجهة واحدة او اكثر من الآيات العديدة التي يزخر بها كلامه ـــ القرآن المجيد .

اما فيما يتعلق بشأن الكابتن كوستيو فالدافع، بل بالاحرى، النور الرحماني الذي أشرق من خلال نتائج البحوث العلمية التي كان يجريها في العالم تحت سطح الماء من اجل استكشاف خواص ومميزات شتى المحيطات او البحـــار، فاستطاع ان يستكشف ان قطاع ماء واحد يختلف تماما عن قطاع ماء آخر في تفاصيل درجة الحرارة والكثافة وعنصر الاملاح. وان كان القطاعان متصلين الواحد بالآخر. فادهشه هذا الاستكشاف

وازدادت دهشته زيادة، اذا وجه نظره الى بعض آيات القرآن الكريم التي اخبرت العالم البشري قبل ١٤ قرنا مضت بهذه الأسرار التي انكشفت بفضل بحوث علمية متواصلة استغرقت سنوات عديدة لذا فلم يكن له بد من ان يعتنق الاسلام ويعلن " انه من المستحيل ان يكون القرآن كتابا من تأليف بشري" فتيقن من صميم قلبه بانه لم يكن بوسع انسان ، مهما بلغ نبوغه العلمي وموهبته العقلي ، ان يأتي بمثل هذا الكشف في عصر محمد ﷺ حينما كان العالم لايعلم شيئا عن هذه الاسرار الكونية . كان الناس في تلك الايام يؤمنون بنظريات غاية في الشذوذ حول هذه الأمور لم تكن اكثر من اساطير واوهام مستمدة من الميثولوجيا اليونانية . لم تكن لهذه النظريات الباطلة ان تصمد امام اختبارات البحوث العلمية الصارمة ، فانهارت وتلاشت لكونها من قبيل مفروضات كاذبة . لذلك فمن غير المعقول للغاية الادعاء ، كما يتحدى به اعداء الاسلام ، بان عالما مسيحيا او يهوديا كان يعلم محمد ﷺ هذه المواد التي دونه في القرآن . لايمكن

بسم الله الرحمن الرحيم

بلغ العلى بكماله | كشف الدجى بجماله
حسنت جميع خصاله | صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك ٥

القرآن كلام الله

بقلم : اقبال حسين انصارى

ننقل فيما يلى تقريرا صحفيا نشر فى المجلة الانجليزية "ريد يانس" بدهلى الجديدة ، فى يوليو- اغسطس، ١٩٨٣م، عن اعتناق الكابتن جاقوس كوستيو الإسلام. وهو عالم باحث فرنساوى:-

السكابتن جاقوس كوستيو

يعتنق الاسلام

ليس الاسلام ملجأ شواذ حلمين لقد اصبح بديهيا مرة اخرى انه يجذب الناس من جميع نواحى الحياة

إن الدكتور مورس بوكائى ، وهو مسلم بارز آخر حديث عهد بالاسلام ، و الذى تعرف على القرآن عندما كان يعالج عاهل المملكة العربية السعودية الملك فيصل رالمغفورله ، و ألف بعد ذلك كتابه الشهير " الانجيل والقرآن و العلوم" يفيد بان السكابتن جاقوس كوستيو قد اعتنق الاسلام فى الآونة الاخيرة

قد شاهد الكثيرون ، وبالدهشة ، على الشاشة الصور التى التقطها تحت الماء فريق من الباحثين العاملين تحت اشراف السكابتن كوستيو وتأثروا بالاختبارات المتعددة التى اجراها فى بحار العالم . ما الذى دفع هذا الرجل، وله شهرة كشهرة رئيس فرنسا، الى اتخاذ هذه الخطوة لان يدخل فى حظيرة الاسلام؟ فلنتركه ينطق :

"كنا مشغولين بفحص نتائج بعض الباحثين الذين اصروا على انه هناك حواجز تفصل بين البحار بعضها عن البعض . اثبتت نتائج بحوثنا ان البحر المتوسط له ظروف متميزة من حيث درجات الحرارة ونسبة كمية الاملاح وكثافة المياه الخاصة به . وبعد ذلك بحثنا فى المحيط الاطلنطى و وجدنا ظروفه مختلفة جدا مما عليها البحر المتوسط، على الرغم من ان كلا البحرين متصلان عن طريق مضيق جبل طارق، هذا فى حين كان من المنطقى المتصور ان يكون البحران متماثلين من حيث الكثافة. الا انه ليس ذلك صادقا باى حال من الاحوال

كل البحار لها ميزاتها الخاصة بها كانت دهشتى عظيمة . هل من اللازم ان تتواجد حواجز عند نقاط اتصال مختلف البحار؟ وجماعة من علماء المان وصلت الى نفس النتيجة ، اذ اجروا فى ١٩٦٢م بحوثا عند مخرج البحر الاحمر بقرب خليج عدن فدلت بحوث اضافية على ان هذه

القرآن كلام الله

★ الكابتن جاقوس كوستيو يعتنق الاسلام

★ قال الكابتن " اعلن ان القرآن ليس الا وحيا
خالصا من عند الله "

معارف القرآن

★ قام الرسول صلى الله عليه وسلم بتبليغ رسالته خير قيام
اما الهداية فهى خالصة من عبد الله

القرآن الكريم هو معجزة دائمة

NEWS AND VIEWS

QUR-AAN MAJEED

YAQEEN

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Bis-mil- laa- hir- rah- maa nir- ra- heem.
In the name of Allah, the All Compassionate, the Most Merciful

QUR-AAN AND SUNNAH

Indeed, the Best Word is the Word of Allah (i.e. **Qur-aan-e-Majeed**) and the Best Guidance is **Sunnah** of the **Holy Prophet Muhammad** (*Sallallahu-'alaihi-wa-sallam*). And the Best deeds are those declared definite and imperative (according to Qur-aan and Sunnah). And the Worst deeds are those invented by man himself (as part of **Religion**) and all such self-invented formulations are Innovations (***Bid-'at***) and every Innovation (***Bid-'at***) leads a man to **Eternal Hell-Fire.**

And who is more excellent in speech than the one who calls towards Allah while he himself does righteous deeds and says: Admittedly I am from the obedient ones (*Muslims*). (Al-Qur-aan 41:33)

Explanatory Note :-

Whoever invites people towards Allah deserves great honour and is worthy of being listened to His words are held in the highest esteem as evidenced below -

(a) That he calls people to Allah (the "Truth of Allah") without involving his 'self', in any way

(b) Every deed of his is based on Righteousness showing no divergence between his preaching and his conduct (i e his own words and actions), and

(c) He asserts himself as a Muslim, meaning that he associates himself with the 'Will of Allah', as if he is the full embodiment of Islam, as ordained by Him (Allah) and adopted by His Prophet Muhammad ***(Sallallahu 'alaihi wa sallam)***

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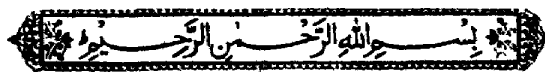
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In the name of Allah, The All-Compassionate, the Most-Merciful

FORTY SEVENTH ANNIVERSARY OF YAQEEN INTERNATIONAL

In the name of Allah, Gracious, Most-Merciful, we enter into the forty seventh year of uninterrupted publication of Yaqeen International

It may be noted that this journal was founded by Hazrat Maulana Tufail Ahmed Farooqi *(Rahma-tul-lah 'alaih)* four decades and seven years ago His objective was to provide a medium for the presentation of Islam in its pristine purity, as taught by Quraan Majeed and the Sunnah Throughout this long journey, we have kept this in view We hope to continue our march in this very direction in the years to come May Allah help us **Aameen.**

We recollect that in its first issue, the journal Yaqeen said, "It is commonly realised by the followers of Islam in the various countries of the world that one is not a true Muslim simply because he is born in a Muslim household or because he claim to be one, but that a Muslim is he who accepts Divine Commandments as the guiding principles of his life in all its spheres on the pattern laid down by Sunnah of the Great Prophet of Islam Muhammad *(Sallallahu 'alaihi wa sallam)*.

The very word Islam literally means complete submission to the will of Allah. As such, we have to bring the whole of our life under the rule of Divine Law In our personal relations with Almighty Allah and in our social conduct, in our political and economic activities and in our international relations, in our peaceful detrvities and in our wartime struggles, it is the Divine Law that must regulate our actions Unless and until we adopt this attitude of complete submission to the Divine Law, by no stretch of imagination can we be called true Muslims.

All our activities, our prayers and sacrifices, even life itself and death, everything should be dedicated to our Creator Who does not tolerate the conception of his creatures' submission to anyone besides Himself.

As true Muslims, we can work out our destiny as required by the Book of Islam. As unfaithful followers, we cannot serve the cuase of Islam Let us, therefore, submit to Divine Commandments and adopt the Islamic way of life in its entirety and thus ensure salvation for us both Here and Hereafter Thus will the highest ideals we have set before us be attained There is no other way open to us

Message of Islam :

This much is to exhort the Muslims so that they themselves strive to live up to the covenant that exists between them and Allah. However, Islam is the religion of universal peace and it preaches to establish a world-wide brotherhood The Message of Islam is confined neither to any particular time, place, nor race. It is for now and for ever, for one and for all, and for the wide world at large

It calls everyone to bow his head before One and Only God, Allah It tells that there is no one worthy of worship save Allah It advocates belief in Him and in every Word that He has sent down He asks His Messenger :

"Say O people I am the Messenger of Allah to you all, of HIM to WHOM belongs the sovereignty of the heavens and the earth, no one is worthy of worship but HE, HE gives life and HE gives death, so believe in Allah and HIS Messenger, the unlettered Prophet, who believes in Allah and HIS words, and follow him so that you may be rightly guided (7 158)

The call of the Prophet of Islam *(Sallallahu 'alaihi wa sallam)*, indeed, breathed life in the dead conscience

of men in order that they rise to occupy the most honoured place in the universe around them.

The truth becomes clear when we conjure up in our minds how within the short span of less than one quarter of a century, Islam transformed the fate of Arab nomadic and rude tribes by giving them spiritual sublimity and pride of place in the body politic of their land. Further-more, within another quarter of the century, they emerged as the most enlightened and civilised nation of the world, with a vast empire under them.

This success was attained by following the ideals and dictates of Quraan Majeed and by cultivating within themselves the excellence of character as depicted and practised by the Holy Prophet, *(Sallallahu 'alaihi wa sallam)*.

Prophethood was bestowed on Muhammad *(Sallallahu 'alaihi wa sallam)* when he had reached the age of forty years It was then that the revelation of Quraan Majeed commenced, out of Allah's mercy Allah asks His Messenger

"Say If Allah had so willed, I should not have recited it to you, nor would HE have made it known to you I have indeed lived a lifetime among you before it (the Quraan was revealed to me) Do you not under stand ?" (10 16)

This verse points to the clearest and simplest deductive proof of the truth about the Quraanic revelation Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* was not a stranger among his countrymen.

The execellence of his thoughts and actions was well know to them, because he was one of them having already passed forty long years before beginning his Apostolic Mission For all these years, his life was an open book to them. It was clear like day light They never noticed anything in him to betray the truth or to breach the trust reposed in him If he did not tell a lie or did any injustice in these worldly affairs, how would he possibly invent falsehood about Allah and His Revelation ? They should certainly be able to understand a plain thing like this

Experts of human nature and behaviour are unanimous that the first forty years of human life constitute the formative period of his character Whatever is assimilated in these years, remains with him for the rest of his life Allah asks His Messenger to pose the pagans and admonish them, thus--

"Who then does a greater wrong than he who invents a falsehood against Allah or denies HIS revelations Surely the guilty shall never succeed." (10 17)

The stance of Allah and Holy Prophet *(Sallallahu 'alaihi wa sallam)* was that no one is more mischievous than he who invents a lie about Allah He, who falsifies the Truth (Al-Haqq) is bound to fail and suffer a defeat Those who deny the truth will face adverse consequences The end, after all, lies with Allah and His law does not let the culprits flourish In respect of Islam, the judgement of Allah was duly delivered Those who were in the wrong did perish whereas the Prophet *(Sallallahu 'alaihi wa sallam)* who was on the side of the truth, succeeded and his success is still extant The bonafides of the Prophet of Islam *(Sallallahu 'alaihi wa sallam)* and the features of his God-ordained mission, are mentioned in Quraan Majeed thus :

" My mercy embraces every thing. So, I shall soon ordain it for those who fear and pay ZAKAAT (obligatory charity) and those that believe in OUR signs Those who follow the Messenger, the unlettered Prophet, whom they shall find described with them in the Torah and the Evangel -- he bids them what is right and forbids them what is wrong, he makes good things lawful for them and forbids them all foul things and he relieves them of their burden and the shackles which weigh upon them So those who believe in him honour him, help him and follow the light that has been sent down with him, they are the ones who are successful " (7 156-157)

Oneness of Allah (Tawheed) is the Summum Bonum of Islam. Islam teaches with the greatest emphasis that Allah (God) is One Allah and that there is no god but He He is the Living, the Self-subsisting, and Eternal No slumber or sleep can overtake Him To Him belong all things in the heavens and on earth. There is none who can intercede in His presence, except in so far as He permits. He knows what is in front of His

(Continued on Page 183)

Al-Quraan

THE QURAAN AND MODERN SCIENCE

By Dr. Maurice Bucaille

(Quraan Majeed is fundamentally a book of guidance and a code of life for mankind to enable it to differentiate between the right and the wrong It is not a book of science or scientific predictions Sciences change or are modified as time passes. Being the Divine Book the contents of Quraan Majeed cannot be disproved or denied in the light of latter days scientific discoveries. As a matter of fact, scientific discoveries have only gone to establish the Truth of Quraan Majeed, the Word of Allah The article below is reproduced to make this point and to draw the attention of the scholars in Islam to make a study of Quraanic verses, where necessary, in the light of scientific findings also It does not mean that we are in agreement with any interpretation that might differ from the real meaning or sense of Quraan Majeed in Dr Maurice Bucaille's lecture **-- Editor)**

On 9th November, 1976, an unusual lecture was given at the French Academy of Medicine Its title was 'Physiological and embryological data in the Quraan I presented my study on the existence in the Quraan of certain statements concerning physiology and reproduction My reason for doing this was that our knowledge of these disciplines is such, that it is impossible to explain how a text produced at the time of the Quraan could have contained ideas that have only been discovered in modern times

There is indeed no human work prior to modern times that contains statements which were equally in advance of the state of knowledge at the time they appeared and which might be compared to the Quraan.

In addition to this, a comparative study of data of a similar kind contained in the Bible (Old Testament and Gospels) seemed desirable This is how the project was formed of a confrontation between modern knowledge and certain passages in the Holy Scriptures of each monotheistic religion It resulted in the publication of a book under the title The Bible, the Quraan and Science The first French edition appeared in May 1976 (Seglers, Paris) English and Arabic editions have now been published

It comes as no surprise to learn that Religion and Science have always been considered to be twin sisters by Islam and that today, at a time when science has taken such great strides, they still continue to be associated, and furthermore certain scientific data are used for the better understanding of the Quraanic text What is more, in a century where, for many, scientific truth has dealt a deathblow to religious belief, it is precisely the discoveries of science that, in an objective examination of the Islamic Revelation, have highlighted the supernatural character of certain aspects of the Revelation

When all is said and done, generally speaking, scientific knowledge would seem, inspite of what people may say, to be highly conducive to reflection on the existence of God

Once we begin to ask ourselves in an unbiased or unprejudiced way about the metaphysical lessons to be derived from some of today's knowledge, (for example our knowledge of the infinitely small or the problem of life), we indeed discover many reasons for thinking along these lines

When we think about the remarkable organisation presiding over the birth and maintenance of life, it surely becomes clear that the likelihood of it being the result of chance gets less and less, as our knowledge and progress in this field expand Certain concepts must appear to be increasingly unacceptable, for example, the one put forward by the French winner of the Nobel prize for Medicine who tried to get people to admit that living matter was self-created as the result of fortuitous circumstances under the effect of certain outside influences using simple chemical elements as their base From this it is claimed that living organisms came into being, leading to the remarkable complex called man

To me, it would seem that the scientific progress made in understanding the fantastic complexity of higher beings provides strong arguments in favour of the opposite theory: in other words, the existence of an extraordinarily methodical

organization presiding over the remarkable arrangement of the phenomena of life.

In many parts of the Book, the Quraan leads, in simple terms, to this kind of general reflection But it also contains infinitely more precise data which are directly related to facts discovered by modern science: these are what exercise a magnetic attraction for today's scientists.

ENCYCLOPAEDIC KNOWLEDGE NECESSARY *TO UNDERSTAND* THE QURAAN

For many centuries, man was unable to study them, because he did not possess sufficient scientific means It is only today that numerous verses of the Quraan dealing with natural phenomena have become fully comprehensible I should even go so far as to say that, in the century, with its compartmentalization of ever-increasing knowledge, it is not always easy for the average scientist to understand everything he reads in the Quraan on such subjects, without having recourse to specialized research This means that to understand all such verses of the Quraan one is today required to have an absolutely encyclopaedic knowledge, by which I mean one which embraces very many disciplines

I use the word 'science' to mean knowledge which has been soundly established It does not include the theories which, for a time, help to explain a phenomenon or a series of phenomenon, only to be abandoned later on in favour of explanations which have become more plausible thanks to scientific progress. I basically only intend to deal with comparisons between statements in the Quraan and knowledge which is not likely to be subject to further discussion. Wherever I introduce scientific fact which are not yet 100% established, I shall, of course, make this quite clear.

There are also some very rare examples of statements in the Quraan which have not, as yet, been confirmed by modern science: I shall refer to these by pointing out that all the evidence leads scientists to regard them as *being highly probable* An example of this is the statement in the Quraan that life is acquatic origin; and another is that somewhere in the Universe there are earths similar to our own

These scientific considerations should not, however, make us forget that the Quraan remains a religious book per excellence and that it cannot, of course, be expected to have a 'scientific' purpose per se Whenever man is invited to reflect upon the works of creation and the numerous natural phenomena he can observe, the obvious intention, in using such examples, is to stress Divine Omnipotence The fact that, in these reflections, we can find allusions to data connected with scientific knowledge is surely another of Allah's gifts whose value must shine out in an age where scientifically based materialistic atheism seeks to gain control at the expense of the belief in Allah

Throughout my research I have constantly tried to remain totally objective I believe I have succeeded approaching the study of the Quraan with the same objectivity that a doctor has when he opens a file on a patient: in other words, by carefully confronting all the symptoms he can find to arrive at a diagnosis. I must admit that it was certainly not a faith in Islam that first guided my steps but simple research for the truth This is how I see it today. It was mainly fact which, by the time I had finished my study, had led me to see in the Quraan a text revealed to a Prophet

We shall examine statements in the Quraan which appear today merely to record scientific truth, but which men in former times were *only able to grasp the* apparent meaning of How is it possible to imagine that, were there any subsequent alterations to the text, these obscure passages scattered throughout the text of the Quraan were able to escape human manipulation? The slightest alteration to the text would automatically have destroyed the remarkable coherence which is characteristic of them, and prevented us from establishing their conformity with modern knowledge The presence of these statements spread throughout the Quraan looks to the impartial observer like an obvious hallmark of authenticity

The Quraan is a preaching which was made known to man in the course of a Revelation which lasted roughly twenty years It spanned two periods of equal length on either side of the Hegira. In view of this, it was natural for reflections having a scientific aspect to be scattered throughout the Book In the case of a study such as the one we have made, we had to regroup them according to subject, collecting them sura by sura

How should they be classified?

I could not find any indications in the Quraan suggesting any particular classification. So I have decided to present them according to my own personal one.

It would seem to me, that the first subject to be dealt with is the Creation. Here it is possible to compare the verses referring to this topic with the general ideas prevalent today on the formation of the Universe Next, I have divided up verses under the following general headings Astronomy, the Earth, the Animal and Vegetable Kingdoms Man, and Human Reproduction in partcular; the latter is a subject which, in the Quraan, is allotted a very important place To these general headings it is possible to add sub-headings

Furthermore, I thought it useful to make a comparison between Quraanic and Biblical narrations from the point of view of modern knowledge This has been done in the case of such subjects as the Creation, the Flood and the Exodus

CREATION OF THE UNIVERSE

Let us first examine the Creation described in the Quraan

An extremely important general idea emerges this is its dissimilarity with the Biblical narration This idea contradicts the parallels which are often, and wrongly, drawn by western authors to underline solely the resemblances between the two texts.

When talking of the Creation, as of other subjects, there is a strong tendency in the West to claim that Muhammad *(Sallallahu 'alaihi wa sallam)* only copied the general outlines of the Bible. It is indeed possible to compare the six days of the Creation as described in the Bible, plus an extra day of rest on God's sabbath, with this verse from Soo-rah Al-A'raf (7.54).

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ

"Surely your lord is Allah Who created the heavens and the earth in six days "

We must point out straight away that modern commentators stress the interpretation of ayyam, one translation of which is days, as meaning 'long periods' or 'ages' rather than periods of twenty-four hours

What to me appears to be of fundamental importance is that, in contrast to the narration contained in the Bible, the Quraan does not lay down a sequence for the Creation of the Earth and Heavens It refers both to the Heavens before the Earth and the Earth before the Heavens, when it talks of the Creation in general, as in this verse of the Soo-rah Taha (20 4)

تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى ۝

"A revelation from Him Who created the earth and the high heavens "

In fact, the notion to be derived from the Quraan is one of a concomitance in the celestial and terrestrial evolutions There are also absolutely fundamental data concerning the existance of an initial gaseous mass (auknan) which is unique and whose elemetns, although at first fused together (ratq) subsequently became separated (fatq) This notion is expressed in the Soo-rah Fussilat (41:11).

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ

"Then He turned to the Heaven, while (yet) it was smoke .."

And the same is expressed in the Soo-rah Al-Anbiya (21:30).

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

"Did not those who disbelieve see that the heavens and the earth were joined together, then We tore them apart . "

The separation process resulted in the formation of multiple worlds, a nation which crops up dozens of times in the Quraan, once it has formed the first verse in the Soo-rah Al-Fatiha (1 1).

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

"Praise be to Allah, the Lord of the Worlds "

All this is in perfect agreement with modern ideas on the existence of primary nebula and the process of secondary separation of the elements that had formed the initial unique mass This separation resulted in the formation of galaxies and then, when these divided, of stars from which the planets were to be born

Reference is also made in theQuraan to an intermediary Creation between the Heavens and the Earth, as in the Soo-rah Al-Furqan (25 59)

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

(Continued on Page 183)

THE CREATOR, THE UNIVERSE, AND THE MAN

To understand the ultimate purpose of the Man's worldly life, it is imperative that man should know all that it is necessary for him to know about himself, the environments he has been placed in and the One to Whom he owes his allegiance.

Islam being a true religion does full justice to all these fundamental questions and the Holy Quraan contains enough guidance and guarantees for the same.

Quraan is the Book of Almighty Allah, who has created both man and the Universe and it will remain in existence as long as man survives on this planet

Men will continue to draw guidance from it in terms of their circumstances Naturally, therefore, the Quraanic text and the manner of presentation have to be vastly different than the books we are used to, which contain ordinary material of very trivial and transitory nature. If any of the old Revealed Books could be found in tact, they could stand comparison and substantiate our point.

The fact that we want to draw attention to, is that the Holy Prophet *(Sallallahu 'alaihi wa sallam)* and the Holy Quraan, are just as pertinent and relevant to our age as they have been to the past ages and will continue to be in the ages to follow, for the simple reason that the two have always concerned themselves with questions of prime importance to human life. What may not be readily comprehensible presently does not qualify to be rejected summarily. It would be the height of injustice to do so because it is certain to come within comprehension when human knowledge makes further advances into nature and adds more dimensions to it

How can a man claim to understand the Word of Allah without a belief in Allah ? To believe is to know!

Mankind, therefore, owes a great debt of gratitude to the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* for the enlightenment that it has received at his hands, through his words and from his life From the most minor and insignificant incidents pertaining to the humble routine of daily life to the most subtle points of erudition or the most strategic decisions concerning countries and nations are found well enunciated in the records and narratives of the Holy Prophet's *(Sallallahu 'alaihi wa sallam)* sayings and sermons perserved by his worthy companions and their noble successors

Similarly, there is a wealth of information, facts and truths about our planet and the Universe of which it forms a part. As we have said before, the real significance and implications of what has been said, may be better understood in future in the light of the knowledge that has yet to be acquired by man.

About Allah, we can justly feel proud that the Holy Prophet Muahmmad *(Sallallahu 'alaihi wa sallam)* has given us the most rational and comprehensive, and therefore, the most satisfying and convincing insight into the knowledge, of the Supreme Being

We have been told so much about Him that we should, in fact, be all praise and admiration for Him and be ready to serve and sacrifice our all for His sake That was truly the spirit of our predecessors, the earlier Muslims in the days of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*

The important thing to remember in this context, that is, in the matter of religion, is the true spirit of inquiry and a preparedness to accept the Truth when it dawns upon one's heart and mind One has to believe, and it is much better to believe in Allah rather than in one's fallible self

---

SALAAT

SALAAT is the Pillar of Faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life With the Dynamic Spirit generated by it, we can triumph over all difficulties and blaze a new trail

RECITATION OF KALIMAH TAYYIBAH

لا إله إلا الله محمد رسول الله

CONFESSION OF FAITH

Kalimah Tayyibah is the dividing line between Islam and Atheism, that is, between a Muslim and a non-Muslim To recite the Kalimah is to enter the fold of Islam and to refrain from it is to remain outside the pale of Faith

But the Faith is not complete by mere recitation of the Kalimah Alongwith its verbal acceptance, its attestation and confirmation by heart is essential After heartfelt acceptance of the Kalimah, it becomes imperative for a Muslim to refrain from such expressions and actions as might amount to direct or indirect rejection thereof Besides, every fact of the character and conduct of believer must conform to the letter and spirit of the Kalimah

The Kalimah is in two parts, the first part relates to a clear assertion that there is no god other than Allah It is by means of total repudiation of other gods that the belief in the undisputed supremacy and sovereignty of Allah Almighty, takes root in the heart and mind of a Muslim.

It may not be out of place to mention here that followers of all other religions claim to acknowledge, in one form or the other, the existence of One God But all the same assign His attributes to more than one God and therefore in actual belief and practice they worship many gods

The Muslims unequivocally and firmly believe that Allah is one true God and He in His nature and in His attributes is Unique and Absolute He has neither any equal nor any associate Allah alone is the True God and all obedience and praises are for Him only.

The second part of the Kalimah is equally important, since no one can become a Muslim without accepting it A Muslim has to believe as a part of his Faith that Muhammad *(Sallallahu 'alaihi wa sallam)* is the Apostle of Allah Obedience to him and to his teachings is thus incumbent on a Muslim

The religion preached by him is the one chosen and perfected by Allah and the Holy Quraan, which contains eternal guidance for mankind, is from Allah having been sent down by Him through the angel, Gabriel *(Alaihis salaam)* The Holy Quraan will remain valid for ever for guidance of mankind. Similarly, the prophethood of Muhammad *(Sallallahu 'alaihi wa sallam)* is unending and indivisible up to the last day of this world

Belief in any type or kind of a claimant to prophethood, after the advent of the Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)*, implies a tacit denial of the Kalimah To take a political, economical or a socail reformer, however, genuine he may be, to be a Prophet of any description - Zilli (shadow), Broozi (spokesman) or Naqli (spurious), is to introduce an open corruption in the Faith.

The difference between a Muslim and a follower of any other religion is clearly established through this Kalimah If a believer tampers with this Kalimah in any manner, that is, by assigning Godlike qualities to someone as a Prophet under the name of Messiah, Mehdi, Mujaddid, etc , he does certainly contradict the Kalimah

The Kalimah Tayyibah is, therefore, like a noble tree with its root firmly planted and branches going up to the heavens while the converse, namely, the false faith, is like a rotten tree torn up by the root and about to fall to the ground. We quote from Chapter 14 (Verses 24 to 26) of the Holy Quraan :-

"Did you not see how Allah sets forth an example, likening a Holy Word to good tree whose root is firm and whose branches are (spread) in the sky. (And) it brings forth its fruits every season by the command of its Lord And Allah sets forth examples for men, so that they may reflect

And the example of an unholy word is like an evil tree which is pulled up by the root from the surface of the earth (and) it has no stability (14 24-26)

(Continued from page 177)

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creatures and what is behind them, while they encompass nothing of His knowledge except as He wills. His Throne does extend over the heavens and the earth. He feels no fatigue in guarding and preserving them, for He is the Most High, the Supremee (2 255) He is the Self-Sufficient, besought of all. He begets not, nor is He begotten. None is like him. (112:1-4).

The Being of Almighty Allah is supreme and His attributes are the highest. He alone is worthy of worship. To bow before Him, and Him alone, relieves man from every other kind of bowing It exalts him to the high position worthy of him whom Allah has created in the best of moulds

We, Muslims, are the inheritors of this magnanimous legacy of Islam and the benign Tradition of its Holy Prophet *(Sallallahu 'alaihi wa sallam)*. The Message of Islam is life's guide for ever. It continues rom generation to generations, rom age to age, and from territory to territory.

Setting our foot on the threshold of our forty-seventh year, we pray that Almighty Allah, in His infinite mercy, may help us to continue the Mission of Propagation of Islam through Yaqeen International far and wide as best as possible. **Aameen.**

(Continued from page 180)

THE QURAAN AND MODERN SCIENCE

الرَّحْمٰنُ فَسْئَلْ بِهٖ خَبِيْرًا ۝

"He Who created the heavens and the earth and all that is between in six days and is firmly established on the Throne (of Authority) Allah Most Gracious ask thou, then, about Him of any acquainted (with such things) "

It would seen that this intermediary Creation corresponds to the modern discovery of bridges of matter which are present outside organised astronomical systems.

This survey certainly shows us how modern data and statements in the Quraan agree on a large number of points We have come a long way from the Biblical text with its successive phases that are totally unacceptable, especially the one placing the Creation of the Earth (on the 3rd day) before that of the Heavens (on the 4th day), when it is a known fact that our planet comes from its own star, the Sun. In such circumstances, how can we imagine that a man who drew his inspiration from the Bible could have been the author of the Quraan, and, of his own accord, have corrected the Biblical text to arrive at a general concept concerning the formation of the Universe, when this concept was not to be formed until centuries after his death ?

(To be Continued)

NEWS AND VIEWS

DISTRIBUTION OF FAKE MEDICINES IN BOSNIA

According to reports, the medicines sent for aid into Bosnia from various countries, including from Europe, were found to be 50% - 60% fakes, unusable and out of date.

Following reports of a medical team of Freelance doctors, an institute in Belgium has carried out a thorough check on these medicines concluding that 17,000 tonnes of the 30,000 sent, were found to be fake and not suitable for medication.

MOSQUES IN THE AIR

For the first time in airline history, specific purpose built Mosque facilities have been included in planes by Saudi Airlines The first aircraft with such facilities have a passenger capacity of 400-470, who can benefit from these unique facilities

These new aircraft have been designd to cater for Mosque facilities at the loss of 100 passengers capacity

With such facilities and the Islamic atmosphere in the airlines, it has become a preference for most travelers to the Middle East region.

(Courtesy . "The Straight Path")

CHAPTER 18
SOO-RA-TUL-KAHF

(Continued from April 22, 1998 Issue)

SECTION 5 (Continued)	*RU-KOO' 5 (Continued)*	رکوع ۵ (متبع)
44 In this case protection belongs only to Allah, the True	***44. Hu-naa-li-kal-wa-laa-ya-tu lil-laa-hil-ḥaqq.***	هُنَالِكَ الْوَلَايَةُ لِلّٰهِ الْحَقِّ
He is the Best for rewarding and the Best in respect of consequences	***Hu-wa khai-run sa-waa-banw-wa khai-rum 'uq-baa.***	هُوَ خَيْرٌ ثَوَابًا وَّخَيْرٌ عُقْبًا

SECTION 6	*RU-KOO' 6*	رکوع ٦
45 And set forth to them a similitude of the worldly life	***45. Waḍ-rib la-hum-ma-ṣa-lal-ḥa-yaa-tid-dun-yaa***	وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا
(which is), like water that We send down from the sky,	***ka-māā-in an-zal-naa-hu mi-nas-sa-māā-i***	كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ
and the earth's vegetation mingles with it,	***fakh-ta-la-ṭa bi-hee na-baa-tul-ar-ḍi***	فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ
then it becomes dry stubble which the winds scatter	***fa-aṣ-ba-ḥa ha-shee-man taz-roo-hur-ri-yaaḥ.***	فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ
And Allah has power over all things	***Wa kaa-nal-laa-hu 'a-laa kul-li shai-im-muq-ta-di-raa.***	وَكَانَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ مُّقْتَدِرًا
46. Wealth and sons are decorations of the worldly life,	***46 Al-maa-lu wal-ba-noo-na zee-na-tul-ḥa-yaa-tid-dun-yaa***	اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا
but the lasting good deeds are better with your Lord in reward and better in hope	***wal-baa-qi-yaa-tuṣ-ṣaa-li-ḥaa-tu khai-run 'in-da rab-bi-ka ṣa-waa-banw-wa khai-run a-ma-laa.***	وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا
47 And the day We move the mountains	***47. Wa yau-ma nu-saiee-yi-rul-ji-baa-la***	وَيَوْمَ نُسَيِّرُ الْجِبَالَ
and you see the earth levelled	***wa ta-ral-ar-ḍa baa-ri-za-tanw-***	وَتَرَى الْاَرْضَ بَارِزَةً
and We gather them together, then We will not leave any one of them out	***wa ḥa-shar-naa-hum fa-lam nu-ghaa-dir min-hum a-ḥa-daa.***	وَّحَشَرْنٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ اَحَدًا

English	Transliteration	Arabic
48 And they shall be presented before your Lord in ranks.	*48. Wa 'u-ri-doo 'a-laa rab-bi-ka saf-faa.*	وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا
(We will then say): Indeed you have come to us as We had created you the first time ;	*La-qad ji'-tu-moo-naa ka-maa kha-laq-naa-kum aw-wa-la mar-ra-tim-*	لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ
but you thought that We had not appointed a time for you.	*bal za-'am-tum al-lan-naj-'a-la la-kum-mau-'i-daa.*	بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ۝
49 And the book (of their deeds) shall be placed (in their hands), then you will see the guilty	*49. Wa wu-di-'al-ki-taa-bu fa-ta-ral-muj-ri-mee-na*	وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ
in fear of what is in it and they shall say.	*mush-fi-qee-na mim-maa fee-hi wa ya-qoo-loo-na*	مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ
Alas for us, what a book is this	*yaa-wai-la-ta-naa maa li haa-zal-ki-taa-bi*	يَا وَيْلَتَنَا مَالِ هَٰذَا الْكِتَابِ
that omits neither a small thing nor a great thing from noting it down,	*laa yu-ghaa-di-ru sa-ghee-ra-tanw-wa laa ka-bee-ra-tan il-laa ah-saa-haa*	لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا
and they shall find confronting them what they had done	*wa wa-ja-doo maa 'a-mi-loo haa-di-raa.*	وَوَجَدُوا مَا عَمِلُوا حَاضِرًا
And your Lord will not do injustice to any one!	*Wa laa yaz-li-mu rab-bu-ka a-ha-daa.*	وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ۝
SECTION 7	***RU-KOO' 7***	ركوع ٧
50 And when We said to the angles; Bow down to Adam,	*50. Wa iz qul-naa lil-ma-laa-i-ka-tis-ju-doo li-aa-da-ma*	وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
they all bowed down except Iblees	*fa-sa-ja-doo il-laa ib-lees.*	فَسَجَدُوا إِلَّا إِبْلِيسَ
He was one of the jinn and he revolted against the command of his Lord	*Kaa-na mi-nal-jin-ni fa-fa-sa-qa 'an am-ri rab-bih.*	كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
Now then, will you take him and his offspring as friends besides Me,	*A-fa-tat-ta-khi-zoo-na-hoo wa zur-riee-ya-ta-hoo au-li-yaa-a min doo-nee*	أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِن دُونِي
while they are an enemy to you ?	*wa hum la-kum 'a-duw.*	وَهُمْ لَكُمْ عَدُوٌّ

	English	Transliteration	Arabic
	How evil is the return for the wrongdoers!	*Bi'-sa liz-zaa-li-mee-na ba-da-laa.*	بِئْسَ لِلظّٰلِمِيْنَ بَدَلًا ۝
51	I did not call them to witness the creation of the heavens and the earth	*51. Maa ash-hat-tu-hum khal-qas-sa-maa-waa-ti wal-ar-di*	مَآ اَشْهَدْتُّهُمْ خَلْقَ السَّمٰوٰتِ وَالْاَرْضِ
	nor their own creation	*wa laa khal-qa an-fu-si-him*	وَلَا خَلْقَ اَنْفُسِهِمْ
	nor am I the one to take as helpers those who lead (others) astray	*wa maa kun-tu mut-ta-khi-zal-mu-dil-lee-na 'a-du-daa.*	وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّيْنَ عَضُدًا ۝
52	And the day when He will say.	*52. Wa yau-ma ya-qoo-lu*	وَيَوْمَ يَقُوْلُ
	Call those whom you considered to be My partners;	*naa-doo shu-ra-kaa-i-yal-la-zee-na za-'am-tum*	نَادُوْا شُرَكَآءِيَ الَّذِيْنَ زَعَمْتُمْ
	so they will call them but they (the partners) will not respond to them	*fa-da-'au-hum fa-lam yas-ta-jee-boo la-hum*	فَدَعَوْهُمْ فَلَمْ يَسْتَجِيْبُوْا لَهُمْ
	and We will set a gulf of doom between them.	*wa ja-'al-naa bai-na-hum mau-bi-qaa.*	وَجَعَلْنَا بَيْنَهُمْ مَّوْبِقًا ۝
53	And the guilty shall see the Fire	*53. Wa ra-al-muj-ri-moo-nan-naa-ra*	وَرَاَ الْمُجْرِمُوْنَ النَّارَ
	and know that they are about to fall into it	*fa-zan-noo an-na-hum-mu-waa-qi-'oo-haa*	فَظَنُّوْٓا اَنَّهُمْ مُّوَاقِعُوْهَا
	and they shall find no escape from it	*wa lam ya-ji-doo 'an-haa mas-ri-faa.*	وَلَمْ يَجِدُوْا عَنْهَا مَصْرِفًا ۝

COMMENTARY

SECTION - 5 (Continued)

VERSE 44 : What came to pass with the proud disbeliever and polytheist proves that all Authority and Power rest in none besides Allah, the Lord and Creator of the heavens and the earth and what lies in between them. Allah alone is the True One. His reward is the best in this world as well as in the Hereafter.

SECTION - 6

VERSES 45-46 : In these verses the world with all its wealth and other resources has been compared to the rains falling down from the skies The rain-water is absorbed by the vegetation on the earth. This vegetation so green and flourishing soon withers until all its traces are totally effaced and only Allah's Power and Capacity prevails.

The weatlh and resources of the world consist of wealth as well as sons (and daughters);all these are the charms of worldly possessions which have no value in the eyes of Allah There is a Hadis in which the Holy

Prophet *(Sallallahu 'alaihi wa sallam)* is reported to have said that if the resources of the world had been equal in value in the sight of Allah even to the wings of a gnat, Allah would not have given any portion of it to the infidels. The sons in which the parents take so much pride have been described as enemies The Holy Quraan says : اِنَّ مِنْ اَزْوَاجِكُمْ وَ اَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ (سورة التغابن)

"Some of your wives and sons are enemies to you, so beware of them " (64 14)

اِنَّمَا اَمْوَالُكُمْ وَ اَوْلَادُكُمْ فِتْنَةٌ (سورة التغابن)

"Your wealth and your sons are a trial for you " (64 15)

The words عَدُوًّا (Enemy) and فِتْنَةٌ (Trial) have not been used in the verse strictly in their ordinary senses They mean that if the bounties granted by Merciful Allah in the form of worldly resources, wives and children, make a man oblivious of his duties towards Allah and thereby he becomes a loser in the Hereafter, these bounties are indeed more devastating to him than the harm which his enemies in this worldly life can inflict on him. In contrast to this are those good deeds of man which will remain with him and accompany him to the next world of the Hereafter for which Allah shall bestow on the doer the best reward and recompense Keeping in view the hope for this reward, man should try in this worldly life to earn as much goodness and rightousness as possible According to a Hadis the following works have been described as صَدَقَاتٌ جَارِيَةٌ (The good deeds that will continue): -

All good deeds the benefit of which will continue even after a man's death come within the meaning of these deeds

VERSES 47-49 : These verses describe some horrible scenes of the Day of Judgement The Day of Judgement will be so terrible and destructive that huge mountains will be uprooted and reduced to tufts of coloured, carded cotton and the surface of the earth shall be converted into a plain having no ups and downs on it All the dead raised up to life will be brought on this plain for reckoning and the records of their good or bad deeds will be placed before them They will express surprise on seeing even the minutest details of their activities in their worldly lives They shall be reminded of their arrogamce and disbelief which led them to deny the truth about the Hereafter and the Day of Judgement -- truth that is now before their eyes and the ordeal of reckoning too is before them Allah being Fair and Just shall not deal with anyone with injustice Apart from the records prepared for this purpose, the limbs of the criminals will also be summoned on that Day to bear witness -

اَلْيَوْمَ نَخْتِمُ عَلٰى اَفْوَاهِهِمْ وَتُكَلِّمُنَا اَيْدِيْهِمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ○ (سورة يٰس)

"That Day shall We put a seal on their mouths, but their hands will speak (to Us) and their feet will bear witness to all that they did "(36 65)

حَتّٰى اِذَا مَا جَآءُوْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَاَبْصَارُهُمْ وَجُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ○ (سورہ حٰمٓ)

"At length, when they reach it their hearing, their sight and their skins will bear witness against them as to their deeds " (41 20)

SECTION - 7

VERSES 50-53 : The story of cursed Satan and his arrogant denial to obey Allah's command to prostrate himself before Hazrat Adam *(alaihis salaam)* has been related at many places in the Holy Quraan (see verses 34, 11 and 116 of Soo-rahs 2, 7 and 20 respectively) This is to warn mankind of the treachery of Satan whereby he turns them away from the straight path Here also the intention is to warn mankind against falling into the traps of Satan and his hosts Evil will be the return for the wrongdoers.

As a result of the seduction of Satan, these straying infidels had associated partners to Allah On that Fateful Day of Judgement the infidels will be asked to call to their help those whom they had made partners to Allah, but they will receive no response from these false partners These wretched criminals will then be driven on to face Hell-Fire from which they shall find no escape whatsoever

(To be continued)

معارف القرآن

وكذلك انزلنا اليك الكتاب ، فالذين اتينهم الكتب يؤمنون به ومن هولآء من يومن به وما يجحد بايتنا الا الكفرون وما كنت تتلوا من قبله من كتب ولا تخطه بيمينك اذا لارتاب المبطلون . (العنكبوت ٤٧ - ٤٨)

يقول الله تعالى لرسوله صلى الله عليه وسلم انه هو الذى انزل الكتاب (القرآن) . فالذين اخذوه وتلوه حق تلاوته اهتدوا به كعبد الله بن سلام وسلمان الفارسى رضى الله عنهما وغيرهما من علماء اليهود والنصارى وما يكذب به ويجحد حقه الا من ستر الحق وهم الكافرون .

ومعنى قوله "ماكنت تتلوا" . . : قد لبثت فى قومك من قبل ان تاتى بهذا القرآن عمرا لا تقرأ كتابا ولا تحسن الكتابة . بل كل احد من قومك وغيرهم يعرف انك رجل امى لا تقرأ ولا تكتب وهكذا جاءت صفة النبى صلى الله عليه وسلم فى الكتب المتقدمة كما قال تعالى الذين يتبعون الرسول الامى الذى يجدونه مكتوبا عندهم فى التوراة والانجيل ، يامرهم بالمعروف وينهاهم عن المنكر ... (الاعراف : ١٥٧)

وهكذا كان رسول الله صلى الله عليه وسلم لا يخط سطرا ولا حرفا بيده بل كان له كتاب يكتبون بين يديه الوحى والرسائل الى رؤساء و ولاة الحكومات اما الكلمات " من قبله من كتاب " فهى لتأكيد النفى اى لو كنت تحسن الكتابة والقراءة لكان لبعض الجهلة من الناس ان يقولوا إنما تعلم هذا من كتب قبله ماثورة عن الانبياء ولكن لم يكن للكافرين مبرر لتوجيه مثل هذه التهمة الى الرسول صلى الله عليه وسلم ، لعلمهم بانه كان اميا .

فضلا عما تقدم انزل الله آيات عديدة .وكذا فيه انه هو الذى انزل الكتاب العزيز الذى لا ريب فيه . فقال عزوجل :

قل انزله الذى يعلم السر فى السموات والارض (الفرقان : ٦)

وان كنتم فى ريب مما نزلنا على عبدنا فأتوا بسورة من مثله . . . (البقرة : ٢٣)

انا نحن نزلنا عليك القرآن تنزيلا . . . . (الدهر : ٢٣)

وهذا كتاب انزلناه مبارك مصدق الذى بين يديه . . . (الانعام : ٩٢)

لقد اعطا الله عزوجل نبيه الكريم معجزات عديدة مما فيها كونه نبيا اميا ولد ونشاء بين قريش مكة وعلم اهالى مكة انه لم يتعلم على يد احد منهم او غيرهم وكانت حياته الطيبة صفحة مفتوحة امامهم ٤٠ سنة ، فكيف اصبح فجأة قارئا وكاتبا بعد هذه السنوات الطوال اذا بعث نبيا ولم يكن ممكنا فى حال من الاحوال ان يأتى بكلام فيها الحكم والانباء والتنبأت والحقائق العلمية المحيطة بجميع نواحى الحياة البشريه بل بجميع اسرار الكون التى تظل معظمها حتى الساعة وراء ادراك عقل البشر .

(يتبع)

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضىٰ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلىٰ حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيْبُ الَّذِيْ تُرْجىٰ شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِّنَ الْأَهْوَالِ مُقْتَحِمِ

محمد صلى الله عليه وسلم شيئا مما اوحى اليه من كتاب الله تعالى لكتم " وتخشى الناس ، والله احق ان تخشاه " .

ر) تشير الآية التالية الى واقعة عتاب آخر وجهه الله الى الرسول صلى الله عليه وسلم . قال تعالى :

يآيها النبى لم تحرم ما احل الله لك تبتغى مرضات ازواجك، والله غفور رحيم

(التحريم : ١)

وتفاصيل الواقعة واردة فى حديث عائشة رضى الله عنها قالت : كان رسول الله صلى الله عليه وسلم يحب الحلوى والعسل وكان اذا انصرف من العصر دخل على نسائه فيدنو من احداهن فدخل على حفصة بنت عمر فاحتبس اكثر ما كان يحتبس فغرت فسألت عن ذلك فقيل لى اهدت لها امرأة من قومها عكة عسل فسقت النبى صلى الله عليه وسلم منه شربة . فقلت أما والله لنحتالن له ، فقلت لسودة بنت زمعة انه سيدنو منك فاذا دنا منك فقولى أكلت مغافير فانه سيقول لك لا فقولى له ما هذه الريح التى اجد فانه سيقول لك سقتنى حفصة شربة عسل فقولى جرست نحله العرفط وسأقول ذلك وقولى له انت يا صفية ذلك . . . . .

(رواه البخارى)

فقالت بعض ازواج الرسول صلى الله عليه وسلم له هذا القول كما كن قد اتفقن عليه فيما بينهن فحرم الرسول صلى الله على نفسه العسل ، فنزل الآية المذكورة التى فيها لون من العتاب .

اختلف المفسرون فى سبب نزول هذه الآية ولكن العتاب الموجه فيها الى الرسول صلى الله عليه وسلم واضح .

(س) وعتاب آخر ورد فى القرآن الكريم ما قرره القرآن فى موضوع اسرى بدر حيث قال تعالى :

ما كان لنبى ان يكون له اسرى حتى يثخن فى الارض . تريدون عرض الدنيا والله يريد الآخرة والله عزيز حكيم . لو لا كتب من الله سبق لمسكم فيما اخذتم عذاب عظيم .

(الانفال : ٦٧)

وسبب العتاب ان الرسول صلى الله عليه وسلم كان عليه ان يمس فى قريش تنكيلا حتى يكسر شوكتهم ويوهن قوتهم لان لا يعودوا الى حربه مرة اخرى وكان من رأى ابى بكر رضى الله عنه العفو عن الاسرى واخذ فدية منهم وكان رأى عمر رضى الله عنه ضرب اعناقهم واجمع جمهور المفسرين على ان القرآن وافق على عمر رضى الله عنه . قال تعالى : فاذا لقيتم الذين كفروا فضرب الرقاب حتى اذا اثخنتموهم فشدوا الوثاق فاما منا بعد واما فداء حتى تضع الحرب اوزارها .

(محمد : ٤)

قد اوردنا فيما تقدم الوانا من العتاب التى وجهها الله تعالى الى رسوله فى كتاب القرآن وما كان النبى صلى الله عليه وسلم ان يكتم شيئا منها لان القرآن من عند الله ولو كان من عنده صلى الله عليه وسلم لما اورد فيه ما كان مناقضا لهواه ورغباته . ففى هذه الامثلة دليل قاطع على ان القرآن ليس من تأليف محمد صلى الله عليه وسلم وانما هو " تنزيل رب العلمين نزل به الروح الامين " .

(يتبع)

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" سمن كلبك يا كلك " ، لقد اوينا المهاجرين واكرمناهم فاستطالوا علينا . والله لئن رجعنا الى المدينة ليخرجن الاعز منها الاذل " . فاما مات هذا المنافق حزن ابنه عبد الله الصحابي رضى الله عنه حزنا شديدا وذهب الى الرسول صلى الله عليه وسلم باكيا ورجاه ان يستغفر لابيه وان يتفضل باعطاء قميصه ليكفن ابنه فيه وان يصلى عليه فاعطاه صلى الله عليه وسلم القميص وقام على قبره بالرغم مما قال عمر رضى الله عنه : " يا رسول الله تصلى عليه وقد نهاك ربك ان تصلى عليه ؟ " فقال صلى الله عليه وسلم : انما خيرنى الله فقال : استغفر لهم اولا تستغفر لهم ، ان تستغفرلهم سبعين مرة فلن يغفر الله لهم ، ذلك بانهم كفروا بالله ورسوله .

(التوبة . ٨٠)

فصلى عليه وانزل الله قوله :

ولا تصل على احد منهم مات ابدا ولا تقم على قبره ، انهم كفروا بالله ورسوله وماتوا وهم فسقون .

(التوبة ٨٤)

(ج) موقف النبى صلى الله عليه وسلم من ابن مكتوم الصحابى الاعمى : قد ذكر لفيف من الرواة الثقات ان النبى صلى الله عليه وسلم كان يخاطب بعض زعماء قريش فى الاسلام طامعا فى اسلامهم واسلام اتباعهم ، اذ دخل عليه ابن مكتوم الاعمى ، فقاطع النبى صلى الله عليه وسلم وقال : يا رسول الله علمنى مما علمك الله ، فاعرض عنه صلى الله عليه وسلم وظهر على وجهه المبارك بعض آثار العبوس لانه ليس من الآداب المرعية فى الاحاديث ان يقاطع المرء من يتحدث مع غيره ، الا ان ابن مكتوم الاعمى لم يشاهد العبوس على وجه النبى صلى الله عليه وسلم . لكن الله السميع والبصير شاهده فعاتب رسوله على اعراضه عن الضرير ، ونزل فى ذلك قوله تعالى :

عبس وتولى ، ان جآءه الاعمى وما يدريك لعله يزكى . او يذكر فتنفعه الذكرى . اما من استغنى فانت له تصدى وما عليك الا يزكى واما من جآءك يسعى وهو يخشى فانت عنه تلهى

(عبس ١ - ١٠)

فاكرم النبى صلى الله عليه وسلم بعد نزول هذه الآيات ابن مكتوم وكان يقبل عليه ويحتفى به ويكرمه حين يلقاه قائلا : " اهلا بمن عاتبنى ربى فيه " . وكان يوليه احيانا حكم المدينة حين يغادرها فى احدى غزواته .

(د) كان من عادة العرب الا يتزوج الرجل امرأة من تبناه ولكن الله اراد لمحمد صلى الله عليه وسلم ان يكون قدوة فى نقض هذه العادة فيتزوج امرأة زيد السيدة زينب بنت جحش رضى الله عنها . والسيدة زينب كانت تصدر منها احيانا بوادر تسئ زيدا فيشكو الى الرسول صلى الله عليه وسلم فيقول " اتق الله وامسك عليك زوجك " وهو يعلم ان الله قد جعلها من نسائه فنزل قوله تعالى معاتبا رسوله .

واذ تقول للذى انعم الله عليه وانعمت عليه امسك عليك زوجك واتق الله وتخفى فى نفسك ما الله مبديه وتخشى الناس و الله احق ان تخشه ، فلما قضى زيد منها وطرا زوجنكها لكى لا يكون على المؤمنين حرج فى ازواج ادعيآئهم اذا قضوا منهن وطرا وكان امر الله مفعولا . (الاحزاب ٣٧)

قالت السيدة عائشة رضى الله عنها : لو كتم

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعشرته بعدد كل معلوم لك ۰

ليس القرآن الكريم من تأليف محمد صلى الله عليه وسلم

" و انه لتنزيل رب العلمين "

متبع من العدد السابق

تقديم: اقبال حسين انصارى

خامسا : ما جاء القرآن الكريم وفقا لميول وعواطف محمد صلى الله عليه وسلم .

ما جاء القرآن الكريم وفقا لميول وعواطف الرسول الكريم صلى الله عليه وسلم . فى القرآن الكريم مواقف عديدة لا تتوافق مع ميول و عواطف الرسول صلى الله عليه وسلم . لو كان الكتاب العزيز من تأليفه لما كانت فيه هذه المواقف التى ابدى فيها الله عزوجل من عدم رضائه بمعض ما قام به الرسول صلى الله عليه وسلم او رغب فى القيام به ، مثلا :

(أ) كان رسول الله صلى الله عليه وسلم يرغب من صميم قلبه فى ان يسلم عمه ابو طالب ، لكن القرآن الكريم لم يوافق على رغبته بل جاء معارضا لها ،

فقال تعالى : انك لا تهدى من احببت ولكن الله يهدى من يشآء وهو اعلم بالمهتدين

(القصص : ٥٦)

فقد ثبت فى الصحيحين ان هذه الآية نزلت فى ابى طالب ، عم الرسول صلى الله عليه وسلم ، الذى كان يبذل قصارى جهوده فى حماية ومناصرة النبى صلى الله عليه وسلم ويقف بجانبه فى اليسر والعسر و كان يحبه حبا طبيعيا وضحى بالكثير فى ازالة الاذى والمكروه عن ابن اخيه محمد صلى الله عليه وسلم فكان رسول الله صلى الله عليه وسلم يعرض على عمه الاسلام من حين لحين ترحما و اشفاقا عليه لكنه لم يزل متمسكا بموقفه المتصلب من أمر الايمان بالله والاقرار بنبوة محمد صلى الله عليه وسلم ومات على دين ابيه عبد المطلب .

(ب) ومن الامثلة الواقعية على مناقضة القرآن لرغبة الرسول صلى الله عليه وسلم موقفه من عبد الله بن ابى بن سلول زعيم المنافقين بالمدينة فقد كان رسول الله صلى الله عليه وسلم يتغاضى عن امره على الرغم من نفاقه ، مجاملة وملاطفة منه صلى الله عليه وسلم لابنه الصحابى الجليل القوى الايمان عبد الله بن عبد الله بن ابى . فبلغ عبد الله بن ابى المنافق مبلغا فى عداوة وبغض واهانة الرسول صلى الله عليه وسلم وصحابته رضى الله عنهم حتى قال فى احدى المناسبات بشأن المهاجرين من المسلمين رضى الله عنهم ، كما يقول المثل السائر ، :

ليس القرآن الكريم من تأليف محمد ﷺ
" وانه لتنزيل رب العالمين "۔

ما جاء القرآن الكريم وفقا لميول وعواطف
محمد صلى الله عليه وسلم .

فى القرآن الكريم آيات عديدة عاتب الله تعالى
فيها رسوله فى بعض الأمور .

معارف القرآن

القرآن الكريم منزل من الله تعالى . من اخذه
وتلاه حق تلاوته اهتدى به